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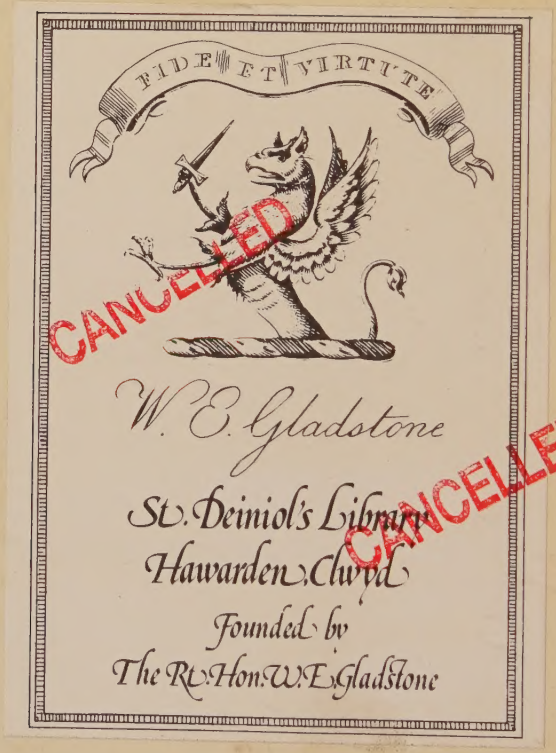

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THE GOSPEL
ACCORDING TO ST. MATTHEW

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THE GOSPEL ACCORDING TO ST. MATTHEW

THE GREEK TEXT

WITH

INTRODUCTION, NOTES, AND INDICES

BY

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PREFACE

THE Christ of history is known to us from the Gospels; the Christ of experience is known to us from the Gospels and from all the subsequent history of the Christian Church to the present moment, including for each individual the spiritual experience of his own soul. To say that the evangelists exhibited a 'tendency' in allowing their spiritual experience to reveal itself in their narratives is to assume that we are able to determine what the 'bare facts' were without it. But this we cannot do. If we penetrate to Q, or any other early stratum of Gospel literature, a radiance not of this world still emanates from the person of Jesus; and it is begging the question to assert that the evangelists 'put the radiance in.' So far as we can see, the bare facts shone from the first with their own inherent light; and all that the writers of sources or of Gospels could do was to shew to the best of their power, in their several ways, in human language, how the light appeared to each of them. *διαφόρους γὰρ ἔχει ὁ Λόγος μορφάς, φαινόμενος ἑκάστῳ ὡς συμφέρει τῷ βλέποντι, καὶ μηδενὶ ὑπὲρ ὃ χωρεῖ ὁ βλέπων φανερούμενος.* It is in this conviction, increasingly confirmed by fresh study, that the present commentary has been written.

It is hoped that many readers will be gratified by the brevity of the Introduction. Many things might have been included in it which more properly belong to general Introductions to

the New Testament, to monographs on particular points, or to works on Christian theology. The volume might, further, have been enlarged, without corresponding advantage, by a fuller citation of authorities in the notes, especially the principal modern commentaries. What I owe to the writings and the friendship of English scholars I need not try to formulate. But my indebtedness to German scholars I gladly acknowledge. I am often unable to accept their solutions; but their microscopic detection of problems to be solved supplies a large part of the material for study. I much regret that I had not the advantage of seeing more than Part I. of the *Vocabulary of the Greek Testament* by Professors Moulton and Milligan, and that two other much-looked-for works were not available, Professor Stanton's *The Gospels as Historical Documents*, vol. iii., and Mr. I. Abrahams' *Notes on the Synoptic Gospels*. The latter is occasionally referred to by anticipation on the strength of references given in Mr. Montefiore's Commentary, to which it is to form an additional volume.

I am very grateful to Professor Burkitt for several valuable suggestions, and to Mr. Abrahams for allowing me to consult him freely on matters Rabbinic. I should also like to thank Messrs. R. & R. Clark's readers and workmen for their care and accuracy.

A. H. M'NEILE.

CAMBRIDGE,
Easter 1915.

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INTRODUCTION

THE literature on the Gospels is endless, because the subject is endless. A modern commentator has better cause than Jerome for saying, 'Primum enim difficile est omnes legere qui in evangelia scripserunt; deinde multo difficilius adhibito iudicio quae optima sunt excerpere.' Archdeacon Allen gives a catalogue of qualifications required by a commentator on the First Gospel, terrifying enough to anyone who aimed at ideal completeness, but on the other hand encouraging as shewing from how many angles it can be approached. The present volume makes little attempt to deal in close detail with the intricacies of the synoptic problem. It holds (1) that the compilers of the First and Third Gospels used the Second almost in its present form; (2) that they also used different recensions of a written Greek source cited as Q, which consisted mainly of Sayings of Jesus, many, perhaps all, of them provided with a narrative framework; (3) that the compiler of our Gospel, for convenience named 'Matthew,' also used material from other sources: *e.g.* part of the Sermon on the Mount, and many sayings peculiar to his work, the Genealogy and the Birth narratives, some narratives about S. Peter and about Pilate; also a Greek writing, translated from an Aramaic original, containing passages from the Old Testament (*testimonia*), probably with brief explanations of their fulfilment in Christ's life, drawn from a Hebrew text not identical with the Masoretic. There is no clear evidence that S. Matthew ever translated independently from the Hebrew. Apart from *testimonia* he normally employed the LXX.

Nor are textual matters handled with any fulness. Textual criticism is like an ordnance survey; most readers need a map in which the broad features are not obscured by multiplication of detail. Westcott and Hort's text has been adopted throughout, and the Apparatus deals only with the variants to which reference is made in the notes. Nor again has space been occupied with such lists as are provided by Sir J. Hawkins (*Horae Synopticae*) and Archdeacon Allen (Commentary, Introd.) of S. Matthew's characteristic expressions, grammatical peculiarities, his stylistic treatment of the Second Gospel, and the like. The more striking points are mentioned in the notes.

The literary problems are important mainly in their bearing on the historical. It is the study of the latter to which, together with the necessary exegesis of the text, this volume is primarily directed.

§ 1. *The Earthly Career of Jesus.*

It may be useful at the outset to indicate the attitude adopted in the commentary with regard to some of the more important problems.

1. *The Events* of the Lord's life are arranged by S. Matthew for the most part on the basis of the Second Gospel. For the principal departures from the Marcan order see the notes on viii. 18 and ix. 18. His scheme is as follows:—

(*a*) Chs. i., ii. Genealogy, Birth, and Infancy of Jesus.

(*b*) Chs. iii.–iv. 16. Preparation for the Ministry.

(*c*) Chs. iv. 17–xiii. 58. Work in Galilee.

(*d*) Chs. xiv.–xvi. 12. Hostility. Retirement from Galilee (see Add. n. after xvi. 12).

(*e*) Chs. xvi. 13–xviii. 35. Instruction of the disciples.

(*f*) Chs. xix.–xxv. Journey to the South, and work in Judaea.

(*g*) xxvi.–xxviii. The last days.

The scheme in the Second Gospel, except (*a*), and in the Third, is broadly the same. But in the latter, (*d*) and (*e*) are

represented only by Lk. ix. 7–50, while a large mass of non-Marcan material (Lk. ix. 51–xviii. 14) is placed after (*e*), as though occurring on the southward journey.

The Gospels are not biographies; it is impossible to write a 'Life of Christ.' The events cover probably less than two years, and their true sequence cannot be traced. They are, as H. J. Holtzmann says, 'little pictures in wooden frames.' But, broadly speaking, they are hung in such a way as to suggest a trustworthy outline of the Lord's movements during the few strenuous months of His public life. He was for a time the Hero of the populace; but the opposition of the authorities became so acute that He retired, concentrating His energies during the remainder of the time on the teaching of the disciples; and then went deliberately to His death.

2. *The Chronology* is as yet an unsolved problem. It is inaccurate to say that the Fourth Gospel relates a three years' ministry. It speaks of three Passovers (Jo. ii. 23, vi. 4, xi. 55), *i.e.* a period of just over two years. The synoptists record only the last Passover. But since the plucking of the ears of corn during the second stay at Capharnaum (Mk. ii. 23, Mt., Lk.) must have occurred near harvest time, not many weeks after a Passover, and a reference to the following spring is probably to be seen in the 'green grass' of Mk. vi. 39, where the parallel in Jo. vi. 4 speaks of a Passover, nearly two years seem to be required for the Ministry. The growth of the fame of Jesus must have taken some time in a country of peasants, who would seldom travel far from their homes; the mission of the Twelve must have been of some duration; and this was followed by a considerable period of retirement (see on xv. 29) before the movement to Jerusalem. There are also indications of activity in Judaea before the last fatal visit (see on iv. 23, v. 23 f., viii. 1, and notes before v. 1 and xv. 1). At the first of the Passovers in the Fourth Gospel the writer places the cleansing of the temple, which the synoptists relate at the end of the Ministry (see Add. n. after xxi. 13). But even if the Johannine

narrative be left out of account, the events up to the feeding of the multitude must have occupied the greater part of a year, and the events from that point till the Crucifixion another year. The synoptic Ministry is thus hardly shorter than the Johannine. The date which Professor Lake claims for the life of Jesus, A.D. 6, the date of the census, to 36, is discussed in the Add. n. after xiv. 12. If thirty years was the length of the Life, and the Ministry lasted two, S. Luke's expression 'about thirty years old' (Lk. iii. 23) must be interpreted as 'twenty-eight years old' (cf. Lk. ix. 28 'about eight days,' Mt., Mk. 'after six days').

3. *The Miraculous Element.*—In the narrative of the *Virgin birth* the central fact is framed in material which, both in the First and in the Third Gospel, doubtless contains an imaginative or midrashic (not mythological) element. This was a not unnatural effect of the marvellous nature of the fact. But for the record of the fact itself, it is maintained in the Add. n., p. 10–13, that no adequate explanation has yet been offered other than its occurrence in history; it can be traced to no earlier literary origin.

S. Matthew's account of the *events after the Resurrection*, though he again introduces a legendary element, is probably based not only on the fragment of Mk. xvi. which survives, but also on the lost ending. Some details in the synoptic narratives are frankly irreconcilable; but the Galilean accounts in the first two Gospels do not completely exclude the possibility of appearances in Jerusalem, and conversely the Lucan narrative, though it deliberately omits the return of the disciples to Galilee, does not completely exclude the possibility of it. See Add. n. pp. 438, 439. The fact of the Lord's Resurrection is independent of these difficulties.

The Miracles of Jesus may for convenience be divided into two groups: those of which we are beginning to think that we understand something in the light of modern medical and psychological study, and those which we do not understand at all. In the first group are the miracles of healing and of

intuition and foreknowledge, and in the second such actions as the feeding of the multitude, the walking on the water, and the stilling of the storm. The former are usually understood to-day to have been due to the powers of a wonderful personality, the power of suggestion (the mental condition of the patient being in many cases rendered favourable by faith), the power of thought-transference, and the like. But if this be granted, the rejection of the miracles of the latter class involves the assumption that we know the limits of the power of personality. Of such limits we are wholly ignorant. The authority of 'spirit' over 'matter' is a fact which is daily becoming more clearly recognized, but its boundaries—if it has boundaries—are far beyond our ken. Much less can we be confident as to the limits of authority of a Personality avowedly unique. Even for those who cannot accept what is involved in the word 'Incarnation' it is becoming increasingly rash to commit themselves to a denial of the Gospel miracles. Rationalizing 'explanations' may be occasionally possible; but many students still venture to say 'miraculous and *therefore* legendary.' The possibility of legend cannot of course be denied. It is possible in a given case, perhaps probable in one or two cases, that a saying of Jesus, or an 'ordinary' event, may have been transformed into a miracle in the course of tradition. Each case must be examined on its merits, in the light of literary and other evidence, as well as with a consciousness of our ignorance. But the total impression which the life and person of Jesus produced was one in which records of miracles were entirely in place. The total impression could not have been produced without them. It is open to anyone to refuse to say more than this; but to say less is impossible. See Hardy, *The Religious Instinct*, 110–36.

4. *The Sayings of Jesus* are for the most part arranged by S. Matthew in five discourses, and are thus given the aspect of authoritative orations. That Jesus delivered extended discourses cannot be doubted; like the prophets of old He spoke wherever He could find an audience, and in particular, like the Rabbis of His day

He preached in the synagogues. But literary reasons forbid us from thinking that the Matthean discourses represent those which He actually uttered (see Add. n. after ch. vii., and the notes preceding x. 5, xiii., xviii., xxiii.). Hence the *sequence* and *emphasis* of thought are in many cases due to editorial arrangement, and not infrequently a sequence is undiscernible. Further, it is obvious that in no single saying can we claim with certainty to possess more than an approximation to His actual words. He spoke in Aramaic; possibly sometimes in Greek; but as a Galilean addressing Galileans it cannot have been His normal habit. For a brief period, oral Aramaic tradition must have preserved in fluctuating forms the disciples' recollections. Then came the representing of them to Greek ears by preaching and conversation, and in translated collections. Lastly, the evangelists edited those which came under their hands, each with a view to embodying the impression of Jesus which had reached him, and emphasizing the aspects which appealed to him. To deny, however, the value of the sayings as we have them, because they are not a 'phonographic' reproduction of His words, is to deny the value of the impression which the writers severally received, and their fitness for their work. The Jewish reverence for the laws in the Pentateuch as divinely dictated, and infallible, produced disastrous results; and Christian doctrine and practice would probably never have been a living growth had the early Church felt bound by a *verbatim* report of the Lord's teaching. See some useful remarks by Emmet, *Nineteenth Century*, Jan. 1914, 141–7.

§ 2. *S. Matthew's Purpose in Writing.*

Jesus said, 'From their fruits ye shall know them.' Contemporaries know a man immediately through his words, actions, looks, influence; later generations through the impressions of him produced, partly by the lasting results of his influence, and partly by traditional reports about him. In the case of Jesus Christ the results were, and are still, seen in the life of the Christian Church.

The traditional reports reached the evangelists in the form of various writings and survivals of unwritten narratives. The result of their work is that we possess four records of an impression. But the vaster the subject, the wider is the room for differences in the impression produced. Absence of differences would have indicated a smallness of personality in Jesus, small enough for tradition to have grasped it in its entirety and formed a clear-cut portrait of it. The four portraits are those of the same Person, but in each is seen a dominant aspect. In two of them the Lord's wonderful birth, and in all four His actions and His resurrection, are on the same plane as His wonderful words, character, and personality—the plane of the Incarnation. But the special impression which S. Matthew embodies is that of royalty: Jesus is the Messiah. This is taught in the genealogy through the royal line, the worship offered by the Magians to Him that was 'born King of the Jews,' the authoritative 'fulfilment' of the Law in the Sermon on the Mount, the drastic denunciations of the 'tradition of the elders,' the reiterated use of the title 'Son of David,' the veiled intimations of His own destined Messiahship, Peter's confession, the superiority of Jesus to the Law and the Prophets manifested in the vision of the Transfiguration, His repudiation of the claims of the earthly monarch asserted in connexion with the didrachm, His predictions of future regal glory and His claim to be Judge at the last day, the entry into Jerusalem, the cleansing of the temple, the words about David's son and Lord, the claim before Pilate to be 'King of the Jews,' the same truth expressed unconsciously in the soldiers' mockery and in the *titulus* on the Cross, the final claim to the possession of all authority in heaven and on earth, together with the Old Testament quotations which found their fulfilment in Him, and other details and turns of expression by which S. Matthew alone in several narratives adds touches of purple and gold. And if Jesus is the Messiah, the national privileges—the privileges of those who thought themselves 'the sons of the Kingdom'—had passed into the possession of His followers, the 'few chosen' who constitute His *ecclesia*.

It is the evangelist's 'aim to justify this transition by shewing from the life of Jesus how it was not the claim of a heretical sect who misread the Bible by the light of their own presumptuousness, but the realization of a divine purpose and the verification of divine prophecies in the sphere of history' (Moffatt, *LNT.* 244). He 'is unconsciously self-portrayed in xiii. 52' (*id.* 255): he is like a scribe instructed in the Kingdom of Heaven, like to a householder who bringeth forth from his treasure things new and old. This combination of new and old has led to the theories that the Jewish or particularistic elements were due to a Judaistic recension of the Logia, and that the universalist, 'catholic' elements, with some of the less historical portions of narrative, were the work of a later editor, or editors, more friendly to Gentiles. Or that the original author was opposed to Judaism, and the editor was a Jewish Christian with catholic tendencies. But such theories, which attempt to analyze the gospel into self-consistent strata, disregard the important fact that in the Lord's own teaching two elements appear, the Jewish, and something far wider and deeper (see next section). His transformation, His spiritualizing of eschatological and other Jewish conceptions, constantly leads to *formal* inconsistencies which in His own mind were not inconsistencies. And the evangelist, writing half a century after His death, presents the same two elements, but not with the same complete balance. The Jewish aspect of the teaching of Jesus, His attitude to the Law, and His eschatological language, are preserved and emphasized. The supra-Judaic, the spiritual and therefore universal aspect, tends to become Jewish-Christian or anti-Judaic. Jesus fused new and old in a higher synthesis, S. Matthew places them side by side. But when this has been said, it is impossible to overestimate the value of what has been called his 'archaeological interest,' since it resulted not in a description of Jesus with His thoughts and characteristics sifted and annotated, but in a living portrait thrown upon the canvas with a complexity that defies analysis, the more *alive* for not being meticulously 'accurate.'

§ 3. *The Teaching of Jesus.*

The Lord's teaching is closely bound up with the expressions 'the Kingdom of Heaven (*or* God)' and 'the Son of Man.' But the meaning which He attached to each must be arrived at by a study of His teaching as a whole in its relation to Jewish thought.

In the Heb. and Gk. O.T. 'the Kingdom of Heaven' is never found; 'the Kingdom of God' only in Wisd. x. 10, *σοφία . . . ἔδειξεν αὐτῷ* (*sc.* Jacob) *βασιλείαν θεοῦ*, which is ambiguous, but probably means that Jacob in his vision at Bethel was shewn 'the place where God reigns, Heaven, at the top of the ladder.' This has no bearing on the meaning in the N.T. 'The Kingdom of God' occurs four times in Mt. (xii. 28, xix. 24, xxi. 31, 43), fifteen in Mk., thirty-two in Lk. 'The Kingdom of Heaven' occurs only in Mt. thirty-two times. 'The Kingdom,' without further definition, Mt. iv. 23, viii. 12, ix. 35, xiii. 19, 38, xxiv. 14, Lk. xii. 32. Other expressions are: 'Thy Kingdom': of God, Mt. vi. 10 = Lk. xi. 2; of Jesus, xx. 21, Lk. xxiii. 42. 'My K.': Lk. xxii. 30 (cf. 29). 'His K.': of God, vi. 33; of the Messiah, xiii. 41, xvi. 28, Lk. i. 33. 'The K. of their (My) Father': xiii. 43, xxvi. 29. 'The coming K. of our father David': Mk. xi. 10.

The passages in which 'the Son of Man'[1] occurs fall into three groups:—

(1) Mt. (with Mk., Lk.) xxiv. 30 b, xxvi. 64; (with Lk.) xxiv. 27, 37, 44; (alone) x. 23, xvi. 28, xix. 28, xxiv. 30 a, 39, xxv. 31; Lk. (alone) xi. 30, xii. 8, xvii. 22, 30, xviii. 8, xxi. 36.

(2) Mt. (with Mk., Lk.) xvi. 13, xvii. 22, xx. 18, xxvi. 24 a; (with Mk.) xvii. 9, 12, xxvi. 24 b, 45; (alone) xxvi. 2; Lk. (alone) xix. 10, xxiv. 7.

(3) (*a*) Mt. (with Mk., Lk.) ix. 6, xii. 8; (with Lk.) xii. 32.
(*b*) Mt. (alone) xii. 40, xiii. 37, 41; Lk. (alone) xxii. 48; see on Mt. xxvi. 50.
(*c*) Mt. (with Lk.; = Q) viii. 20, xi. 19.

[1] The philology of the expression, constantly discussed in recent years, is fully treated by Driver, *HDB.* iv. 579–83.

Groups (1) and (2) are dealt with below. In group (3) in the (*a*) passages it is shewn in the notes that 'the Son of Man' probably represents an expression which originally meant 'mankind,' 'men.' The (*b*) passages are on independent grounds of very doubtful genuineness. There remain the (*c*) passages, which alone in group (3) can be assigned with safety to Q. There is little doubt that they are based on genuine sayings, but in the face of the overwhelming evidence that Jesus elsewhere used the title 'the Son of Man' only with an eschatological reference, it is extremely probable that in these two cases, in which it seems to be a mere substitute for the first personal pronoun, the compiler of Q was mistaken in ascribing the use of it to Him.

In O.T. times the nation of Israel thought of God as the Owner and Master of His people and of their land. Whether human kings were reigning or not, Yahweh was the real king. When foreign enemies were approaching, the prophets declared that God was sending them to punish His people, and they hoped for the time when Israel, purified by punishment, would be established in their land, vindicated and victorious, with a succession of ideal kings reigning as the representatives of Yahweh, who would be acknowledged as the real king for ever. In spite of the usurpation of Israel by enemies, 'the kingdom is Yahweh's' (Ps. xxii. 28), and this ideal would become actual. Prophet after prophet hoped that this condition of bliss would arrive immediately after the next threatening punishment was over. But it always receded before their gaze. And the time came when Israel's troubles were felt to be so acute, the foreign yoke was so firmly fixed upon their necks, that the divine sovereignty, it was thought, could not be established by ordinary means; no ordinary human king could restore the national fortunes. So the expectation arose in many minds that God would establish His sovereignty, which also meant the sovereignty of Israel, by a supernatural act of power. His own Being was far removed from men in transcendent majesty; but He would send a super-human Agent, who would destroy their enemies and

become the ideal king, the representative of the supreme king, God. As to the exact nature of this super-human Agent, and his methods, the popular ideas were vague and various. In some minds, indeed, the hopes of an earthly conqueror were not yet dead. But in any case the glorious result would be the actualizing of the sovereignty of God. Meanwhile His sovereignty, even though foreign rulers were reigning, must be recognized by the pious, by obedience to the Mosaic law, fenced with scrupulous care by the scribal traditions. Hence the later Rabbinic expressions, 'to take upon oneself the Kingdom of Heaven' (B. Berach. 10 b), 'the yoke of the K. of Heaven' (Berach. ii. 5, Gamaliel), 'to refuse the K. of Heaven' (*id.*).

Then appeared John the Baptist. He declared, like his contemporaries, that the divine sovereignty would be established, but he went further and said that it would be established in the near future—a stirring echo of ancient prophecy. But also, like the ancient prophets, he warned his nation that the coming of the divine sovereignty would not be for bliss but for punishment. God would purge the nation of sinners; therefore 'Repent ye!'

And directly afterwards came Jesus of Nazareth. Like the Baptist, He called men to repent. And, like many in His day, He expected the divine sovereignty to be established suddenly, as a catastrophic event, in describing which He appears to have made considerable use of current phraseology. Like them also He expected that a super-human Agent would be sent to bring it about, whom He is reported to have referred to frequently as 'the Son of Man.' With this specifically Jewish meaning the expression occurs eighteen times; see the first group of passages above. Once more, like the Baptist, He expected the great event to take place in the immediate future. But His teaching was, nevertheless, unique. He made use of Jewish thought but transformed it from four points of view.

1. He taught that the ideal community over whom God would reign by His Agent was to consist of those whose characters were in accordance with the moral principles that He laid down.

Though the sovereignty of God was to be established transcendentally, it was in its nature immanent and spiritual; and the spiritual life of men was complementary to it. Those only were destined, and fitted, to enjoy this who hungered for it now, and shewed the fruits of repentance and love to God now. His expectations and aims were utterly remote from anything political. 'My Kingdom is not of this world' truly expresses His attitude. Of all the many forms of Jewish Messianic hopes, few were wholly free from the thought that the advent of the Kingdom would involve the subduing or the annihilation of the enemies of Israel, either in this world—in Palestine—or in another world, when Heaven and earth had passed away. For Jesus, the present usurper of the sovereignty was not Caesar, but the devil. He penetrated beneath earthly hopes and ideas to spiritual principles. The polity of the redeemed Israel will be a polity of righteous souls. Hence to enter into the Kingdom could be described by the terms 'to enter into, or get, or inherit, *life*.' It was a reward, a possession stored up in readiness for the poor in spirit, for those who were persecuted for righteousness' sake. It must be sought like a pearl, obtained by any sacrifice like a treasure. The righteousness that would secure entrance into it was not obedience to the Mosaic law, much less to scribal tradition, but to the eternal principles which 'fulfilled' them. And this involved a complete renunciation of everything that bound men to this world. To save his Self, a man must lose it. Since character, therefore, was what mattered, human society was being prepared for the great day by a secret growth, like the growth of corn in the earth or leaven in dough. The great day was at hand, it would come within the lifetime of that generation, when God would reign over righteous men, and such alone, by His Agent, who would come from Him. But none knew when He would come; His Parousia would be as sudden as lightning, as a thief in the night, as a bridegroom returning with his bride from the wedding. A true preparation, therefore, included a vigilant watchfulness. When He came there would be found a mixture of bad and good

in Israel, many called but few chosen. To describe the exclusion of the bad, Jesus mostly employed current eschatological metaphors —fire, outer darkness, the shut door, torment, and the like. And conversely the enjoyment of the Kingdom by those who were worthy of it He pictured as a banquet. The important fact is that Jesus revealed a new conception of the character which made men worthy of it. This character He enjoined by commands which embody fundamental principles. The particular form in which some of them were cast was determined by the thought of the immediacy of the Kingdom. They do not cover all possible situations for all time (see *e.g.* note on v. 32). Since the coming of the Kingdom has proved to be an age-long process which began at Pentecost, the principles must be applied by Christians in such a way as to meet the growing complexity of life.

This being His conception of the Kingdom, it is not a matter of great moment whether He described it as the 'Kingdom of God' or the 'Kingdom of Heaven.' It is quite possible that He used both terms. In the former He expressed simply the truth that God would reign; in the latter, that God who now reigned in Heaven would reign also on earth, *ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*. Cf. Orig. Fragm. in Jo. iii. 5 (Brooke ii. 251): *λεκτέον Ματθαῖον μὲν ἀπὸ τῶν βασιλευομένων, ἢ τῶν τόπων ἐν οἷς εἰσὶν οὗτοι, τὸν δὲ Ἰωάννην καὶ Λουκᾶν ἀπὸ τοῦ βασιλεύοντος θεοῦ ὠνομακέναι.* 'Heaven' was, indeed, a Jewish periphrasis for the divine Name (see Dalman, *Words*, 206 ff.), and the evangelist may possibly have been influenced by the usage. But it cannot have been his only reason for introducing the word, since He never, except in this expression, substitutes it where the Second or Third evangelist has 'God.' By his almost invariable use of it in this expression he emphasizes the contrast between Heaven and earth, while they in some cases probably avoided the Jewish term for their Gentile readers. The plur. *οὐρανῶν* probably has no special force. In the LXX. the sing. occurs some 550 times, the plur. only 45, of which 25 are in the Psalms. In Mk. and Lk. the sing. predominates, in Mt. the plur.; his 'archaeological' turn of

mind led him to preserve the plur. of the Heb. and Aram. in which the sing. does not exist.

2. The eternal principles of righteousness taught by Jesus were summed up negatively in self-abnegation, positively in love to God the Father and to men. But in teaching self-abnegation for the sake of gaining the Kingdom of Heaven, Jesus introduced an element that was utterly new. Men must deny themselves for *Him*, and cast the devotion of their whole heart and life on *Him*. He stood in a unique relation to God, and therefore to men. See x. 32 f., 37–39 (Lk.), xvi. 24–27 (Mk. Lk.). This relationship to God was that of a Son to a Father. See xi. 27 (Lk.), xxi. 37 (Mk. Lk.), xxiv. 36 (Mk.). Being God's Son, He was able, as none other, to reveal the Father's will in teaching the principles of righteousness. The personal claims of Jesus are unique in history.

3. The full consciousness of Sonship seems to have come to Him at His baptism. But it led Him to something further. As to any stages or development through which His consciousness passed, we have no certain knowledge. But if it could be said of Him that He 'advanced in wisdom' (Lk. ii. 52), and 'learned obedience from the things that He suffered' (Heb. v. 8), He may also have learned during the brief period of His ministry more of the Father's purposes for Him. He was conscious of a divine mission: He was 'sent,' x. 40 (Mk. Lk.), xxi. 37 (Mk. Lk.), xv. 24; Lk. iv. 43 (Mk. 'I came forth'), x. 16. But if He was the divinely sent Agent for revealing the will of God, obedience to which fitted men for the Kingdom, He was the divinely appointed means for saving the lost sheep of the house of Israel. And no other Agent would do it; He was conscious of His own uniqueness. All the aspirations and predictions in the O.T. which had personified the ideal Israel, and its ideal prophets and kings, had led men in more recent times to centre their hopes upon an Individual. He, then, was that Individual. In Himself Israel was to receive the age-long promises of God. All that He had inherited of Jewish eschatological ideas took a new shape

and colour. Not only was the advent of the divine sovereignty imminent, but He, a *Man*, was to be the Agent of it. And this found expression when He spoke of Himself, after Peter's confession, as 'the Son of Man,' *i.e.* the fulfilment of 'one like unto a son of man (a human being)' spoken of in Dan. vii. 13, who received glory and dominion. It was not a mere title, equivalent to 'Messiah,' but a title in which the word 'Man' played a real part; it was a Messiah who was now human. His use of it as a title of *office* was always proleptic; because He was the Son of God He would one day appear as the Son of Man; but it always included, when applied to Himself, a reference to His present human life.

4. But though a few accepted His teaching of the divine principles of righteousness, the many were still unrepentant. More seed fell into bad ground than into good. Preaching proved unable to win them. But if He sacrificed His own unique life, the Father would accept it as an atonement, an equivalent, for the many. It may be that He realized at an early date in His ministry the possibility that He must die a violent death (ix. 15, Mk., Lk.), without perceiving at first all that His death would mean. At any rate it was late in His ministry that He began clearly to predict His death (xvi. 21, Mk., Lk.), and to apply to Himself the title 'the Son of Man' in connexion with the thought of suffering and subsequent glory. See the second group of passages above. But whether early or late, the two thoughts coalesced in His mind that by His death He would be a 'ransom for many' (xx. 28, Mk.; cf. Mk. xiv. 24), and that also by His death He would return to the Father, to come very soon as His Agent to establish the divine sovereignty over His ransomed people.

These four threads of His teaching are too closely interwoven in the texture of the Gospels for any one of them to be eliminated by a theory of interpolation. He either taught them all, in which case He really gave expression to a 'Messianic consciousness,' or He taught none of them, and our knowledge of His

teaching is *nil.* Unnecessary difficulty has often been felt in the fact that the Parousia of the Messiah did not take place, and has not yet taken place, as a catastrophic event as He pictured it. He Himself balanced His Jewish language by non-Jewish conceptions. But the pictorial language must be frankly accepted as Jewish. His human intellect, like all other human intellects before and since, was compelled—not consciously but inevitably —to employ symbolism in order to express the transcendental; and He employed that of His age and country, the language of prophets and apocalyptists of centuries past. (See the classical exposition of this by Tyrrell, *Christianity at the Crossroads,* chs. x., xii.) The divine translation of it in history must be seen, as the evangelists recognized, in the Christian Church, which was, in fact, born in a sudden outburst within the generation then living, and which, in its ideal, is a polity of redeemed souls living in righteousness, over whom God reigns on earth in the Person of Jesus the Messiah.

§ 4. *The Date of the Gospel.*

A *terminus a quo* is afforded by the fact that our evangelist used the Second Gospel practically in its present form. The latter must probably be placed shortly before the fall of Jerusalem in A.D. 70; many, however, prefer a date shortly after it. The relation between the First Gospel and the Third affords no evidence; they appear to be quite independent, and neither shews distinct signs of priority. The *terminus ad quem* is disputed, since opinions differ as to the patristic parallels to the Gospel. There are similarities in Clement Rom. (A.D. 94–96); see notes on v. 7, vi. 14, vii. 1, 2, xi. 29, xiii. 3, xviii. 6. But they are not necessarily quotations. Sayings of Jesus, especially some which now stand in the Sermon on the Mount, were collected and employed in writing for teaching purposes before the Gospels were compiled. If Clement knew such a collection, the same may have been true of the writer of Ep. James (cf. Jam. i. 5, ii. 8, iii. 12, iv. 3, v. 3, 9, 12), Polycarp

(see notes on v. 3, 7, vi. 13, 14, vii. 1, 2), and the writer of the Two Ways (*Did.* i.–vi.; see Stanton, *Gosp. Hist. Doc.* i. 70). The latter part of the *Didache* (vii.–xvi.) almost certainly quotes our Gospel, which would give *c.* 100 as a *term. ad quem* if the two parts were of the same date; but this is doubtful. Ignatius (A.D. 110–115) seems to be the first fixed point. Most of his parallels are not decisive (see notes on ii. 1, vii. 20, x. 16 b, xv. 13, xix. 12); they might be drawn from earlier traditions or collections. But in *Smyrn.* i. the reference to Mt. iii. 15 is unmistakable. The *Shepherd* of Hermas (? 110–125) is clearly acquainted with all four Gospels; he adapts, and sometimes weaves together, passages from them in such a way as to suggest a knowledge of them. The Epistle of 'Barnabas' has been assigned to dates varying from 70 to 132. The writer seems to quote our Gospel as Scripture: iv. 14, *προσέχωμεν μήποτε, ὡς γέγραπται, πολλοὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοὶ εὑρεθῶμεν* (Mt. xxii. 14). But even this is denied by J. Weiss (*Der Barn. Brief*, 108–12), who explains some of the parallels as derived from other sources, and rejects some as interpolations. External evidence, therefore, cannot fix the date more nearly than A.D. 70–115.

Internal evidence is hardly more helpful; xxii. 7 clearly presupposes the fall of Jerusalem. The expressions *ἕως ἄρτι* (xi. 12), *ἕως τῆς σήμερον* (xxvii. 8), *μέχρι τῆς σήμερον ἡμέρας* (xxviii. 15) suggest no more than some lapse of time since the days of Jesus. But a few indications point to a comparatively late date. Church government is alluded to (xvi. 19, xviii. 18), and excommunication (xviii. 17). The apostles, as the foundation of the Church, are so highly reverenced that their faults are often minimized or concealed (see note on viii. 26). False Christian prophets had appeared (vii. 15, 22); cf. *Did.* xi.–xiii. Additions which are certainly apocryphal had begun to be made. And the writer, though he had not abandoned the expectation, still found in the 2nd century, that the Parousia of Christ was near, and freely recorded the Lord's predictions to that effect, was yet able to look forward to a period during which the

evangelization of 'all nations' (*sc.* of the known world) would be carried on (xxviii. 19 f.). These facts, which are in keeping with the impression produced by the Gospel as a whole, forbid a date earlier than *c.* A.D. 80, but do not require one later than 100.

§ 5. *The Author*

The First Gospel breathes, as a whole, a Palestinian atmosphere, and the traditions which the evangelist employed, apart from Mk. and Q, were Palestinian. And yet he apparently had no knowledge, or at least made no independent use, of the Hebrew Old Testament. He seems to have lived at some place in Syria where the Christians were not in close touch with Jerusalem, and where the traditions which reached him were of very varying value, ranging from those which bear the unmistakable stamp of genuineness to stories of a purely legendary character, which must have grown up outside the range of the control which apostles or other eyewitnesses would have exercised. His archaeological bent of mind made him collect freely from all quarters with very little critical sifting. He was certainly not Matthew the apostle. Apart from the characteristics just mentioned, one who could write with the paramount authority of an eyewitness would not have been content to base his work on that of a secondary authority. It clearly exhibits reflexion, not recollection; it is a portrait of a Person rather than a chronicle of events. Moreover an early tradition had it that S. Matthew wrote in 'Hebrew,' i.e. Aramaic, a tradition which led to a confusion between the canonical Gospel and other evangelic records written in 'Hebrew.' But our Gospel is not a translation. Though Hebraic to the core, it is quite clearly a Greek composition. If it were a translation, its close dependence on the Second Gospel would involve the extreme improbability that the latter was translated into Aramaic, that our author employed the Aramaic translation, which was afterwards re-translated into Greek in the present Second Gospel, and that all

the close verbal similarities between that and our First Gospel in Greek were accidental, while the original Greek of the Second Gospel, as well as its Aramaic translation, disappeared.

The earliest trace of the tradition that S. Matthew wrote in 'Hebrew' is the much discussed statement of Papias (see below). If the later patristic statements were based on this, the writers understood that by τὰ λόγια Papias meant a Gospel. Other suggestions have been made. τὰ λόγια is thought to denote a collection of passages in the O.T. which were considered 'Messianic' as being fulfilled in the life of Christ. If so, ἡρμήνευσε cannot mean 'translated,' since the LXX. translation was available for all, but 'interpreted'; *i.e.* each person explained on his own account the way in which the passages were fulfilled. Or τὰ λόγια was a writing which contained the Messianic passages, together with a narrative pointing out their fulfilment in each case; this was composed in Aramaic, and each person 'translated' it according to his ability. Against both these conjectures is the consideration that, although the object of our Gospel is to present a portrait of Jesus as the King, the Messianic passages, as such, form so small a part of it that it is difficult to account for the transference of the name Matthew from the *Logia* to the Gospel. If any trust is to be placed in the words of Papias, the usual explanation is the most probable, that the apostle Matthew compiled in Aramaic a collection of Sayings of Jesus with narratives stating the occasions on which they were uttered. In the first generation of Christians the events were for the most part well known, especially the events of the Passion, and there was no necessity for one of the Twelve to commit them to writing. What was of real importance was to record the authoritative teaching of the Master, which had been heard by few. After this had been delivered for a short time orally, the multiplication and dispersion of believers necessitated the crystallizing of it in written form. An apostle was a suitable person for this important task, so that the tradition of the Lord's teaching was inseparably connected with his name. The document, which on this hypothesis may

be called the *Logia*, was soon translated by various hands, and these Greek recensions were quickly enlarged and altered. Some of them were probably known to the author of Ep. James, to Clement, Ignatius, and others (see p. xxvi. f.), and two of them, now generally cited by the common symbol Q, were employed by the authors of the First and Third Gospels, and another was possibly known to S. Mark. Our evangelist, for whom the Lord's authoritative teaching (which he largely arranges in five orations, a second Torah corresponding with the five books of the Law) formed a leading element in his portraiture of the King, attached to his work the name Matthew. This, with its greater fullness, and the exalted portrait which it presents, gave it a wider popularity in early days than was accorded to the others. It was scarcely a case of mere pseudonymity. The tradition of the Lord's teaching, at every stage in its growth, would be connected with the name Matthew, and the author in all good faith would describe his work as the Christian message 'as Matthew delivered it,' *κατὰ Ματθαῖον*.

The following are the chief patristic passages bearing on the authorship and composition of the First Gospel. A useful collection of passages dealing with the Canon of the New Testament may be seen in Kirchhofer, *Quellensammlung zur Geschichte des neutestamentlichen Canons bis auf Hieronymus*; Engl. Trans., Charteris, *Canonicity*. For passages referring to non-canonical Hebrew Gospels see Preuschen, *Antilegomena*, pp. 3–10.

Papias (Eus. *H.E.* iii. 39): *Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο. ἡρμήνευσε δ' αὐτά, ὡς ἦν δυνατός, ἕκαστος.*

Irenaeus III. i. 1 (Eus. *H.E.* v. 8): *ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ αὐτῶν διαλέκτῳ καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν. μετὰ δὲ τὴν τούτων ἔξοδον, Μάρκος κτλ.*

Origen, *Comm. in Joh.* T. i. 6: Ματθαῖος μὲν γὰρ τοῖς προσδοκῶσι τὸν ἐξ Ἀβραὰμ καὶ Δαβὶδ Ἑβραίοις γράφων· Βίβλος, φησί, γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ. *id.* T. vi. 32: ἔχοντες τοίνυν τὰς ὁμοίας λέξεις τῶν τεσσάρων, φέρε κατὰ τὸ δυνατὸν ἴδωμεν ἰδίᾳ τὸν νοῦν ἑκάστης καὶ τὰς διαφοράς, ἀρξάμενοι ἀπὸ τοῦ Ματθαίου, ὃς καὶ παραδέδοται πρῶτος τῶν λοιπῶν τοῖς Ἑβραίοις ἐκδεδωκέναι τὸ εὐαγγέλιον, τοῖς ἐκ περιτομῆς πιστεύουσιν.

Eusebius, *H.E.* iii. 24: ὅμως δ' οὖν ἐξ ἁπάντων τῶν τοῦ Κυρίου διατριβῶν ὑπομνήματα Ματθαῖος ἡμῖν καὶ Ἰωάννης μόνοι καταλελοίπασιν, οὓς καὶ ἐπάναγκες ἐπὶ τὴν γραφὴν ἐλθεῖν κατέχει λόγος. Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἤμελλεν καὶ ἐφ' ἑτέρους ἰέναι πατρίῳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' ὧν ἐστέλλετο διὰ τῆς γραφῆς ἀπεπλήρου. *id.* v. 10: ὧν εἷς γενόμενος καὶ ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται· ἔνθα λόγος εὑρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρά τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν. οἷς Βαρθολομαῖον τῶν ἀποστόλων ἕνα κηρύξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφήν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον.

Cyril Jerus. *Catech.* xiv.: Ματθαῖος ὁ γράψας τὸ εὐαγγέλιον Ἑβραΐδι γλώσσῃ τοῦτο ἔγραψεν.

Epiphanius, *Haer.* II. i. 51: καὶ οὗτος μὲν οὖν ὁ Ματθαῖος ἑβραϊκοῖς γράμμασι γράφει τὸ εὐαγγέλιον καὶ κηρύττει, καὶ ἄρχεται οὐκ ἀπ' ἀρχῆς ἀλλὰ διηγεῖται μὲν τὴν γενεαλογίαν ἀπὸ τοῦ Ἀβραάμ.

Jerome, *De Vir. Illustr.* iii.: Matthaeus, qui et Levi, ex publicano apostolus, primus in Judaea propter eos qui ex circumcisione crediderant evangelium Christi hebraicis literis verbisque composuit, quod quis postea in Graecum transtulerit non satis certum est. Porro ipsum hebraicum habetur usque hodie, etc. (Preuschen, p. 4).

Prol. in Matt.: Matthaeus primus evangelium in Judaea hebraeo sermone edidit.

Praef. in Quat. Ev.: De novo nunc loquor testamento quod graecum esse non dubium est, excepto apostolo Matthaeo, qui primus in Judaea evangelium Christi hebraicis literis edidit.

Ad Hedib.: Mihi videtur evangelistam Matthaeum qui evangelium hebraico sermone conscripsit, etc.

Comm. in Jesai. vi. 9: Matthaeus autem et Joannes quorum alter hebraeo, alter graeco sermone evangelia texuerunt, testimonia de hebraico proferunt.

Comm. in Oseam, xi. 2: Cui nos brevitur respondebimus: primum Matthaeum evangelium hebraeis literis edidisse, quod non poterant legere nisi qui ex Hebraeis erant.

OLD TESTAMENT QUOTATIONS AND ALLUSIONS

(*Quotations are cited in thick type*)

1. Ascribed to Jesus

	O.T.	Mt.
Gen.	**i. 27, v. 2**	**xix. 4**
	ii. 24	**xix. 5**
	vii. 7	xxiv. 38
	xviii. 14	xix. 26
Exod.	**iii. 6**	**xxii. 32**
	xx. 12	**xv. 4, xix. 19**
	xx. 13 [14]	**v. 27, xix. 18**
	xx. 15 [13]	**v. 21, xix. 18**
	xx. 14[15], 16	**xix. 18**
	xxi. 16 [17]	**xv. 4**
	xxi. 24	**v. 38**
	xxiv. 8	xxvi. 28
Lev.	xiv. 2	viii. 4
	xix. 18	**v. 43, xxii. 39**
	xxiv. 20	**v. 38**
Num.	xxx. 3 [2]	v. 33
Deut.	**v. 16**	**xv. 4, xix. 19**
	v. 17 [18]	**v. 27, xix. 18**
	v. 18 [17]	**v. 21, xix. 18**
	v. 19, 20	**xix. 18**
	vi. 5	**xxii. 37**
	vi. 13	**iv. 10**
	vi. 16	**iv. 7**
	viii. 3	**iv. 4**
	xiii. 1 [2]	xxiv. 24
	xviii. 13	v. 48
	xviii. 15	xvii. 5
	xix. 15	xviii. 16
	xix. 21	**v. 38**
	xxiii. 21 [22]	v. 33
	xxiv. 1	**v. 31**
	xxx. 4	xxiv. 31
	xxxii. 5	xvii. 17
1 Sam.	xxi. 6	xii. 4
1 Kings	x. 1	xii. 42
2 Kings	iv. 42	xiv. 16
Job	xlii. 2	xix. 26
Ps.	**vi. 9**	**vii. 23**
	viii. 3	**xxi. 16**
	xxi. [xxii.] 1	**xxvii. 46**
	xxiii. [xxiv.] 3, 4	v. 8
	xxxvi. [xxxvii.] 11	v. 5
	xl. [xli.] 10	xxvi. 23
	xli. [xlii.] 6	xxvi. 38
	xlvii. [xlviii.] 3	v. 35
	lxi. [lxii.] 13	xvi. 27
	lxviii. [lxix.] 22	xxvii. 34, 48
	cvi. [cvii.] 3	viii. 11
	cix. [cx.] 1	**xxii. 44**, xxvi. 64
	cxi. [cxii.] 10	viii. 12
	cxvii. [cxviii.] 22, 23	**xxi. 42**
	cxvii. [cxviii.] 26	**xxiii. 39**
Prov.	xxiv. 12	xvi. 27
Isa.	v. 1, 2	xxi. 33
	vi. 9, 10	**xiii. 14, 15**
	ix. 1, 2 [viii. 23 ix. 1]	**iv. 15, 16**
	xiii. 10	xxiv. 29
	xiv. 13, 15	xi. 23
	xix. 2	xxiv. 7
	xxvi. 20	vi. 6
	xxvii. 13	xxiv. 31
	xxix. 13	**xv. 8, 9**
	xxxiv. 4	xxiv. 29
	xlix. 24, 25	xii. 29
	lvi. 7	**xxi. 13**
	lxi. 1, 2	v. 3, 4, xi. 5
	lxvi. 1	v. 34, 35

O.T.	Mt.
Jer. vi. 16 [Heb.]	xi. 29
vii. 11	xxi. 13
xii. 7	xxiii. 38
xiv. 14	vii. 22, 23
xxi. 8	vii. 13, 14
xxxiv. 12 [xxvii. 15]	vii. 22
Dan. ii. 28	xxiv. 6
iv. 18 [21]	xiii. 32
vii. 13	xxiv. 30, xxvi. 64
ix. 27	xxiv. 15
xi. 41 [LXX.]	xxiv. 10
xii. 1	xxiv. 21
Dan. xii. 2	xxv. 46
xii. 3	xiii. 43
xii. 11	xxiv. 15
Hos. vi. 6	ix. 13, xii. 7
Jon. ii. 1 [i. 17]	xii. 40
Zeph. i. 3 [Heb.]	xiii. 41
Mic. vii. 6	x. 21, 35, 36
Zach. ii. 6 [10]	xxiv. 31
viii. 6 [LXX.]	xix. 26
xiii. 7	**xxvi. 31**
xiv. 5	xxv. 31
Mal. **iii. 1**	**xi. 10**
iv. 5 [iii. 24]	xi. 15, xvii. 11

2. Made by the Evangelist, or ascribed by him to Speakers other than Jesus

(*The latter are marked with an asterisk.*)

O.T.	Mt.
Gen. iv. 24	xviii. 21
xxxviii. 8	*xxii. 24
Exod. iv. 19	ii. 20
Num. xxvii. 17	ix. 36
Deut. xxv. 5	*xxii. 24
2 Kings i. 8	iii. 4
Ps. ii. 7	*iii. 17
xxi. [xxii.] 7	xxvii. 39
xxi. [xxii.] 8	*xxvii. 43
lxxvii. [lxxviii.] 2	xiii. 35
xc. [xci.] 11, 12	***iv. 6**
cviii. [cix.] 25	*xxvii. 39
Ps. cxvii. [cxviii.] 25, 26	*xxi. 9, 15
Isa. **vii. 14**	**i. 23**
xl. 3	**iii. 3**
xlii. 1	*iii. 17
xlii. 1–4	**xii. 18–21**
l. 6	xxvi. 67
liii. 4	**viii. 17**
lxii. 11	**xxi. 5**
Hos. **xi. 1**	**ii. 15**
Mic. **v. 2 [1]**	***ii. 6**
Zach. **ix. 9**	**xxi. 5**
xi. 12	xxvi. 16
xi. 13	**xxvii. 9, 10**

SOME ABBREVIATIONS EMPLOYED IN THE NOTES

AJTh. American Journal of Theology.
Allen. W. C. Allen, *St. Matthew* (International Critical Commentary).
BDB. Brown, Driver, and Briggs, *Hebrew and English Lexicon of the O.T.*
Beng. J. A. Bengel, *Gnomon Novi Testamenti.*
Blass. Fr. Blass, *Grammar of N.T. Greek* (transl. H. St. J. Thackeray).
CIG. Corpus Inscriptionum Graecarum.
Dalman, *Gr.* G. Dalman, *Grammatik d. jüdisch-palästinischen Aramäisch.*
DCA. Dictionary of Christian Antiquities (ed. Smith and Cheetham).
DCG. Dictionary of Christ and the Gospels (ed. Hastings).
Deissm. *B.St.* G. A. Deissmann, *Bible Studies* (transl. Grieve).
ExpT. Expository Times.
HDB. Hastings' Dictionary of the Bible.
JBL. Journal of Biblical Literature.
JQR. Jewish Quarterly Review.
JSL. Journal of Semitic Languages.
JThS. Journal of Theological Studies.
KAT[3]. E. Schrader, *Die Keilinscriften u. das Alte Testament* (3rd ed. Zimmern and Winckler).
𝔏. Latin Versions.
L. & S. Liddell and Scott, *A Greek-English Lexicon.*
M.-M. *Vocab.* Moulton and Milligan, *Vocabulary of the Greek Testament.*
Moffatt, *LNT.* Moffatt, *An Introduction to the Literature of the New Testament.*
Moulton i. J. H. Moulton, *A Grammar of N.T. Greek* (vol. i. Prolegomena).
NH. New (late) Hebrew.
Ox. Pap. *Oxyrinchus Papyri* (ed. Grenfell and Hunt).
Oxf. Stud. *Oxford Studies in the Synoptic Problem* (ed. Sanday).
PEFQ. Palestine Exploration Fund, Quarterly Statement.
RWB. Realwörterbuch.
𝔖. Syriac Versions.
Schürer, *HJP.* E. Schürer, *The Jewish People in the time of Christ* (2nd ed. transl. Macpherson).
Smith, G. A., *H.G.* Smith, Geo. Adam, *Historical Geography of the Holy Land.*
Swete. H. B. Swete, *The Gospel according to St. Mark.*
Thackeray, *Gr.O.T.* H. St. J. Thackeray, *Grammar of the O.T. in Greek*, vol. i.
ThLZ. Theologische Literaturzeitung.
TR. Textus Receptus.
ThStKr. Theologische Studien und Kritiken.
ZNW. Zeitschrift f. die neutestamentliche Wissenschaft.
ZWTh. Zeitschrift f. wissenschaftliche Theologie.

In evangelicis sermonibus semper literae iunctus est spiritus, et quidquid primo frigere videtur aspectu si tetigeris calet.

HIERON. in Matth.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

ΒΙΒΛΟΣ *γενέσεως* Ἰησοῦ Χριστοῦ *υἱοῦ* Δαυεὶδ *υἱοῦ* Ἀβραάμ. 1 I.

Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, 2

i. 1–17. The Genealogy of Jesus.

1. *βίβλος κτλ.*] Since the superscription is formed on the analogy of Gen. ii. 4 a, v. 1 (*αὕτη ἡ βίβλος γενέσεως*, cf. vi. 9, x. 1, xi. 10, 27), which are followed by narrative as well as genealogy, Mt. may have intended it to introduce the whole account in chs. i., ii. But more probably it refers only to the genealogy, since the narrative is introduced in i. 18 by a fresh heading, in which *γένεσις* has a somewhat different force. David and Abraham were the primary names, 'quia ad hos tantum est facta de Christo repromissio' (Jer.); cf. Lk. i. 69 f., 73. On *υἱὸς Δαυείδ* see ix. 27. The Davidic descent of Jesus is asserted in Ac. ii. 30 ff., xiii. 23, Rom. i. 3, 2 Tim. ii. 8, Apoc. xxii. 16 (cf. v. 5); and see Heb. vii. 14. Cf. the account of the grandsons of Judas, the Lord's brother, in Hegesippus, *ap.* Eus. *H.E.* iii. 20. Lk. (iii. 38) goes back to 'Adam son of God,' Jo. (i. 1) to 'In the beginning.'

2–12. The names are compiled from the LXX. of 1 Ch. i.–iii., agreeing in some cases with cod. A when it differs from other MSS., and in some with the Lucianic recension.

2–6 a. *Ἀβραάμ κτλ.*] Abraham was the name divinely given when the national privileges began in the covenant of circumcision (Gen. xvii.). Of Judah it was foretold (Gen. xlix. 10) that sovereignty would be the inalienable prerogative of the tribe. *καὶ τ. ἀδελφοὺς αὐτοῦ* summarizes the names of Judah's brethren given in 1 Chr. ii. 1 f., intimating that out of several possible ancestors of the royal line Judah was chosen. Judah's twin sons Perez and Zerah were the result of Tamar's sin (Gen. xxxviii.). Jewish tradition traced the royal line to Perez (Ruth iv. 12, 18 ff.), and 'son of Perez' is a Rabb. expression for the Messiah. On *ἐκ τῆς Θάμαρ* and *ἐκ τῆς Ῥαχάβ* see Add. n. Mt. assumes, what is not stated in the O.T., that the mother of Boaz was the harlot who received the spies. The LXX. form is *Ῥαάβ* (cf. Jam. ii. 25, Heb. xi. 31). On *ἐκ τῆς Ῥοῦθ* see Add. n. Ruth was a Moabitess, against whose nation oracles were uttered by Am., Jer., Ezek., and Zeph., and in Deut. xxiii. 3 (cf. Neh. xiii. 1) a Moabite, coupled with a bastard and an Ammonite, is

Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ,
Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ,
Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,
4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών,
Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
5 Σαλμὼν δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,
Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ,
Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.
Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,
Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,

forbidden to enter the congregation 'till the tenth generation,' i.e. for ever. The art. before Δαυείδ is strictly incorrect when τὸν βασιλέα is added; the addition emphasizes the fact that the genealogy is royal. The same addition in Ruth iv. 22 (A) may have been derived from Mt.; see, however, Jos. *Ant.* v. ix. 4.

6 b–11. Δαυὶδ δέ κτλ.] Σολομῶνα (LXX. Σαλωμών, indecl.) is the form in the best uncc. In the Gospp. and Josephus the nom. is always Σολομών. Some MSS. (the best in Ac.) decline it -ῶντα, -ῶντος. Lk.'s genealogy passes through Nathan, son of David. A Jewish tradition recognized a double line; cf. Targ. Zach. xii. 12: 'The descendants of king Solomon of the house of David mourn . . . and the descendants of the prophet Nathan, son of David.' ἐκ τῆς Οὐρίου (see Add. n.) is added from Mt.'s knowledge of 2 Sam. xi. f.; in 1 Chr. iii. 5 she is not called the wife of Uriah, but Bathshua (Βαρσάβεε), daughter of Ammiel. Ἀσάφ, at one time the prevailing spelling in the LXX., was mostly corrected to the Heb. form Ἀσά under the influence of Origen's Hexapla (Burkitt, *Ev. da Meph.* ii. 203). If Ὀζείαν (*v.* 8) = Ὀχοζείαν (Ahaziah, 2 Chr. xxii. 1), a mistake made in 1 Chr. iii. 11, the names Joash, Amaziah, and Uzziah, given in 1 Chr., are here omitted. Uzziah is generally Ὀζείας in the LXX., and Mt. apparently took advantage of the confusion of names, and omitted three generations in order to adhere to the number 14. καὶ τ. ἀδελφοὺς αὐτοῦ (*v.* 11) seems to mark the fact that after the Exile there existed more than one Davidic family, any of which might have inherited the monarchy. The words are a summary, similar to that in *v.* 2, of the sons of Josiah and Jehoiakim named in 1 Ch. iii. 15 f. But the latter is here omitted. It is not likely that Ἰεχονίαν is for Jehoahaz, as in 1 Esd. i. 32 (1 Chr. omits Jehoahaz); or for Ἰωακείμ (Jehoiakim); the names in *vv.* 11, 12 must both mean Jehoiachin. He had, indeed, no brothers, but Zedekiah might be

Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, 8
Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ,
Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν,
Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, 9
Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἄχας,
Ἄχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,
Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, 10
Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν,
Ἰωσείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς 11
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέν- 12
νησεν τὸν Σαλαθιήλ,
Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, 13
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ,
Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,
Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, 14
Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ,
Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, 15
Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
Μαθθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,

mistakenly considered as such. In 1 Chr. Ἰωακείμ and Ἰεχονίας are each followed by Σεδεκίας, and Mt.'s statement (repeated by Clem. *Strom.* i. 121) seems to be a confused product of the two verses. μετοικεσία (Vulg. *transmigratio*) is a late word; LXX. more frequently has αἰχμαλωσία, in Jerem. mostly ἀποικία. For the gen. Βαβυλῶνος cf. Jo. vii. 35, 1 Pet. i. 1.

12–15. μετὰ δὲ κτλ.] One generation in this section is missing. This cannot have been due to the confusion in *v.* 11, since the second period is clearly intended to close with the loss of the royal power. In 1 Chr. iii. 17 Ἀσίρ occurs as a name between Jeconiah and Salathiel. The Heb. הָאָסִיר should probably be read אַסִּר 'the captive'; and Mt. may have had a Gk. text of Chron. which did not treat אסר as a proper name. But if he wrote Ἰεχ. ἐγέννησεν τὸν Ἀσίρ, Ἀσὶρ δὲ ἐγέννησεν τὸν Σαλαθ., a scribe's eye may have passed from the first verb to the second. After Zerubbabel the LXX. continues with the descendants of Hananiah his brother; Mt.'s names are traditional (cf. Judith viii. 1). All are Heb. in form, and all occur in the O.T. except Ἀχειμ (cf. Ἀκούμ 1 Chr. ix. 17) and Ἐλιούδ. Ἀβιούδ (cf. 1 Chr. viii. 3) is probably the Ἰωδά of Lk. iii. 26.

16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

16. Ἰακὼβ δέ κτλ.] The nature of the genealogy shows that ἐγέννησεν throughout denotes legal, not necessarily physical, descent. Not till the Lord's mother is reached is the formula altered, and ἐγεννήθη denotes physical birth. τὸν ἄνδρα Μαρίας is written from the same point of view; Joseph acknowledged his betrothed as his lawful wife. But to some Christians this was naturally of less importance than the miracle; hence an early alteration was made in the text, from which sprang a variety of readings. See below, and Heer's table in Bardenhewer's *Bibl. Stud.*, 1910, 1–226.

Additional Note on i. 16.

(*a*) ...Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός unc ^{c} minu ^{pler} (om. Ἰησοῦς 1. 64. om. ὁ λεγόμενος 64) 𝔏 vg 𝔖 pesh. hcl aeth Tert (*De Carne Chr.* xx.).

(*b*) ...Ἰωσὴφ ᾧ μνηστευθεῖσα παρθένος Μαριὰμ ἐγέννησε Ἰησοῦν τὸν λεγόμενον Χριστόν 346–556–826–828 ('Ferrar group').

This is also implied by the various forms of the O.L.:

...Josef· cui desponsata· virgo· Maria genuit Jesum Christum *k*

...Joseph cui desponsata· virgo Maria peperit Christum Jesum *d* (D *vacat*).

...Joseph cui desponsata virgo Maria genuit Jesum qui dicitur [vocatur *g*] Christus· *a g*

...Joseph cui desponsata erat virgo Maria· virgo autem Maria genuit Jesum...*b*

...Joseph cui desponsata virgo Maria; Maria autem genuit Jesum...*c*

and by the text underlying the arm (see J. A. Robinson, *Euthaliana* 82):

...Joseph, the husband of Mary, to whom having been betrothed Mary the virgin from whom was born Jesus who was named Christ.

(*c*) ...Joseph. Joseph to whom was betrothed Mary the virgin, begat Jesus called the Messiah. 𝔖 sin.

(*d*) ...Joseph, him to whom was betrothed Mary the virgin, she who bare Jesus the Messiah. 𝔖 cur.

(*e*) ...Joseph the husband of Mary, him from whom was born Jesus... Pal. lect (Lewis, B and C).

The last of these (*e*) is really (*a*); a scribe carelessly wrote ההכנה ('him from whom') for ההכנה ('her from whom').

(*d*) probably does not represent a Gk. reading; it is an attempt to rewrite (*c*).

(*c*) when translated into Gk. runs quite differently from the sentences in the rest of the genealogy. Burkitt (*Ev. da Meph.* ii. 263) points out that 'the practice of the writer is to interpose no words between the name and the verb ἐγέννησεν, so that the clause ᾧ μνηστ. παρθ. M. ought to follow the first mention of Joseph, not the second.' (*b*) and (*c*) appear to be derived from a common 'Western' corruption of (*a*), arising from a desire to avoid 'the husband of Mary.' (*a*) is clearly the last

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ 17
δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυ-

step in a statement of the *legal* descent of the Messiah from David and Abraham; and the mention of Mary, together with that of Tamar, Rahab, and the wife of Uriah, has a special purpose. But if (*b*) is based on an original reading ...Ἰωσήφ· Ἰωσὴφ δὲ ἐγέννησεν τὸν Ἰησοῦν τὸν λεγόμενον Χριστόν (of which no other trace remains), not only is the insertion of 'to whom was betrothed Mary the virgin,' pointless as a doctrinal safeguard, but the genealogy itself becomes an enigma. If it was once a separate document (without the women's names), constructed in circles that believed in the Virgin birth, it is extraordinary that they should so have worded it as to give an easy handle to opponents. If they were ignorant of the Virgin birth, it is in the last degree improbable, apart from the fact that Lk. knew another genealogy, that they should have constructed it at all.

That orthodox persons could make unorthodox slips is shown by (*e*), and also by the Arabic Diat. (Vat. MS., Ciasca's A), '...Joseph, who from her begat Jesus the Messiah.' Burkitt shows it to be probable that 'who from her begat' is a blundering translation of the Pesh. 'from whom (ܕܡܢܗ̇) was born.' In the *Dialogue of Timothy and Aquila* (*a*) is quoted three times, twice very loosely (in one case ᾧ μνηστευθεῖσα Μαρία being substituted for τὸν ἄνδρα Μαρίας), and once accurately. In the last case, the Jew, arguing with the Christian, extracts from the words the meaning, which they can, in fact, bear apart from their context, 'Joseph begat Jesus that is called Christ...it says he begat [him] from Mary.'

Additional Note on the Genealogy.

The genealogy is artificially arranged in three groups of 14 generations, which would be convenient for the memory in oral use. Box (*Interpreter*, Jan. 1906, and *ZNW.*, 1905, 80) suggests that it was 'invested with the character of a sort of numerical acrostic on the name David,' the numerical value of the letters in דוד being 4 + 6 + 4 = 14. This is unexampled in the N.T., except perhaps in the 'number of the beast' (Apoc. xiii. 18), but analogous to the Rabbinic aids to memory, and suitable in a piece of popular instruction.

Women's names would not normally occur in a Jewish genealogy. But Mt. seems to have wished to disarm criticism by showing that irregular unions were divinely countenanced in the Messiah's legal ancestry: Ruth, though a Moabitess, was a humble and virtuous woman; Rahab, though a harlot, was saved by her good action, and a Christian writer declared her 'justified' (Jam. ii. 25; cf. Heb. xi. 31); Tamar and Bathsheba were adulteresses, but the former was pronounced 'more righteous' than Judah (Gen. xxxviii. 26), and the latter afterwards bore a son who was 'beloved of Yah' (2 Sam. xii. 25). And Mt. triumphantly closes the genealogy with 'Joseph the husband of Mary,' declaring that Mary was, after all, his legally acknowledged wife. How this was is shown in *vv.* 18–25.

λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

18 ΤΟΥ ΔΕ [ΙΗΣΟΥ] ΧΡΙΣΤΟΥ ἡ γένεσις οὕτως ἦν. Μνη-

18 Ιησου Χριστου] ℵCE *al* minn 𝔖 pesh.pal.diat^{Eph} me sah arm ; *om* Ιησου 71 𝔏 *omn* [*incl.* d, *vac.* D] 𝔖 sin.cur ; Χριστου Ιησου B

On the relation between the genealogies in Mt. and Lk. see *HDB.* ii. 137–41, and Plummer, *St. Luke.* Three explanations have been offered: (1) Julius Africanus in his letter to Aristides (Eus. *H.E.* i. 7) suggested a levirate marriage of either Jacob or Heli, Joseph's father according to Mt. and Lk. respectively. They were brothers, and Joseph, the son of one of them by his brother's widow, was reckoned as the son of the deceased. Thus the two genealogies are those of Jacob and Heli. But even if this were possible, the same would have to be assumed in the case of Salathiel's father, who is Jechonias in Mt. but Neri in Lk.; and yet again in that of Eleazar (Mt.) and Levi (Lk.), if Matthan and Matthat are identified. The explanation is altogether improbable. (2) Annius of Viterbo (*c.* A.D. 1490) assumed that the genealogy in Lk. is that of Mary, not of Joseph. This is still held by some. ὡς ἐνομίζετο Ἰωσήφ is thought to be a gloss, and τοῦ Ἡλεί is explained as 'the grandson (or descendant) of Heli,' who was the father (or a forefather) of Mary. (3) Lord A. C. Harvey's suggestion (*Genealogies of our Lord*, and art. 'Genealogy of Jesus Christ' in Smith's *DB.*^{2}) is the only possible one, that Lk. provides a pedigree of actual descent, while Mt. gives the throne-succession. Mt.'s whole object was to show, in the face of current calumnies, that the Messiah's genealogy was divinely ordered, and legally correct.

18–25. The Birth of the Messiah.

18. τοῦ δὲ Χριστοῦ κτλ.] The whole course of the royal line formed the βίβλος γενέσεως of the Messiah: His actual γένεσις is now related, substantiating the statement in *v.* 16. Westcott and Hort (*App.* 7) differed as to the reading, but 𝔖 sin has since been added to the evidence, and the omission of Ἰησοῦ is almost certainly right. τοῦ δὲ Ἰησοῦ Χριστοῦ is grammatically abnormal, and must have arisen under the influence of *vv.* 1 and 16. If it were correct, the only explanation would be that Mt. refers to these verses: 'and the birth of this "Jesus Christ" was on this wise.' For οὕτως as pred. cf. xix. 10, xxvi. 54, Rom. iv. 18 (LXX.).

μνηστευθείσης κτλ.] The Jewish laws of marriage, though in many respects analogous to the Roman, differed widely from them as regards betrothal. Later Roman law knew of betrothal much in the English sense of the word. But in Jewish law not only an actual betrothal (קִדּוּשִׁים or אֵרוּסִים), but the mere possibility that one party believed him- or herself to be betrothed to the other, constituted an affinity which prevented the marriage of their relatives within the forbidden degrees (*Kidd.* iii. 10 f.); and a betrothed girl was a widow if her *fiancé* died (*Kethub.* i. 2), and this whether the

στευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ- 19
λων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.

19 δειγματισαι] ℵ[a vel] bBZ 1 ; παραδειγματισαι ℵ* et cCE *al* minn

man had 'taken' her to his house or not. After betrothal, therefore, but before marriage, the man was legally 'husband' (cf. Gen. xxix. 21, Dt. xxii. 23 f.); hence an informal cancelling of betrothal was impossible: the man must give to the woman a writ (*gêṭ*), and pay a fine (see Merx, *Ev. Mat.* 9–12). The formalities necessary for the due deliverance of the *gêṭ* to the woman are laid down in Mishn. *Gittin*. On the graecized form Μαρία and the indecl. Μαριάμ, used in the LXX. and Targg. for the Miriam of the M.T., see WH. *App.* 156. Another graecized form is Μαριάμ(μ)η, employed frequently by Josephus.

πρὶν ἢ συνελθεῖν κτλ.] After the *gen. absol.* a new subject should follow; see Blass, § 74. 5, and on πρὶν ἤ *id.* § 69. 7. Like *convenio* (𝔏) and *coeo*, the verb denotes the consummation of the marriage; there is no evidence of its use for the marriage ceremony in which the bride was brought to the bridegroom. Πνεύματος ἁγίου could grammatically denote the personal Holy Spirit, the articles being omitted owing to the preposition (Blass, § 46. 7); but the narrative breathes the air of the O.T., and πνεῦμα should probably be understood in its O.T. sense, as 'the power of God in active exercise,' though the Church has doubtless been right in identifying this with the Third Person of the H. Trinity. 'Holy Spirit' occurs in the O.T. in Ps. li. 11, Is. lxiii. 10 only, while the advance of theology in Christianity led to its use in the N.T. more than 80 times. See art. 'Holy Spirit' in *HDB.* ii. 405, and Swete, *The H. Sp. in the N.T.* 27–31.

19. Ἰωσὴφ δέ κτλ.] On ὁ ἀνὴρ αὐτῆς see *v.* 18. δίκαιος is used of Zacharias and Elizabeth (Lk. i. 6), and Symeon (Lk. ii. 25); the former passage shews what it connoted to the Jewish mind—conscientiousness in the observance of the law. See Sanday-Headlam, *Romans*, 29. καὶ μὴ θέλων, 'and *yet* not willing.' As a good Jew he would have shewn his zeal if he had branded her with public disgrace. For the καί cf. vi. 26 (Blass, § 77. 6). The converse meaning is possible, 'and *therefore* not willing,' δίκαιος being understood of general moral uprightness which would include benevolence; e.g. 𝔖 sin.cur 'because he was [an] upright [man] was not willing'; so Hil. *al.* But the former is more in accordance with the spirit of the time. A divorce was not a matter which would come into court; it was a private arrangement (λάθρᾳ) which involved only the presence of two witnesses that he had given her the *gêṭ*. But he might have brought her into publicity for her supposed crime. δειγματίσαι is not 'put her to shame' (Vg. *traducere*), but merely 'proclaim,' 'publish': *divulgare* (*k*), 'would not pupplische her' (Wycl.). It is a rare word, occurring in Col. ii. 15, *Asc. Is.* ii. 3, Amh. Pap. I. i. 8. 21, *Acta Pauli et Petri*, 33. δειγματισμός occurs on the Rosetta Stone. The stronger meaning appears

20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ
ἐφάνη αὐτῷ λέγων Ἰωσὴφ υἱὸς Δαυείδ, μὴ φοβηθῇς παρα-
λαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννη-
21 θὲν ἐκ πνεύματός ἐστιν ἁγίου· τέξεται δὲ υἱὸν καὶ καλέ-
σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν

to attach to the *v.l.* παραδειγματίσαι: cf. Heb. vi. 6. δειγματίσαι μὲν γάρ ἐστι τὸ ἁπλῶς ἀπολῦσαι, παραδειγματίσαι δὲ τὸ ἐπὶ κακῷ φανερῶσαι (Petr. Laod.); and see Eus. *Steph.* 221 (quoted by Tisch.). ἀπολῦσαι, of divorce, is rare and unclassical; cf. v. 31, xix. 3, 7 ff. = Mk. x. 2, 4, 11, Lk. xvi. 18; in the LXX. 1 Esd. ix. 36 only (elsewhere always ἐξαποστέλλειν = שלח).

20. ταῦτα δὲ αὐτοῦ κτλ.] 'These thoughts having passed through his mind'; a short but tragic struggle between his legal conscience and his love. ἐνθυμεῖσθαι, freq. in the LXX., recurs in the N.T. in ix. 4 only; διενθυμ. Ac. x. 19. ἰδού is Hebraic, derived from the LXX., Mt.[34], Mk.[9], Lk.[30]; καὶ ἰδού Mt.[28], Lk.[26], never in Mk. ἄγγελος Κυρίου: always without an article in the N.T, except when referring to an angel already mentioned (cf. *v.* 24). In the O.T. the מַלְאַךְ יהוה denotes Yahweh Himself in a temporary theophany or activity on earth; but the personification of His activities led, after the Exile, to the thought of them as individual angelic beings. Joseph, like Abraham (Gen. xxii. 11 f.), was divinely hindered from injuring, in obedience to his conscience, one in whom all the families of the earth should bless themselves. κατ' ὄναρ for the class. ὄναρ: ii. 12 f., 19, 22, xxvii. 19 only; Photius condemns it as βαρβαρὸν παντελῶς.

Ἰωσὴφ υἱὸς Δαυείδ κτλ.] The form of address summarizes the thought of the genealogy. On the nom. for the voc. see Blass, § 33. 4. On μή with the aor. subj., 39 times in Mt., always in sayings of Jesus, except here and iii. 9, see Moulton i. 124. On γυναῖκα (avoided in S cur 'thy betrothed') see note on μνηστευθείσης, *v.* 18. τὸ γεννηθέν is 'that which hath been engendered,' not *natum fuerit* (k). In the earlier message to Mary (Lk. i. 35) the present tense is used: so S sin.cur here; cf. *Protev.* 14 τὸ γὰρ ἐν αὐτῇ ὄν.

21. τέξεται δὲ υἱόν κτλ.] The wording of the narrative has been coloured by that of the quotation in *v.* 23. On the addition 'to thee' in S sin.cur see Burkitt (*Ev. da Meph.* ii. 261 f.), 'a mere stylistic addition to the Syriac...it never had a place in the Greek text.' αὐτός is perhaps emphatic: 'it is He who will save, etc.' The Messiah will bring about the redemption (cf. Lk. i. 68, xxiv. 21) ascribed in the O.T. to God (Ps. cxxix. [cxxx.] 8); see Dalman, *Words*, 297. λαός (עַם) is the privileged people of God, as distinct from ἔθνη (גּוֹיִם): the Christian 'laity' now possess their privileges; see Hort, *1 Peter*, 128 a. σώσει involves a play on the Heb. יוֹשִׁיעַ ('shall save') and יֵשׁוּעַ ('Jesus'); since such a play is not possible in Aramaic, a Hebrew original must underlie the verse. The angel's words may have been in the form of Heb. poetry, taken from a collection current in Palestinian circles. If so, a point of contact is afforded with Lk.'s narrative, of which Hebraic poetry forms so marked a feature. The popular expectations of 'salvation' from sin were based on the O.T., and were

αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν 22
ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου
λέγοντος

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, 23
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·

mainly concerned with salvation from the punishment of sins; 'righteousness' (=vindication) would be the result, rather than the cause, of national redemption. But Christian thought finds in the words, as the evangelists doubtless did, a promise of individual forgiveness for all sinners; cf. Ścur, 'he shall save alive the world from its sins' (see Burkitt, *op. cit.* 257).

22. τοῦτο δὲ ὅλον κτλ.] The perf. γέγονεν (cf. xxi. 4, xxvi. 56, Heb. vii. 14) denotes that the event stands recorded in the abiding Christian tradition; cf. similar perfects with reference to O.T. records, Heb. vii. 6, 9, 11, viii. 5. ἵνα (and ὅπως ii. 23, viii. 17, xiii. 35) in this and similar formulas is not equivalent to ὥστε: in the early Church it was a leading conception, particularly marked in the 1st and 4th Gospels (cf. ii. 15, 23, iv. 14–17, viii. 17, xii. 17–21, xiii. 35, xxi. 4 f., Jo. xii. 38 f., xiii. 18, xix. 24, 28, 36 f.; see *Camb. Bibl. Essays*, 221), that the events of Christ's life were divinely ordered for the express purpose of fulfilling the O.T. An exact parallel is not found in Jewish writings, but somewhat similar formulas occur: לקיים מה שנאמר 'to fulfil that which is said'; אז נתקיים 'then was fulfilled' (cf. Mt. ii. 17, xxvii. 9); see Bacher, *Exeg. Term.* i. 171. Cf. 1 Kings ii. 27, viii. 15, 24, Jer. xliv. 25. τὸ ῥηθέν κτλ. and similar expressions are confined to Mt. ii. 15, 17, 23, iii. 3, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxii. 31, xxiv. 15, xxvii. 9. The words were spoken by Yahweh (Κυρίου without the article is a *quasi* proper name); the prophet was only His instrument. For διά (=בְּיַד) cf. Jos. xx. 2; Lk. (i. 70; Ac. i. 16 *al.*) prefers διὰ στόματος = בְּפִי (2 Chr. xxxvi. 22 only).

23. ἰδοὺ ἡ παρθένος κτλ.] The quotation is from Is. vii. 14: ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται (B; ἕξει ℵAQ) καὶ τέξεται υἱόν, καὶ καλέσεις κτλ. For the last verb there are variants: καλέσεις (BA) = קָרָאתָ; so Aq., Sym., Theod. *ap.* Eus. and Jer.; καλέσει (ℵ) = M.T. קָרָאת; καλέσουσιν (apparently Γ, probably derived from Mt.) is a periphrasis, *more Aram.*, for the passive κληθήσεται, and suggests that the passage was current in Mt.'s time in an Aramaic translation from the Heb., and formed part of a collection of *testimonia*. παρθένος was understood by Mt. in the sense of 'virgin'; and Iren. (*ap.* Eus. *H.E.* v. 8) blamed the daring of Theodotion and Aquila who rendered Isaiah's word עַלְמָה by νεᾶνις. But, as Jerome (*in loc.* Is.) admits, 'porro ALMA apud eos verbum ambiguum est'; the Heb. word does not necessarily denote 'virgin'; see *BDB. s.v.*, and cf. the cognate עֶלֶם 'young man,' and עֲלָמִים 'youth.' It could be applied to any young woman, and approaches נַעֲרָה ('girl') in meaning, rather than בְּתוּלָה ('virgin'). Similarly παρθένος, while it is the normal rendering of בְּתוּלָה, also represents נַעֲרָה in Gen. xxiv. 14, 16, 55, xxxiv. 3 *bis* (in the latter case of

24 ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός. Ἐγερθεὶς δὲ
ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·
25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν
τὸ ὄνομα αὐτοῦ Ἰησοῦν.

25 ουκ εγινωσκεν αυτην εως ου] *om* 𝔏 k 𝔖 sin; 'lived purely with her until' 𝔖 cur.diat^{Eph}

one who had lost her virginity). It occurs only twice for עַלְמָה (Gen. xxiv. 43, Is. *l.c.*), which is further rendered by νεᾶνις (Ex. ii. 8, Ps. lxvii. [lxviii.] 26, Cant. i. 3, vi. 7 [8]) and νεότης (Prov. xxiv. 54 [xxx. 19]). Whatever, therefore, may have been Isaiah's thought—and it has yet to be proved that, under Babylonian or other foreign influence, he expected the birth of a Redeemer-King from a virgin (so Burney, *JThS.* x. 580–4, but see Gray, *Expos.*, Apr. 1911, 289 ff.) —the LXX. translation did not necessarily use παρθένος in the sense of 'virgin,' although the *substitution* of νεᾶνις by Aq., Sym., Theod. was an anti-Christian protest. On the use made of the passage in early controversies with Jews see Justin, *Dial.* 43, 67 f., 71, 77. Earlier than Justin no writer except Mt. cites it in connexion with the birth of Christ. See Add. n. For μεθερμηνευόμενον, found as early as the Prologue of B. Sira, cf. Mk. v. 41, xv. 22, 34.

25. καὶ οὐκ κτλ.] The words between καί and ἔτεκεν are omitted in 𝔏 k 𝔖 sin, and their omission seems to be supported by 𝔖 cur.diat (see Appar.). It is not unlikely that they are a gloss, added to safeguard the sentence from misunderstanding. Mt., having already related the fact of the Virgin birth, 'was only concerned at this point to assert that Joseph publicly accepted Mary as his lawful wife, and publicly acknowledged her son as lawfully born in wedlock' (Burkitt, *Ev. da Meph.* ii. 261). As they stand the words reiterate the miracle. But they do not necessarily assert the perpetual virginity of the mother. In the N.T. a negative followed by ἕως οὗ (*e.g.* xvii. 9), ἕως (*e.g.* xxiv. 39), or ἕως ὅτου (Jo. ix. 18) always implies that the negatived action did, or will, take place after the point of time indicated by the particle; contrast, however, Gen. viii. 7, cited by Chrys. 'Non sequitur ut postea convenerint' (Jer.) is true whether υἱόν be read or τὸν υἱ. αὐτῆς τὸν πρωτότοκον (probably from Lk.), since 'first-born' no more involves 'later-born' than 'son' involves 'daughter' (Lightft. *Galat.* Diss. II). But doubtless, like πρὶν ἢ συνελθεῖν, the words are concerned only with the fact of virginity at the time. The subject of ἐκάλεσεν is probably Joseph (so 𝔖 sin) in accordance with καλέσεις (*v.* 21): contrast Lk. i. 31. By naming the Child, Joseph publicly acknowledged Him a lawfully born member of his family.

Additional Note on the Virgin Birth.

1. If the event is historical, the narrative was not due to Isaiah's words. Mt. adduces them only as a corroborative illustration, as words which were divinely intended to be fulfilled in the event. The name

Immanuel was to him the kernel of Christianity. But his use of it may be understood in two ways, according as 'God with us' describes the *nature* of the Child, or His *work*. (*a*) In the former case it follows that Mt. believed the Holy Spirit to have inspired the prophet to utter words which were to find fulfilment in the two natures of Jesus Christ. The Child *is* God with us. (*b*) In the latter case Mt.'s object was apologetic rather than dogmatic. He wanted to shew—and this is the more probable explanation of his words—that there was nothing new or extravagant in the thought of a miraculous birth. A birth from a παρθένος only fulfilled Isaiah's prophecy concerning Immanuel, whose appearance would mark the moment when Israel could say 'God (is) with us' to release us from foreign invasion, to save us from the result of our sins (cf. Ps. xlvi. 7–11).

2. Some who cannot accept the narrative as historical have thought that Isaiah's words in their Greek form *gave rise to* the belief in the Virgin Birth (Harnack, *Hist. of Dogma*, i. 100). But it is astonishing that though the Christianity of the N.T. is based upon the belief in the Incarnation, the O.T. passage which, according to this theory, is the foundation of the whole, is nowhere even remotely alluded to, apart from Mt. i. 23. Others hold that though Isaiah's words were not the origin of the belief, the convictions of Christians as to the uniqueness, the purity, and the holiness of Jesus may have taken their rise from the O.T.; that they read such passages as Ps. ii. 7 ('Thou art my son'), Ps. lxxii. (the glorious rule of the king's son), Is. xi. 2 (the inspiration of the Davidic king), xlii. 1 (of the Servant of Yahweh), lxi. 1 (of the Messianic Prophet), and transformed them into the Christian faith in one who was God's Son, and who, by the action of the divine spirit, became Immanuel (Lobstein, *The Virgin Birth of Christ*, p. 96). Harnack (*Date of the Acts*, 142–149) suggests two factors which contributed to the belief; (*a*) Christians held that Christ was the Son of God, by the action of the Holy Spirit, in the Resurrection (Rom. i. 4), but that His Sonship was then carried further back, to the divine voice at the Transfiguration (Mk. ix. 7), then to the divine voice at the Baptism (Mk. i. 11), and finally to the Birth; (*b*) with this thought of divine Sonship by the action of the Holy Spirit was coupled Isaiah's prediction. But even if the Sonship was carried back, in this way, to the Birth or the Conception, Isaiah's prediction must still, on this theory, be regarded as an essential factor in the production of a belief in the *Virgin* Birth, and it remains astonishing, as said above, that no N.T. writer except Mt. should have alluded to it.

3. Several writers have held that the origin of the belief was not Jewish, but *pagan* (*e.g.* Schmiedel, *Enc. Bibl.*, art. 'Mary,' Usener, *ib.*, art. 'Nativity,' Pfleiderer, *Das Urchristentum*, and *Early Christian Conceptions of Christ*, Soltau, *The Birth of Jesus Christ*). Pagan myths of goddess mothers whose sons were divine redeemers are easy to collect. But, as these writers admit, the belief produced from such myths could not have taken its rise in Palestinian Jewish circles. The adaptation of pagan ideas must have been the work of Gentile Christians, and their incorporation into the Christian tradition must have taken

place at a late date. But such a theory is confronted with the difficulty that the narratives of the Nativity are intensely Jewish; the language is Hebraic, and the atmosphere Palestinian. If the portions which deal with the Virgin Birth are Gentile insertions into an earlier Jewish story, they should present distinctively Greek features; but they do not: they are as Hebraic as the surrounding context (see Bp. Chase, *Camb. Theol. Essays*, 411–414). This is true not only of Mt.'s account but also of Lk. i. 34, 35, which many hold to be an interpolation.

A modification of the theory ascribes to the narrative a composite origin. It is held that pagan mythology had moulded the ideas of certain Jewish circles, and that from these ideas, 'which had become, so to speak, "international," but may in the last resort be traced to Babylonia,' Jewish Christians obtained, with many alterations of detail, 'a poetic and popular symbol of a primary religious truth—of the truth that inestimable blessings, which, for us, have their fountain-head in the Crucified, do indeed come from above (Jo. viii. 23), and not from below, are not humanly introduced, but have their origin in God' (Cheyne, *Bible Problems*, 95 f.). If the theory is true, it is remarkable that the humble and unlearned Jewish Christians treated the international myth with a bold freedom found in no other community. The goddess is not, as in all the mythologies, a heavenly being, and the son a god or an emperor, but both are lowly and obscure country folk. And Dr. Cheyne admits that 'the stress laid on the virginity (in the ordinary sense of the word) is peculiar to the evangelist.' Moreover, there is not the faintest trace of the alleged pre-Christian Jewish phase of the belief, intermediate between the pagan and the Christian. Apoc. xii., to which the same writer refers, is of a totally different character, and even if it contains pagan elements there is no evidence that it passed through a non-Christian Jewish phase before it reached its present form. Finally, it is improbable that Palestinian Jewish Christians would be unaware that the international myth was of pagan origin, and that, if aware of it, they would have embraced and adapted it.

4. Supporters of the pagan origin of the belief can at least produce pagan parallels. But those who hold that the Virgin Birth of the Messiah was a purely Jewish expectation can produce no parallels at all. Harnack can say only that it seems to him probable. It is irrelevant, for example, to point to a section of the Ebionites, which 'did not deny that the Lord was born of a virgin and the Holy Spirit' (Eus. *H.E.* iii. 27). Gunkel (*Zum religionsgesch. Verständnis d. N.T.* 68 f.), recognizing the Jewish character of Mt.'s narrative, holds that mythological ideas could not have made their way into Jewish Christianity 'if Judaism itself had not previously possessed these or analogous ideas.' But this is only a deduction from the phenomena of Mt.'s narrative. In the large amount of Jewish pre-Christian material that we possess, there is not a trace of the belief. Badham (*Academy*, June 8, 1905), indeed, attempts to find it in late, in some cases very late, Rabbinic literature. But he admits that the references are 'slight and disappointing.' Some are no longer extant; and he makes no attempt to determine whether any are due to Christian influence.

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ι II.

5. We are thus led to the conclusion that no non-Christian source, written or oral, has been found which satisfactorily accounts for the phenomena of the Gospel narratives. It is impossible to determine how early the event of the Virgin Birth was known to Christians. From the nature of the case it would not be common knowledge at first. It did not form part of the Marcan tradition, or it lay outside S. Mark's plan in writing for Roman readers, as it lay outside the plan of the compiler of Q. It is often said that Mt.'s account must have been derived from Joseph, and Lk.'s from the Lord's mother; this, however, cannot be considered proved, and must not be pressed, although they were obviously the ultimate authority for the fact. But at least the written narrative was current within the lifetime of members of the family who were in a position to know the facts, and could have contradicted false statements. S. Paul's silence—if he was silent—on the subject, need not involve ignorance, as it certainly does not in the case of the fourth evangelist. 'God sent forth His Son born of a woman' (Gal. iv. 4) may be ambiguous; but the teaching of *vv.* 1–7 about 'adoption'—the granting of a new kind of sonship—can be better understood if it presupposes the Virgin Birth. And the belief, if not necessary to, is entirely congruous with, the apostle's attitude towards Christ as the 'new Man,' the 'second Adam,' *i.e.* the Founder and Source of a new and spiritual race. It is this congruity with the whole body of Christian belief, with the Incarnation, the Atonement, the Sacraments, which turns the scale for those who will not assert that miracles do not happen, much less that a miracle, avowedly unique, did not happen, but whom the literary evidence leaves in suspense.

ii. 1–12. The Visit of the Magians.

1. *τοῦ δὲ Ἰησοῦ κτλ.*] There was a Bethlehem in Galilee, 7 m. NW. of Nazareth (Jos. xix. 15; cf. Neubauer, *Géogr. du Talm.* 191); but Palestinian readers could not be in doubt as to which Bethlehem was the birthplace of the Son of David. Mt. probably employed the conventional form of the name. For the topographical genitive τ. Ἰουδαίας cf. Ναζαρὲθ τ. Γαλιλαίας (xxi. 11, Mk. i. 9), Κανὰ τ. Γ. (Jo. ii. 1, 11, iv. 46). The name appears in the O.T. as Bethlehem of *Judah* (Jud. xvii. 7 ff., xix. 1 f., 18, Ruth i. 1 f.), which (as Jer. suggests) probably stood here (see *v.* 5); Ἰουδαία represents יְהוּדָה in 1 Regn. xxvii. 6, 10, Is. i. 1. Bethlehem, the modern *Beit-laḥm*, 5 m. S. of Jerusalem (Jos. *Ant.* VII. xii. 4), was the home of David, and the scene of the story of Ruth his ancestress. The Lord's family, therefore, according to Lk. ii. 3 f., considered it their true home, and went thither for the enrolment. 'In the days of Herod': the only date explicitly specified by any N.T. writer except Lk. Herod the Great became governor of Galilee in 47 B.C., and was given the title 'King of Judaea' by Antony and Octavius in 40; he began to build the temple in 20, and died in 4 B.C. See however Add. n. after xiv. 12.

ἰδοὺ μάγοι κτλ.] On *ἰδού* see i. 20. If Herodotus (i. 101) is to be trusted, the Magians were originally a Median tribe, but became a priestly caste among the Persians (i. 132), as

ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνα-
2 τολῶν παρεγένοντο εἰς Ἰεροσόλυμα λέγοντες Ποῦ ἐστὶν

the Chaldeans in Babylon (Dan. i. 4 etc.; see Driver, p. 12–16). The word acquired later the more general sense of 'magician' (Ac. xiii. 6, 8; cf. viii. 9, 11): it stands for *'asshāph*, 'charmer' (Dan. ii. 2, 10 etc. LXX. Theod.), *'ōbh*, 'necromancer' (1 Regn. xxviii. 3, 9 Aq.), *ḥarṭummîm*, 'magicians' (Gen. xli. 24 Sym.). Mt. appears to use it with the specific force of 'astrologer.' Its derivation is still uncertain (see *KAT.*[2] 417 ff., [3]590. In Persian inscriptions of the age of Darius *māgūš* is found, and it occurs in Jewish literature and in Syriac as ܡܓܘܫܐ). Many of the fathers understood it to have a sinister force, and drew out the thought that magic was overthrown by the advent of Christ (cf. Ign. *Eph.* 19, Justin, *Dial.* 78, Tert. *De Idol.* 78, Orig. *c. Cels.* i. 60, Hil. *in Mat.* 1), and this idea prevailed in mediaeval writings; but there is not a hint of it in the narrative. ἀπὸ ἀνατολῶν is to be connected with μάγοι, not with παρεγένοντο: cf. iv. 25, Jo. xi. 1. 'The East' might designate Arabia (Gen. x. 30), as Just. Tert. concluded from the nature of the gifts, or Babylonia the home of astrology (Orig., Jer., Aug.), or Persia (Clem. Al., Chrys.). But attempts to determine the country intended are guesses. That the Magians are represented as Gentiles can be gathered from their use of the term 'the Jews,' which was probably not employed at the time except by foreigners; the Mishna speaks only of 'Israelites.' Such passages as Is. lx. 3, Apoc. xxi. 24 gave rise to the tradition that they were kings, and the triple gift that they were three in number. For apocryphal accretions to the story see 'Magi,' in *HDB.* and *DCG.* The Gk. form Ἰεροσόλυμα, neut. plur. except in *v.* 3 and perhaps iii. 5, is invariable in Mt.[(11)] (except xxiii. 37), Mk., Jo., and Josephus. The Heb. form Ἰερουσαλήμ is used in xxiii. 37, usually in Lk., who strives to preserve a biblical style, S. Paul (except Gal. i. 17 f., ii. 1), and Heb. xii. 22, Apoc. iii. 12, xxi. 2, 10. In a translation from a Semitic original the Gk. form would be employed deliberately, and Mt. adheres to it. Where the forms alternate, as in Ac., some explain that the Heb. form expresses special solemnity. See Harnack, *Apostelgeschichte*, 72 ff., and somewhat differently Ramsay, *Expos.* VII. iii. 109 ff., 414 ff. Against this Schütz, *ZNW.*, 1910, 169 ff.

2. ποῦ ἐστὶν κτλ.] On 'king of the Jews' see xxvii. 11. Assyr. and Babyl. records contain omens as to the fortunes of Aḫarrû (the West land, Phoenicia and Palestine), drawn from astronomical phenomena; see Allen, *ad loc.*, who also refers to the constellation from which, on the birthnight of Alexander, Magians foretold that the destroyer of Asia was born (Cic. *De Divin.* i. 47). In *JThS.*, 1902, 524 Moulton refers to the Magian belief that a star could be the *fravashi*, the counterpart or 'angel' (cf. Mt. xviii. 10) of a great man. Throughout the civilized world ideas of a 'Messianic' kind were in the air. The birth of the Roman Empire was diffusing law and order, and hence peace and wealth (Jos. *Ant.* XVI. ii. 3, iv. 3); Virgil (*Ecl.* iv.) shews what a Roman expected from Augustus; and see the inscriptions in his honour, quoted by Soltau (*Birth of J. Chr.* 68–72). Similar expectations afterwards centred upon the Flavian family;

ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα Ἰεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν

3 πασα] *om* D

Jos. *B.J.* VI. v. 4, Tac. *Hist.* v. 13, Suet. *Vesp.* 4. It is not impossible, therefore, that eastern astrologers, perhaps proselytes, or influenced by Jews, should travel to the place where they expected the birth of the world's king. See Bousset, *Rel. d. Jud.* 212 f. With the Magians' intention to worship Jesus cf. Seneca's account (*Ep.* 58) of Magians in Athens who brought sacrifices to Plato after his death.

ἐν τῇ ἀνατολῇ] 'At its rising,' possibly a technical expression describing the moment when the phenomenon first became visible. It can hardly have the same meaning as the preceding ἀνατολῶν, plur. without article. The appearance of a bright star, noted by astrologers though no other record survived, affords no evidence of the date. See Moulton, *op. cit.*

3. ἀκούσας δέ κτλ.] The public excitement leads to nothing, and is not again referred to in the narrative. Possibly καὶ πᾶσα Ἱερ. μετ' αὐτοῦ is a scribal insertion, since elsewhere in Mt.[10] Ἰεροσόλυμα is probably always a neut. plur. (see on *v.* 1). Hence D omits πᾶσα. For the sing. cf. Tob. xiv. 4, Jos. *Ant.* I. x. 2.

4. καὶ συναγαγών κτλ.] From the time of Herod till the fall of Jerusalem there were, according to Josephus, 28 high priests, appointed either by the Herodian princes or by the Romans; Herod himself appointed no less than seven. They were chosen, for the most part, from a few aristocratic families. The title 'high priests' (Vg. *principes sacerdotum*) was applied to all those who were ἐκ γένους ἀρχιερατικοῦ (Ac. iv. 6). The particular high priest at this time, according to the ordinary chronology of the life of Jesus, was either Matthias son of Theophilus or Joasar son of Boethos (Jos. *Ant.* XVII. iv. 2, vi. 4). See Schürer, *HJP.* II. i. 195–206. The sacerdotal nobility at first formed the governing body of the Jewish Church (τοῦ λαοῦ). But when the power of the Pharisees grew, the priestly party felt compelled to admit Pharisaic doctors, the 'Scribes' (see v. 20 note), into the assembly. And the Sanhedrin also included 'Elders' (cf. xvi. 21 note, xxi. 23, xxvi. 3, 47, 57, xxvii. 1, 3, 12, 20, 41), but in several passages (as here) Mt. does not mention them. In xxvi. 59 he speaks of 'the high priests and the whole Sanhedrin.' See Schürer, *op. cit.* 174–8.

ἐπυνθάνετο παρ' αὐτῶν κτλ.] The summoning of the whole Sanhedrin for this purpose is open to grave doubt. Not only is Herod said to have begun his reign with a massacre of its members (Jos. *Ant.* XIV. ix. 4), —he certainly reduced its importance and influence to a minimum— but he could easily ask the question privately of a single Scribe. The narrative emphasizes the zeal of the foreigners who sought the Messiah, in contrast with the indifference of the official rulers. γεννᾶται is the prophetic present, the writer giving the *orat. recta* of Herod's words (Blass, § 56. 8 f.).

5 ποῦ ὁ χριστὸς γεννᾶται. οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ
τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου
6 Καὶ σύ, Βηθλεὲμ γῆ Ἰούδα,
οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
7 Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ'

5. ἐν Βηθλεέμ κτλ.] The Jewish belief that Bethlehem was to be the Messiah's birthplace is referred to in Jo. vii. 42 on the authority of 'Scripture.' Cf. Targ. Mic. v. 1: 'out of thee shall come forth before me the Messiah.' Targ. Jon. Gen. xxxv. 21 explains the 'tower of Eder' near Ephrath as the place where the Messiah would be revealed. Rabbinic passages express the same expectation: Jer. *Berak.* 5 a, Midr. Lam. i. 16. Ἰουδαίας was perhaps originally read Ἰούδα (so Jer.), in accordance with the following quotation; see *v.* 1.

6. καὶ σύ κτλ.] The quotation is from Mic. v. [2] 1; it differs both from Heb. and LXX., and was probably taken from a collection of *testimonia*. LXX. has καὶ σύ, Βηθλεὲμ οἶκος Ἐφράθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραήλ. Except for the insertion of οἶκος (from a repetition of the בית in 'Bethlehem') and εἰς, this follows the M.T. Mt.'s γῆ Ἰούδα is loosely co-ordinated with Βηθλεέμ, so that the expression is equivalent to 'Bethlehem [of] Judah' (so 𝔏*k*). On γῆ see ix. 26. οὐδαμῶς ἐλαχίστη εἶ is a paraphrase of the original, emphasizing the honour which Bethlehem was to receive; ἐλαχίστη means 'least in honour.' ἐν τοῖς ἡγεμόσιν = בְּאַלְפֵי for the M.T. בְּאַלְפֵי ('thousands,' i.e. clans), the clans being personified in their rulers. γάρ is inserted in consequence of the paraphrase 'thou art by no means the least'; in the original the second clause is sharply contrasted with the first, without a connecting particle. לִי (μοι) was probably absent from the text of Micah, from which the passage was drawn. The passage was understood to mean that the Messiah was to be *born* at Bethlehem; but the prophet probably meant that, wherever he might be born, he would 'come out of Bethlehem,' i.e. out of the stock of David, since David was born there.

ἡγούμενος, ὅστις ποιμανεῖ κτλ.] The thought of Mic. v. 3 ('he shall stand and feed (LXX. ποιμανεῖ) in the strength of Yahweh') is combined with 2 Regn. v. 2: 'thou shalt feed my people Israel, and thou shalt be for a ruler (ἡγούμενον) over Israel.' Cf. 2 Regn. vii. 7, Jer. xxiii. 2: and see Ps. ii. 9 (LXX.), quoted in Apoc. ii. 27, xii. 5, xix. 15. ἡγούμενος is inserted (probably from Mt.) in Mic. v. 1 cod. A. ὅστις draws attention to the ruler as a type rather than an individual (Moulton i. 92); cf. vii. 15, 24, 26, xiii. 52, xx. 1, xxi. 33, xxii. 2, xxv. 1.

7. τότε Ἡρῴδης κτλ.] All the details of Herod's action raise difficulties. No report of the private interview was likely to reach the Church either from Herod or the Magians. τότε is characteristic of Mt. as a particle which carries the

αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8
αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκρι-
βῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε ἀπαγγείλατέ μοι,
ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες 9
τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν
τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ
ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν με- 10
γάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον 11
μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνη-

9 ου ην το παιδιον] του παιδιου D 𝔏 b c g¹ k q

reader to the next event in the narrative, often with no strict historical sequence. Mt. so uses it 61 times. It is virtually equivalent to the Heb. '*waw* consecutive,' which does not occur in Aram. It is strikingly illustrated by the use of אידין and בידין in the Aram. portions of Dan. and Ezra. See the writer's note in *JThS.*, 1910, 127 f. ἀκριβοῦν (= ἐξετάζειν ἀκριβῶς, *v.* 8) recurs in the N.T. in *v.* 16 only; cf. Philo, *De Mund. Op.* xxv. μετὰ πάσης ἐξετάσεως ἀκριβοῦντες.

8. καὶ πέμψας κτλ.] The partc. is synchronous with εἶπεν (see Blass, § 74. 3). Their inquiries were to be 'concerning' the Child, not His whereabouts but any information that they could report. ἐπάν, only Lk. xi. 22, 34.

9. καὶ ἰδού κτλ.] Since he told them to what town they were to go, the reappearance of the star, though an omen of success, was no longer needed for guidance. Patr. writers emphasize its miraculous nature; cf. Ign. *Eph.* 19, Protev. Jac. 21. The *v.l.* in D seems intended to avoid the awkwardness of ἐπάνω οὗ. Protev. Jac. has ἐπάνω τοῦ σπηλαίου ἐπὶ τῆς κεφαλῆς τοῦ παιδίου: see next note.

11. καὶ ἐλθόντες κτλ.] Lk. speaks of an inn, with a stable attached. According to an early tradition the Birth was in a cave; Just. *Tryph.* 78 'in a cave near the village,' Protev. Jac. *l.c.*, Orig. *c. Cels.* i. 51. It can hardly have arisen from a desire to add local colouring, for rock stables were not common. It may have been due to Is. xxxiii. 16. But if it was a fact, and if the narrative had an Aram. basis, εἰς τὴν οἰκίαν may have originated in ביתא, 'inside,' 'within' (cf. 2 Regn. v. 9, 3 Regn. vii. 13 [25]), in which case Mt. may have written in *v.* 9 ἐπάνω τοῦ σπηλαίου οὗ, which a scribe altered to ἐπ. οὗ, because 'cave' and 'house' seemed to be mutually exclusive. On the aor. προσεκύνησαν see Blass, § 57. 4. For θησαυροί for that in which they were carried cf. Deut. xxviii. 12. All the gifts were products of Arabia, but gold was found also in Babylonia and elsewhere. Herod. (iii. 107) wrongly states that frankincense, myrrh, and some other spices, were procurable only in Arabia. But many considered Persian frankincense the best (Strabo xvi. iv. 25), and it was also found in India and Syria (*Bibl. RWB.* 'Weihrauch'). Symbolic meanings of the gifts were widely adopted; e.g. Juvencus, *Ev.* i. 249 f., 'Tus, aurum, murram, regique, hominique, deoque'; and cf. Caswall's hymn, *A. and M.* 76, based on Prudent. *Cathemerinon* xii. 70 ff.

σαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγ-
12 καν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρη-
ματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι'
13 ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. Ἀνα-
χωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ'
ὄναρ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον
καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι
ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παι-
14 δίον τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς
15 Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα

12. καὶ χρηματισθέντες κτλ.] Vg. *responso accepto*. In class. Gk. the verb denotes 'to do business, manage public affairs,' hence 'to advise, or consult, on public affairs.' In later Gk. it gained the force of 'to give an authoritative answer,' as by an oracle: Jos. *Ant.* v. i. 14, Fay. Pap. 137 (1st cent. A.D.); or more generally 'to give a divine command or warning': Lk. ii. 26, Jer. xxxii. 16 [xxv. 30], Job xl. 3 [8]. The pass. of the person warned is rare: Lk. ii. 26 (D), Ac. x. 22, Heb. viii. 5, xi. 7, Jos. *Ant.* III. viii. 8, Ox. Pap. 886 (3rd cent. A.D.). A further meaning of the active occurs in Ac. xi. 26. In Protev. Jac. xxi. 4, Chrys. *ad loc.*, Orig. *c. Cels.* i. 60 the warning is ascribed to an angel, as in Joseph's case. ἀναχωρεῖν, virtually 'escape' (see M.-M. *Vocab. s.v.*), is frequent in Mt. ([10] Mk. [1] Jo. [1] Ac. [2]). For διά cf. vii. 13.

13–15. The Flight into Egypt.

13. ἀναχωρησάντων δέ κτλ.] In spite of the wonder of His birth, the human Infant must be rescued not by miracle but by flight; see Orig. *c. Cels.* i. 66. The angel does not explain why Herod should seek to kill the Child. ἐγερθείς is redundant, as in i. 24.

14. ὁ δὲ ἐγερθείς κτλ.] The nearest route to Egypt would be by unfrequented paths to the coast plain (cf. *Gosp. Ps.-Mat.* xvii. 2 'per viam eremi'), and then by the high road; see Jos. *BJ.* IV. xi. 5. τελευτή is not found elsewhere in the N.T. In apocryphal traditions the stay in Egypt lasted variously from one to seven years (Resch, *Das Kindheitsevang.* p. 167).

15. ἵνα πληρωθῇ κτλ.] On the formula see i. 22. The quotation is from Hos. xi. 1. Heb. וּמִמִּצְרַיִם קָרָאתִי לִבְנִי 'And from Egypt I called to my son' (or perhaps 'called my son'). LXX. καὶ ἐξ Αἰγύπτου μετεκάλεσα (A -έσατο) τὰ τέκνα αὐτοῦ (= לִבְנָיו). Targ. 'and from Egypt [*sc.* until now] have I called them sons'; and Sym., Theod., Pesh. interpret similarly. But Aq. differs from Mt. only in using ἀπό for ἐξ. Mt. employed a translation which he found in a collection of *testimonia*. The origin of the quotation was unknown to early Christians who were acquainted only with the LXX. A scribe actually adds a note in ℵ referring to the book of Numbers, i.e. to Num. xxiv. 8. The prophet referred only to an event in Israel's history: Mt. finds in the wording a point of comparison with the Messiah, in that God's 'Son' was in each case 'called from Egypt.' The narrative of the flight seems mainly

πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος
Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρῴδης 16
ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀπο-
στείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ
ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ
τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. Τότε ἐπληρώθη 17
τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος

intended to lead up to the quotation.

There was a Jewish tradition, known to Origen (*c. Cels.* i. 38), that Jesus, after growing up in obscurity, served in Egypt as a labourer, and practised miraculous arts, on the strength of which, when he returned to Palestine, he gave himself out to be a God (cf. Just. *Apol.* i. 30). An earlier form of it is traced to R. Eliezer b. Hyrcanus (80–120 A.D.), that the son of Stada (*i.e.* Jesus) 'brought with him magic arts out of Egypt in an incision [i.e. by tattooing the formulae] on his body' (*Shabb.* 104 b). See Laible, *J. Chr. in the Talm.*, ed. Streane, 46–9. This attempt to ascribe the Lord's miracles to Satanic agency seems to be independent of Mt., and may have been known to him, so that one object of his account may have been to combat it.

16–19. The Massacre of the Infants.

16. *τότε Ἡρῴδης κτλ.*] For *ἐνεπαίχθη* 'was deluded' (Vg. *illusus esset*) cf. Jer. x. 15. Elsewhere in the N.T. it is used only of the 'mocking' at the Lord's passion. *θυμοῦσθαι*, very frequent in the LXX., occurs only here in the N.T. *ἀπὸ διετοῦς κτλ.*: cf. 1 Ch. xxvii. 23, *ἀπὸ εἰκοσαετοῦς καὶ κάτω*, Ex. xxx. 14, Num. i. 3. If the Magians saw the star at the time of the conception, they might arrive at Jerusalem shortly after the birth of Jesus, which is the impression produced by *vv.* 1 f. But Mt. may have supposed that Herod would think it safer to conclude that the star appeared at the Child's birth. But it would be in keeping with his character to vent his anger upon as many persons as possible. The killing of 20 or 30 children—and there would hardly be more in Bethlehem — would be nothing to one who massacred on a large scale (see Jos. *Ant.* XVI. xi. 7, XVII. ii. 4, vi. 4, 5). The *mot* of Augustus that it was better to be Herod's sow (*ὗς*) than his son (*υἱός*), is quoted by Macrob. (*Sat.* II. iv. 11), who erroneously speaks of the emperor as having heard that Herod's son was among the children whom he had commanded to be killed in Syria under two years old. The murder of the children, but the failure to kill Israel's Saviour, recalls the story of Pharaoh, Ex. i. 15–ii. 10. See Add. n.

17. *τότε ἐπληρώθη κτλ.*] This formula (see on i. 22) instead of *ἵνα* (*ὅπως*) *πληρωθῇ*, is employed only here and in xxvii. 9, both referring to Jeremiah the prophet of sorrow. The attempts of Herod and of Judas to compass the Lord's death fulfilled O.T. language, but Mt. possibly altered the expression because he shrank from ascribing them to a divine purpose.

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
κλαυθμὸς καὶ ὀδυρμὸς πολύς·
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος Κυρίου φαί-
20 νεται κατ' ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ λέγων Ἐγερθεὶς
παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου
εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν
21 τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν
22 μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. ἀκούσας δὲ
ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς

22 της 1°] ℵB 1 13 33 124 127 ; pr επι uncc.caet [ut freq. in LXX] minn.pl

18. φωνὴ ἐν Ῥαμά κτλ.] The quotation is from Jer. xxxviii. [xxxi.] 15. It differs widely from the LXX.: φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν. The chief variant in LXX. mss. is τῇ ὑψηλῇ (ℵ* A) for Ῥαμά ; cf. Jer. (*in Mat.*) : 'vox in excelso audita est, id est longe lateque dispersa.' Mt., or the collection of *testimonia* which he employed, follows the Heb. fairly closely : ὀδυρμὸς πολύς is a paraphrase of בְּכִי תַמְרוּרִים ('weepings of bitterness'), the second καί has no equivalent in the M.T., and the second עַל בָּנֶיהָ is omitted.

Jeremiah sees in imagination the exiles being led out of Jerusalem, and on their way passing Ramah (cf. Jer. xl. 1), 5 m. north of the city, at the northern border of Benjamin. Near it was Rachel's tomb (1 Sam. x. 2) ; and she is pictured as weeping over her sons as they go by. But in Gen. xxxv. 19, xlviii. 7 the tomb is said to be near Ephrath, and the words 'which is Bethlehem' are added. Either this was an incorrect gloss, or there were two traditions as to the site of the tomb. Mt., knowing this gloss or tradition, was able to quote Jeremiah's words to illustrate his narrative. Since the 4th cent. A.D. a traditional site of the tomb has been shewn (*HDB.* iv. 193 a).

19–23. The Settlement at Nazareth.

19–21. τελευτήσαντος δέ κτλ.] These verses are a repetition, *mutatis mutandis*, of *vv.* 13, 14a. γῆ Ἰσραήλ is a general expression for Palestine as contrasted with a foreign country ; cf. *Ab. Zara* i. 8. Since Herod alone sought the Child's life, the plur. τεθνήκασιν οἱ ζητοῦντες does not refer to the Sanhedrin (Jer.) ; the language has been coloured by the story of Moses' life (Ex. iv. 19). See Add. n. θνήσκειν does not occur elsewhere in Mt. For ζητεῖν τὴν ψυχήν (= בִּקֵּשׁ אֵת נַפְשׁ) cf. Rom. xi. 3 (LXX.).

22. ἀκούσας δέ κτλ.] On reaching Palestinian territory, Joseph heard that Archelaus had succeeded his father. Herod bequeathed to him Judaea, Samaria, and Idumaea, giving him the title of 'king' ; Antipas received Galilee and Peraea with the title of tetrarch, and Philip, with the same title, Gaulonitis, Trachonitis, and Paneas (Jos. *Ant.* XVII. viii. 1, *BJ.* I. xxxiii. 7).

αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ 23 ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πλη-

Augustus soon afterwards refused Archelaus the title of 'king,' till he should have won it by good behaviour (*Ant.* XVII. xi. 4); but at the moment the situation could be correctly represented by *βασιλεύει*. (On the pres. tense see Blass, § 56. 9, and on the gen. *τῆς Ἰουδαίας id.* § 36. 8.) Archelaus might well be feared merely as being his father's son. He soon shewed his character by the ruthless massacre that he committed directly after his accession (*Ant.* XVII. ix. 3; cf. *BJ.* II. vi. 2). The placing of the narrative at the time of Herod's death raises difficulties in connexion with the chronology, and must perhaps be rejected as inaccurate. See Add. n. after xiv. 12. On *ἐκεῖ* for *ἐκεῖσε* (cf. xvii. 20) see Blass, § 25. 2. *χρηματισθεὶς δέ κτλ.* is modelled on *v.* 12.

23. *καὶ ἐλθών κτλ.*] *ἐλθών* is redundant, and *κατῴκησεν*, implying motion, correctly takes *εἰς*, as in iv. 13; cf. Thuc. ii. 102, *κατοικισθεὶς εἰς τοὺς περὶ Οἰνιάδας τόπους*. Nazareth, the modern *en Nāṣira*, had no importance for Israel's life apart from the Gospel history (cf. Jo. i. 46), and is not mentioned in the O.T., Josephus, or the Talmud. It lay on the slope of a hill (Lk. iv. 29), commanding a wide view, in a luxuriant district, a day's journey from the Mediterranean, and from Capharnaum and Tiberias, and three from Jerusalem (G. A. Smith, *HG.* p. 432 ff.). Its scenery must have done much to give the Child Jesus, as He grew, the love of Nature which He afterwards shewed in His teaching. And its seclusion kept it free from the narrow ecclesiasticism and other influences of the capital.

The name is always spelt *Ναζαρέθ* in Mt. and Lk. (except Mt. iv. 13, Lk. iv. 16 *Ναζαρά*), *Ναζαρέτ* in Mk. i. 9, Jo. i. 45 f. (Tisch. *Prol.* p. 120); *—ράθ* and *—ράτ* occur in some MSS. (WH. *App.* Notes on Orthogr. 160), *τὰ Νάζαρα* in Orig. (*in Joh.*), Africanus (*ap.* Eus. *H.E.* I. vii. 14), and Eus. (*Dem.* VII. ii. 46, 50). Its derivation is unknown; the *Onomasticon* gives various guesses connected with the roots נצר and נזר; Dalm. (*Gramm.* p. 119) suggests the Aram. נָצְרַת, נָצְרָה (= Heb. נֹצְרֶת), 'a watch-tower,' in reference to the position of the city on a hill. But the transliteration of צ by the Gk. Z is very rare and doubtful; see Burkitt, *Syr. Forms of N.T. Proper Names*, 28 ff.

ὅπως πληρωθῇ κτλ.] On the formula see i. 22. Since the words *Ναζωραῖος κληθήσεται* do not occur in the O.T. as we have it, the plur. *προφητῶν* is usually explained as referring to the general teaching which may be gathered from Scripture (so Jer.). For *Ναζωραῖος* (xxvi. 71, Jo.[3] Ac.[7]) Mk.[4] Lk.[2] have the latinized form *Ναζαρηνός*, from *Ναζαρά* (cf. *Μαγδαληνή* from *Μάγδαλα*); ℌ always *Naz[a]rāyā'* for both forms. *ὁ Ναζωραῖος* may be equivalent to *ὁ ἀπὸ Ναζαρέθ* (xxi. 11, Jo. i. 45, Ac. x. 38), as Mt. clearly intends here. But some derive both forms from the name of a district rather than a town, connecting them with Nesar, *i.e.* Gennesaret, 'the vale *or* garden of Nesar'—the termination perhaps shewing a confusion with Nazar*et*. Mt.'s reference to the O.T. is sometimes improbably explained as giving a play on *nēzer* 'a shoot' in Is. xi. 1 (where the Targ. refers it to the Messiah); cf. *ẓemaḥ* 'a shoot'

ρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

in the 'Messianic' passages Is. iv. 2, Jer. xxiii. 5, xxxiii. 15; cf. Zech. iii. 8. So most recently Abbott, *The Fourfold Gospel*, Append. I. Possibly, as Allen suggests, ὅτι N. κληθήσεται is a gloss, and the sentence, ending at προφητῶν (cf. xxvi. 56), referred only to the settlement of Jesus in Galilee; the O.T. reference might thus be to the passage of Isaiah which Mt. quotes later in iv. 14 ff. If the copyist thought that Ναζωραῖος was derived from נָזִיר, 'Nazirite,' his gloss may refer to Jud. xiii. 7, 'a Nazirite of God shall the child be,' which might be represented by 'shall be called' in an Aram. paraphrase (see on Mt. v. 9); προφητῶν might then be a reference to the second division of the Heb. canon, in which *Judges* is one of the 'Former Prophets.' Resch (*Texte u. Unt.*, 1893, 4 and 1896, 7) boldly reads τοῦ προφητοῦ, and conjectures a reference to the apocr. Book of Jeremiah (see on xxvii. 9).

Additional Notes on Chap. ii.

The narrative of the Magians is rich in spiritual significance. It affords a type of the early history of Christianity: the Son of God was revealed 'to the Jew first, and also to the Gentile'—to the mother and Joseph first, and also to the foreign astrologers. This, as Zahn says, is heard again throughout the gospel, viii. 10–12, xii. 18–21, xv. 24–28, xxiv. 14, xxviii. 19. He was revealed to the humble and ignorant first, and then to the honourable and learned; cf. 1 Cor. i. 26. To the poor first, and then to the rich; to the West first, and then to the East. It also has other lessons: He was revealed to the astrologers by a method suited to their habits and understanding. And their object in coming to Jesus was not personal advantage, but solely to give Him homage.

The origin of the narratives is disputed. 1. The story of the star is thought to be derived from Num. xxiv. 17, where the Targ.^{onk} has 'a king shall arise out of Jacob.' Patristic references to Baalam's 'star' are frequent: *e.g.* Just. *Dial.* 106, Iren. II. ix. 3, Orig. *Cels.* i. 59 f., Eus. *Dem.* IX. i. 1–10, Jer. *in Mat.* Hence the tradition that the Magians were descendants of Balaam (Theoph. *al.*). But the star which pointed out the Messiah's birthplace could hardly have been derived from a star which would be the Messiah Himself. If it had been, Mt. would doubtless have quoted the passage. And such passages as Is. xlix. 7, lx. 3–6, 10, Ps. lxviii. 29, lxxii. 10 f., which speak of the homage of the Gentiles, may have occurred to the evangelist, but could not form the basis of his detailed narrative. Nestle and Holtzmann refer to Num. xxiii. 7, ἐξ ὀρέων ἀπ' ἀνατολῶν, which is not very convincing, though a late legend makes the Magians observe the star from a mountain; see *ZNW.*, 1907, 73.

2. Others would find for the story a pagan source. Astronomical portents were often thought to herald the birth of heroes and kings; see Suet. *Aug.* 94. The visit of the Magians is held to be a transformation of

the account in Dio Cass. lxiii. 7, Pliny, *Nat. Hist.* xxx. 6, Suet. *Nero* xiii., of the visit of Tiridates the Parthian king with his Magians to Nero in A.D. 66. See Conybeare in *Guardian*, Apr. 29, 1903, on the apocryphal Syriac fragment published by Wright in *JSL.* Apr. Oct. 1866. It is only necessary to read the passages from Dio Cassius and Pliny (quoted by Soltau, *The Birth of J. Chr.*) to see what an effort of imagination is required to suppose that so complete a transformation took place in Palestinian circles. Usener (*Enc. Bibl.* art. 'Nativity') goes so far as to illustrate the flight into Egypt by the flight of the Olympian gods to that country when attacked by the giant Tryphon! Cheyne, Pfleiderer and others think, as in the case of the Virgin Birth, that the story was derived from pre-Christian international myths. But this is beset by the same difficulties as those noticed on p. 11 f. No theory is probable which assigns a pagan origin to narratives which are Jewish to the core. 3. A much more probable explanation is that of Zahn (*Comm. Mat.*) who sees throughout chs. i., ii. an analogy between the history of Israel and that of Christ. The genealogy is a sketch of the history, leading to its culmination. Christ, like Israel, was God's Son (Dt. xxxii. 18). And Mt.'s quotations from the O.T. all shew the same purpose. Loisy (*Les Év. Synopt.* i. 370) takes a similar line. The narratives, according to this theory, are a Christian midrash. The same is suggested in another form by Box (*Interpreter*, Jan. 1906 and *ZNW.*, 1905), *i.e.* that they are a midrash on the story of Moses. In *Ex. Rabb.* it is related that Pharaoh's astrologers perceived that the mother of Israel's future Redeemer was with child, and that he was destined to suffer punishment through water. Not knowing whether he was to be an Israelite or an Egyptian, Pharaoh commanded all children to be drowned. Though not itself earlier than the 8th cent. A.D., this embodies older material. It is alluded to in B. Sanh. 101 b, and in its main features was known to Josephus (*Ant.* II. ix. 2). On this basis Box holds that Mt.'s story was written to shew 'that the prophecy of Dt. xviii. 15 was fulfilled in the birth of Jesus, in whom the narrator saw a second and a greater Moses.' And it was further influenced by the desire to suggest the homage of the heathen world in accordance with O.T. prophecy. It is not in itself impossible that Magians came to Jerusalem because of an astronomical phenomenon. That is perhaps a historical fact. But the impression of the chapter as a whole is that of a narrative which reflects the story both of Moses and of Israel, and was written in Jewish-Christian circles in which the use of 'midrashim' was common, and their purpose well understood.

If this is the true explanation, the wide divergences between the narratives of Mt. and Lk. do not call for harmonization. 1. Mt. shews no knowledge that the Lord's mother and Joseph were already living at Nazareth at the time of the Conception (see Lk. i. 26, ii. 4); he speaks of the settlement there as something new, decided upon by Joseph in accordance with divine warning after the return from Egypt. His chief purpose seems to be to shew that the settlement at Nazareth, as well as the return from Egypt, fulfilled O.T. prophecy. 2. Lk. shews no knowledge of the flight into Egypt; ii. 39 distinctly implies that the return to Nazareth followed immediately upon the rite of purification in Jerusalem;

III. 1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ *ἐκείναις παραγίνεται* Ἰωάνης *ὁ* 2 *βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς* Ἰουδαίας *λέγων* Μετα-

1 *δε*] ℵBC 1 33 *al. pl* 𝔏 vet.*nonn*.vg. 𝔖 cur.pesh.pal^{B}; *om* DE *al* 𝔏 b ff^{1} g^{1} k q 𝔖 sin.pal ^{AC} 2 *λεγων*] ℵB 𝔏 g^{2} q me sah aeth; *pr και* CDE *al* minn 𝔏 vet.*pler*.vg 𝔖 *omn*

and that the Holy Family returned thither for no other reason than that Nazareth was their home. The complete independence, however, of their narratives favours the truth of their common tradition that Jesus was born in Bethlehem.

iii.–iv. 6. Preparation for the Ministry.

iii. 1–12. (Mk. i. 1–8, Lk. iii. 1–17; cf. Jo. i. 6–31.) The Ministry of John the Baptist.

1. *ἐν δὲ ταῖς κτλ.*] The reader is assumed by Mt. to know the period to which the events belong; cf. Mk. i. 9, viii. 1, etc., Exod. ii. 11, Jud. xviii. 1, 4 Regn. xx. 1. Mt. similarly refers to more confined periods with *καιρός* (xi. 25, xii. 1, xiv. 1) and *ὥρα* (xviii. 1, xxvi. 55), without a connecting *δέ*, which should perhaps be omitted here. Lk. gives the date as the 15th year of Tiberius, and names contemporary rulers; see Add. n. after xiv. 12.

παραγίνεται κτλ.] The historic present (Mk. *ἐγένετο*, Lk. *ἦλθεν*) is a feature of chs. iii., iv.; cf. *vv.* 13, 15, iv. 5, 8, 10, 11. Mt. usually substitutes an aorist, except in the case of *λέγει*, *-ουσιν* (Allen, pp. xx., lx., *Oxf. Stud.* 333 f.).

ὁ βαπτιστής] cf. Jos. *Ant.* XVIII. v. 2, *Ἰωάνου τοῦ ἐπικαλουμένου βαπτιστοῦ*. Mk. has *ὁ βαπτίζων*, and in vi. 14. He is introduced as a person well known to the readers, appearing on the stage of history as suddenly as his counterpart Elijah. Lk. has prepared for his appearance by an account of his birth, but, in the O.T. manner, gives his father's name; cf. the first verse of Is., Jer., Hos., Joel, Jonah, Zeph., Zach. 'The wilderness of Judaea' (cf. Ps. lxii. [lxiii.] *title* (ℵ)) is the region which slopes down from the highlands of Judaea to the Dead Sea, but could include the whole of the Jordan valley (the mod. *Ghôr*) on both sides of the river, so far as it belonged to Judaea at the time. For the limits of Judaea see Jos. *BJ.* III. iii. 5, G. A. Smith, *Hist. Geogr.* ch. xiii. Mk. has simply *ἐν τῇ ἐρήμῳ*, an echo of Is. xl. 3, which Mt. afterwards quotes; John could not strictly be said to baptize in the wilderness, where there was no water. Lk. more accurately distinguishes *ἐν τῇ ἐρήμῳ*, where the word of God came to John, from *πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου*, to which he came preaching; cf. also Lk. iv. 1. His activity must have extended beyond Judaea into Peraea, since he came into conflict with Herod Antipas, to whom the latter belonged, and Lk.'s expression perhaps implies this; see on xiv. 3. This would agree with Jo. x. 40, where it is placed on the E. of Jordan; two unknown spots are named: Bethany (i. 28, *v.l.* Bethabara) and Aenon near Salim (iii. 23). *ἔρημος*, like מִדְבָּר, is not necessarily a sandy waste, but a tract suitable for pasturage.

2. *μετανοεῖτε κτλ.*] The preaching of the Baptist, as of the Lord (iv. 17), is summed up, by Mt. alone,

νοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος γάρ 3
ἐστιν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Αὐτὸς δὲ ὁ Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν 4

in a sentence. μετανοεῖν (frequent in the LXX. for נִחַם) is not merely penitential sorrow (Vulg. *poenitentiam agere*) but a change of *nous*. 'In graeco sono poenitentiae nomen non ex delicti confessione, sed ex animi demutatione compositum est' (Tert. *c. Marc.* ii. 24). That was now the one necessity, in view of the near advent of the Kingdom. Jewish teachers were divided as to whether repentance was necessary for the coming of the Kingdom (Volz, *Jüd. Esch.* 112 f., Lightfoot, *Hor. Heb. ad loc.*), but according to Mt. the Baptist has no doubt about it, not as a means of bringing the Kingdom, but as a preparation for it. He is imbued with the desire for moral righteousness which marked the Heb. prophets. But his thoughts are not only ethical but eschatological. It is true that in Mk. and Lk. he is said only to proclaim 'a repentance-baptism for remission of sins,' and Mt. may have avoided εἰς ἄφεσιν ἁμαρτίας in view of the Lord's submission to the rite (see on *v.* 14). But whether or not the expression 'Kingdom of Heaven,' like the account of his preaching which is absent from Mk., was derived from Q (so Streeter, *JThS.*, July 1913), John takes from the prophets, in Lk. (*vv.* 7–9) as well as in Mt., not only their ethical, but also their eschatological teaching, which was the starting-point of the current expectations found in the apocalypses. And his baptism had an eschatological meaning, as a preparation by which men could 'flee from the wrath to come.' Echoes of his words are sometimes heard from the Lord's lips; cf. *v.* 7 with xii. 34, xxiii. 33; *v.* 8 (καρπος) with vii. 16–20; *v.* 9 ('sons of Abraham') with Jo. viii. 37–41; *v.* 10 with vii. 19; *v.* 12 with xiii. 30. But while both proclaimed the near advent of the Kingdom, with the one it was a warning, with the other chiefly an εὐαγγέλιον (see on iv. 17).

3. οὗτος γάρ κτλ.] He preached repentance, *for* that was necessary in one who was to fulfil the prophet's words. The masc. ὁ ῥηθείς is unique in the N.T., but the formula is analogous to that in i. 22. The quotation is from Is. xl. 3. (In Mk., whose Introduction is still a disputed problem, it is preceded by words from Mal. iii. 1, used in another connexion in Mt. xi. 10 = Lk. vii. 27. Mk. places together the only O.T. passages in which פִּנָּה דֶּרֶךְ occurs; see *Camb. Bibl. Essays* 179.) αὐτοῦ is substituted for τοῦ θεοῦ ἡμῶν, since Κυρίου is made to refer not to God the Father but to Christ; otherwise it agrees with the LXX., which loses the parallelism of the M.T. in which 'in the wilderness' is connected with 'prepare,' and 'in the desert' is added after 'make straight.' The prophet refers to the return of Israel from exile, accompanied by their God. The evangelists use the words but not the sense.

4. αὐτὸς δέ κτλ.] 'The afore-

καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ
5 τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. Τότε ἐξεπορεύετο
πρὸς αὐτὸν Ἰεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ
6 περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ
ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχο-

mentioned John'; cf. xii. 45 (D), αὐτοῦ τοῦ ἀνθρώπου, Mk. v. 16 (D), vi. 17, 18 (D), 22; see Moulton i. 91, who gives examples from papyri of the 1st and 2nd cent. A.D. Wellhausen (*Einl. in d. drei ersten Evang.* 27) refers it to the Aram. idiom. Mt. transposes Mk.'s order, in describing the person of the Baptist before his success. The description (absent from Lk.) of his person, ascetic and prophetic, is thus made to carry on the thought of the prophecy 'a voice of one crying in the desert.' τὸ ἔνδυμα αὐτοῦ: the garment was probably not made of camel's skin (as D in Mk. i. 6 δέρρην καμήλου, and Chrys.), but of rough sackcloth woven from camel's hair. The conjecture τρυχῶν ('tatters,' 'rags') is unnecessary. The description is partly taken from that of Elijah's clothing (2 Kings i. 8). ἡ στολὴ αὐτοῦ τοὺς Ἰουδαίους μᾶλλον ἐφείλκετο τὸν μέγαν Ἠλίαν ἐν αὐτῷ βλέποντας (Chrys.). Mt.'s ἡ δὲ τροφὴ αὐτοῦ avoids Mk.'s loose construction καὶ ἔσθων. For further notes on the passage see Swete. The gloss which he quotes from the Ebion. gospel may have been suggested by the similarity of ἀκρίς to ἐγκρίς (a 'cake').

5, 6. τότε ἐξεπορεύετο κτλ.] The city and districts are personified, as in Mk., πᾶσα ἡ περίχ. τ. Ἰορδ. being added: Lk. mentions this alone, and says that John came to the region, not the region to John (see *Oxf. Stud.* p. 7). On Ἰεροσόλυμα see ii. 1. Mt. and Lk. must have derived πᾶσα ἡ περίχ. τ. Ἰορδ. either from a non-Marcan source or from a recension of Mk. different from that which we possess. For further notes see Swete. To his references for ἐξομ. τὰς ἁμαρτίας may be added Jos. *Ant.* VIII. iv. 6; cf. *BJ.* v. x. 5.

7–10. (Lk. iii. 7–8.) A specimen of the Baptist's preaching, not found in Mk., probably derived from Q. Lk. (*vv.* 10–14) extends the account, from a different recension of Q, or from another source, relating the response of the poor and despised to the call; or Mt. may have omitted it in order to confine himself to the thought of judgment.

7. ἰδὼν δὲ πολλούς κτλ.] Only in xvi. 1 do Pharisees and Sadducees, as here, take common action. Here a strong attraction, there a strong repulsion, made them for the moment forget their differences. On the Sadducees see Add. n. after xxii. 33. Lk., who sometimes minimizes anti-Pharisaic controversy (see *Oxf. Stud.* p. 70), says only that the Baptist spoke τοῖς ἐκπορευομένοις ὄχλοις who have not been previously mentioned. But it is less likely that he addressed the people indiscriminately as γεννήματα ἐχιδνῶν than that he singled out their religious leaders. The presence of the people would add force to the rebuke. And Lk. perhaps implies in vii. 30 that his source mentioned Pharisees in connexion with John's baptism. Whether αὐτοῦ is added after βάπτισμα or not, ἐρχομένους κτλ. need not mean that they came (as

μένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ποιή- 8
σατε οὖν καρπὸν ἄξιον τῆς μετανοίας· καὶ μὴ δόξητε λέγειν 9

7 βαπτισμα] ℵ*B sah ; add αυτου ℵbCDE *al* minn 𝔏 *omn* 𝔖 sin.cur.hcl. ; 'to be baptized' 𝔖 pesh.pal

𝔖 pesh) for the purpose of being baptized (contrast *v.* 13); they came with the populace, drawn by the general excitement, to the scene of the rite. Other passages (xxi. 25, 32, Lk. vii. 30) shew that they refused to repent, while the masses counted John as a prophet. εἶπεν describes a single rebuke (*i.e.* to the Pharisees and Sadducees); ἔλεγεν (Lk.) a summary of what he was in the habit of saying to the people.

γεννήματα ἐχιδνῶν κτλ.] Vg. *progenies viperarum* (so xii. 34; but xxiii. 33, Lk. iii. 7, *genimina vip.*). Only Mt. (*ll.c.*) relates that Jesus used the same expression; see on *v.* 2. It is probably only an equivalent for ἐχιδναί: cf. ἔκγονα ἀσπίδων Is. xi. 8, xiv. 29, xxx. 6, in each case a single Heb. word (*ZNW.*, 1913, 267 f.). See class. parallels in Aesch. *Cho.* 249, Soph. *Ant.* 531, *Trach.* 1099. Though the question τίς ὑπέδειξεν κτλ. is ironical, the Baptist does not despair of their repentance, as *v.* 8 shews. ἡ μέλλουσα ὀργή (cf. 1 Thes. i. 10) is a reference to the day of judgment upon sinners which the prophets had foretold (Is. xiii. 9, Zeph. i. 15, ii. 2 f., Mal. iii. 2, iv. 1, 5); but John's hearers, like their forefathers, thought that the divine wrath could be destined only for the heathen; or if (as several apocalyptic writers had recognized) sinners in Israel would also be included, they at least were among the pious few who would be saved. The words perhaps suggest the fleeing of snakes from a field when the harvest begins. On the various Jewish conceptions of the coming wrath see Volz, *Jüd. Esch.* 268–282.

8. ποιήσατε οὖν κτλ.] By resorting to me you have apparently taken the first step in the way of escape; go on then (οὖν) and make it good. This fruit can be produced instantaneously (aor. ποιήσατε); ἀρκεῖ θελῆσαι, καὶ τὸ δένδρον εὐθέως ἐβλάστησεν (Chrys.). ποιεῖν καρπόν occurs in Arist. *Plant.* i. 4, ii. 10; but καρπός used metaphorically as the result of character is purely biblical: xxi. 43, Is. x. 12, Jer. xvii. 10 etc., Jam. iii. 18, Gal. v. 22, Phil. i. 11; and the illustrations in Mt. vii. 16–20 are virtually metaphors. A possible rendering is 'worthy fruit (consisting) of repentance'; 'dignum fructum poenitentiae' (Hil.): 'worthi fruytis of penaunce' (Wycl. and the Commination Service); but the fruit is not the change of heart, but the acts which result from it. Cf. Ac. xxvi. 20, where both are spoken of. 'Repentance and good works are a shield against punishment' (*Aboth* iv. 15; cf. 24, with Taylor's notes).

9. καὶ μὴ δόξητε κτλ.] 'Do not imagine [that you have a right] to say.' Cf. Aphr. 'be not boastful and saying,' Vg. *ne velitis.* The expression is difficult; 𝔖 sin.cur omit δόξητε. Lk. has μὴ ἄρξησθε: if this stood in his recension of Q, it may represent the Aram. תשרון (Dalman, *Words*, 27 f., Moulton i. 15), and δόξητε may be a stylistic alteration; but since ἄρχεσθαι is frequent in Lk., it may have been his alteration of

ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν
ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
10 Ἀβραάμ. ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων
κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
11 καὶ εἰς πῦρ βάλλεται. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς

the difficult word. On *μή* with the aor. subj. see i. 20. To be a son of Abraham (cf. Jo. viii. 33, 53, Jam. ii. 21, 2 Cor. xi. 22) was thought to be a pledge of safety: the 'merits of the Fathers,' and of Abraham in particular, were so great as to be available for all Israelites. See Schechter, *Some Aspects of Rabb. Theology*, ch. xii., Edersheim, *LT.*[2] i. 271.

ἐκ τῶν λίθων κτλ.] He pointed to the stones as he spoke, and perhaps played upon the words אבניא 'stones' and בניא 'sons' (see xxi. 15 note). *ἐγεῖραι* (cf. *ἀναστήσει σπέρμα*, xxii. 24) probably represents the Aram. קים (Heb. הֵקִים); it could be used of erecting a structure made of stones (Jo. ii. 19 f., 1 Esd. v. 43, Sir. xlix. 13), so that Abraham's children would form a 'house,' and of producing and establishing men before the eyes of the world (xi. 11, xxiv. 11, 24, Ac. xiii. 22; cf. Rom. ix. 17; frequent in LXX.). It is unnecessary to see a reference to the Gentiles; God could, if He wished, produce Jews out of stones (so Chrys.), *i.e.* true sons of Abraham, who could enter into the privileges of the coming Kingdom. Mythological parallels are suggested by Jeremias, *Bab. im N.T.* 80, Köhler, *ZNW.* ix. 77 ff.

10. *ἤδη δέ κτλ.*] But the doom is imminent; your repentance, therefore, must be immediate. Lk. has *ἤδη δὲ καί*, his favourite expression of emphasis. For the metaphor cf. Is. x. 34, Jer. xlvi. [xxii.] 22. The prophetic presents *ἐκκόπτεται* and *βάλλεται* continue to mark the imminence of the doom; for the thought of cf. Lk. xiii. 7, 9, Jo. xv. 6. Fire as a metaphor for the final punishment was frequent in Jewish Apocalypse; see *s.v.* 'Gehenna' in *HDB.* and in Charles, *Eschat.* (Index), and 'Feuer' in Volz, *Jüd. Esch.* (Index). In the Gospels it is found mostly in Mt.: *v.* 12 (Lk. iii. 9, 17), v. 22, vii. 19, xiii. 40, 42, 50, xviii. 8 f. (Mk. ix. 43, 48 ff.), xxv. 41. To be 'cast into the fire' is a favourite expression in *Enoch*. An echo of the Baptist's words is heard on the lips of Jesus in vii. 19; see on *v.* 2 above.

11, 12. (Mk. i. 7 f., Lk. iii. 15–17, Jo. i. 26 f.; cf. Ac. xiii. 25.) A second feature in the Baptist's teaching: the heralding of a Coming One. Lk. relates that John's reason for so preaching was the growth of an idea among the people that he might be the Messiah, a natural symptom of the popular excitement. Mt. and Lk. are dependent both upon Mk. and Q: *οὗ τὸ πτύον κτλ.* has no parallel in Mk., and the subject to which *οὗ* refers must have been mentioned in Q; the order of the clauses in Mt., Lk. is also due to Q.

11. *ἐγὼ μὲν ὑμᾶς κτλ.*] In Mt. the words 'I am baptizing you,' etc., are attached unsuitably to the rebuke to the religious leaders: in Mk. (*καὶ ἐκήρυσσεν ἔλεγεν*) and Lk. (*ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάνης*) they are given separately as addressed to the people. Mk.'s parallel clause (without *μέν*) follows the reference to the sandals; his aor. *ἐβάπτισα*, if it is not merely an Aramaism, makes the Baptist look back upon his work as a completed whole. Parallelism

μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου
ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον 12
ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ

seems to require an expression contrasted with εἰς μετάνοιαν. The latter may be a gloss, added in view of *vv.* 2, 8.

ὁ δὲ ὀπίσω μου κτλ.] Mk. ἔρχεται ὁ ἰσχ. μου ὀπίσω μου. Lk. omits ὀπίσω μου; but see Ac. xiii. 25. The vagueness of the description of 'the Coming One' reflects the condition of Messianic expectations at the time (see Add. n.), but John was certain that He would be mightier than himself in His person and origin, in the instruments at His command, and the effects that they would produce. For ἱκανός cf. viii. 8 (Lk.); the synonym ἄξιος is used in Jo., Ac. *ll.c.* Mk.: κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, followed by Lk., but omitting the redundant κύψας. If Mt. is not a mere shortening of Mk., βαστάσαι and λῦσαι may both represent the Aram. שקל, which denotes either 'carry' or 'carry away.' βαστάζειν with the latter meaning occurs in *Fay. Pap.* 122, and *BU.* 46, 157, 388; and cf. Jos. xii. 6, xx. 15. On the two servile acts, possibly suggested by the baptismal rite, see Swete, and *Kidd.* 22 b (quoted by Lightfoot, *Hor. Heb. ad loc.*).

αὐτὸς ὑμᾶς βαπτίσει κτλ.] The effusion of the Spirit as a mark of the Messianic age is foretold in Is. xliv. 3, Ez. xxxvi. 26 f., xxxvii. 9 f., 14, xxxix. 29, Joel ii. 28 f., but baptism in the Spirit is a new expression: life in the coming age is in the sphere of the Spirit, and must be entered, so to speak, by immersion. But Spirit and Fire are coupled with one preposition as a double baptism. Mk., who did not possess the eschatological warning in *vv.* 7–10, lacks also καὶ πυρί here. For Jewish parallels to 'baptism by fire' see Abrahams, *Notes on Syn. Gospp.* 3, Edersheim, *LT.*[2] i. 273 n., and for a metaphorical use of 'baptize' cf. Mk. x. 38 f., Lk. xii. 50. Fire will purify that which can stand it (Mal. iii. 2 f.; cf. Is. iv. 4), but will burn away all that is unworthy (Mal. iv. 1, Mk. ix. 49, 1 Cor. iii. 13–15); see *v.* 10 n. A reference to the fiery tongues at Pentecost (Cyr. Jerus., *al.*) is impossible. On ἐν πνεύματι ἁγ. see Blass, § 46. 7.

12. οὗ τὸ πτύον κτλ.] πτύον is the *pala* (Cato, *R.R.* vi. 45, 151, Tert. *Praescr.* iii.), the wooden winnowing *shovel*, with which the corn, threshed by oxen, was thrown up into the wind; Vg. *ventilabrum.* It is already 'in his hand,' ready to be used immediately. The threshing-floor, *i.e.* its contents, is cleansed by removing the chaff from the corn; cf. Alciphr. *Ep.* iii. 26, ἄρτι μοι τὴν ἅλω διακαθήραντι καὶ τὸ πτύον ἀποτιθεμένῳ κτλ. To the Baptist the floor must have meant Palestine, the scene of the final judgment. The corn is *His* (αὐτοῦ Mt.; not Lk.), but the chaff is not. In xiii. 41, xxiv. 31 the gathering of the good and the burning of the bad are assigned to the angels. ἄχυρον (more frequently plural) was a common article of fuel. It is a general term, covering chaff, straw, and stubble; cf. the striking parallel in *Ber. R.* 83 (quoted by Edersheim, *LT.*[2] i. 273 n.); and see *Nidda* 31 a 'like a man who winnows in the threshing-floor, and takes the food, but lets the refuse

συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
13 *κατακαύσει πυρὶ ἀσβέστῳ.* Τότε παραγίνεται ὁ Ἰησοῦς
ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάνην
14 *τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.* ὁ δὲ διεκώλυεν αὐτὸν λέγων

remain.' For the word cf. Ex, v. 7, 10 ff., Is. xvii. 13, Jer. xxiii. 28, Dan. ii. 35 (LXX.). For its use in papyri see M.-M. *Vocab. s.v.* *οὗ τ. πτ. αὐτοῦ* imitates the Semitic use of the relative: cf. x. 11 (D), xviii. 20 (D), Mk. i. 7, vii. 25 *al.* *πῦρ ἄσβεστον* is fire so fierce that nothing can quench it before it has done its work; cf. Eus. *H.E.* vi. 41: two martyrs *ἀσβέστῳ πυρὶ κατεκάησαν.* The expression, however, implies nothing as to the duration of the punishment, to which Jewish thought assigned no limit; cf. xviii. 8, where *αἰώνιον* is substituted for Mk.'s *ἄσβεστον.* The adj., frequent in Homer, was revived in later Gk.; it occurs as a variant in Job xx. 26 (A). An echo of the Baptist's words is ascribed in xiii. 30 to Jesus (see *v.* 2 note), the thought of which is akin to Is. lxvi. 24 (= Mk. ix. 48), 4 Regn. xxii. 17, Is. i. 31, Jer. vii. 20. Lk. here adds (*v.* 18) what appears to be an editorial note, pointing out that only specimens of the Baptist's exhortations and good tidings have been given; and he completes his account of him by referring to his imprisonment (*vv.* 19 f.); see on iv. 12 below.

13–17. (Mk. i. 9–11, Lk. iii. 21 f.; cf. Jo. i. 32–34.) THE BAPTISM OF JESUS.

Mt. is influenced by Mk.; but the Baptism must have been related also in Q, from which Mt. and Lk. drew their accounts of the Temptation, since it is there presupposed. Perhaps it stood in Q in a form similar to Lk.'s, in which the Baptism is mentioned incidentally, the stress being laid on the descent of the Spirit and the Voice. This would account for Lk.'s omission to state that Jesus came from Galilee; he introduces Him quite suddenly into the narrative, for the first time since the visit to the Temple in childhood.

13. *τότε παραγίνεται κτλ.*] Mt.'s characteristic *τότε* brings the incident loosely into relation with the Baptist's work; it means little more than 'the next event to be related is—' (see on ii. 7). Neither Mk. nor Lk. is more precise. On the historic present (Mk. *ἦλθεν*) see *v.* 1. Mk. has *ἀπὸ Ναζαρὲτ τῆς Γαλ.*, mentioning Nazareth for the first time, which Mt. omits, having already related the settlement there (ii. 23). *τοῦ βαπτισθῆναι* for *ἐβαπτίσθη* (Mk.) emphasizes the purpose in the act; cf. *πειρασθῆναι* (iv. 1) for *καὶ ἦν . . πειραζόμενος* (Mk.).

14. *ὁ δὲ διεκώλυεν κτλ.*] For the conative imperf., 'he tried to prevent him,' cf. Lk. i. 59 (*ἐκάλουν*), Ac. vii. 26 (*συνήλλασσεν*). The meaning is not 'It were more fitting for Thee to administer the rite to me,' but 'I have need of Thy baptism with Spirit and fire, and comest Thou to my water-baptism?' This and the following verse, which imply that the Baptist knew Jesus to be the Messiah, are confined to Mt. The question would naturally arise how it was that He who was born 'of the Holy Spirit' (i. 20) could need baptism from the preacher of repentance (see *v.* 2 note). The evangelist saw a profound significance in the event.

Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτω 15 γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ 16 τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν

16 ανεωχθησαν] ℵB 𝔖 sin.cur sah ; *add* αυτω ℵ^{b}CDE *al* minn 𝔏 *omn* 𝔖 pesh.hcl.pal

15. ἄφες ἄρτι κτλ.] Permit [me] just now ; the time is coming when it shall be known that my baptism is the greater. Chrys. compares Jo. xiii. 7. By ἡμῖν the Lord associates Himself with the Jewish people, for whom repentance was necessary ; and submission to baptism, the symbol of it, was completely to bring about (πληρῶσαι) the condition resulting from the performance of πᾶν δικαίωμα : cf. Ps. cxviii. [cxix.] 172, Prov. viii. 20 b (A). The Lord's action was an instance of the principle ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι (Heb. ii. 17). μετὰ τῶν δούλων ὁ δεσπότης, μετὰ τῶν ὑπευθύνων ὁ κριτὴς ἔρχεται βαπτισθησόμενος (Chrys.). And see the fine passage in Ambr. (on Lk. iv. 6). The ring of spiritual truth can be contrasted with the false note struck in the Naz. Gosp. (Jer. *adv. Pelag.* iii. 2) : 'ecce mater Domini et fratres eius dicebant ei, Ioannes baptista baptizat in remissionem peccatorum ; eamus et baptizemur ab eo. Dixit autem eis, Quid peccavi ut vadam et baptizer ab eo ? nisi forte hoc ipsum quod dixi ignorantia est.' Cf. *Praedic. Pauli* (Ps.-Cyp. *De rebapt.* xvii.) : 'ad accipiendum Joannis baptisma paene invitum a matre sua compulsum.' Ign. (*Smyrn.* i.) says that Jesus was baptized by John ἵνα πληρώθῃ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ, the earliest certain allusion to this gospel. ἄρτι is characteristic of Mt. (7 Mk.°, Lk.°). On the historic present ἀφίησιν see *v.* 1.

16. βαπτισθεὶς δέ κτλ.] ἀπὸ τοῦ ὕδατος, if the preposition can be pressed, describes the return of Jesus up the bank of the river (cf. Lk. iv. 1), Mk.'s ἐκ pictures His emergence out of the water. Lk. says that the Lord's baptism took place 'when all the people had been baptized' (see Plummer), and that the vision occurred 'while He was praying.' Theoph., *al.* refer to the Manichean statement that Jesus left His body in the Jordan, and received another body κατὰ φαντασίαν.

καὶ ἰδού κτλ.] Mt.'s account is based upon Mk.'s, but appears to be influenced by the O.T. : ἠνεῴχθησαν (for Mk.'s vivid σχιζομένους) recalls Ez. i. 1. The addition of αὐτῷ (see Appar.) only emphasizes the fact that the vision was seen by Jesus ; Mk. : εἶδεν σχιζ. τ. οὐρανούς. 'Aperiuntur autem coeli non reseratione elementorum sed spiritualibus oculis' (Jer.). εἶδεν πνεῦμα θεοῦ does not suggest that anyone but Himself saw it. John probably went into the water with Jesus (cf. Ac. viii. 38) ; but he can hardly be the subject of ἀναβαίνων and εἶδεν in Mk. (so Spitta). Mt. prefers πνεῦμα θεοῦ (cf. xii. 28), an O.T. expression, to τὸ πν. τὸ ἅγιον (Lk.), which would be the more usual in the mouth of a Jew of the period. But both are probably nearer to the original Aram. than τὸ πνεῦμα (Mk.), since רוח alone could mean only 'demon' or 'wind' (Dalman, *Words*, 203).

πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' 17 αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

17 ουτος εστιν] συ ει D 𝔏 a 𝔖 sin.cur.pal Iren^{0xyr} Aug

καταβαῖνον κτλ.] The two participles describe two stages in the descent. ὡσεὶ περιστεράν is not 'as a dove comes down' (*i.e.* with a gentle descent), but, as Lk. interprets it, σωματικῷ εἴδει ὡς περιστ. Cf. Lk. x. 18, Ac. x. 11, where, as here, the phenomenon is a subjective experience, a θεωρία νοητή (see Orig. fragm. on Jo. i. 32, Brooke ii. 236 ff.). ἐπί (Mt., Lk.) for εἰς (Mk.) may have been due to Is. xlii. 1 (ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν), the first part of which Mt. cites in the following verse. The Ebion. Gosp. (*ap.* Epiph. *Haer.* xxx. 3) has ἐν εἴδει περιστερᾶς κατελθούσης καὶ εἰσελθούσης εἰς αὐτόν. In Lk. D 𝔏 *pler.* vg. also read εἰς. If this means 'into,' the subjective nature of the spiritual vision is further emphasized. Spitta strangely argues from it that the mention of the dove was a later insertion. Jer. seizes the significance of the event: 'mysterium Trinitatis in baptismate demonstratur.'

17. καὶ ἰδοὺ φωνή κτλ.] A Voice was heard at the Transfiguration (xvii. 5), by S. Peter (Ac. x. 13, 15), and S. Paul (Ac. ix. 4); cf. Jo. xii. 28. The later Talmudic *bath ḳôl* (*e.g. Berak.* 3 a) was analogous, but the conceptions attaching to it were sometimes so frivolous and even profane, that the more intelligent rabbis condemned it as a superstition (Edersheim, *LT*.^{2} i. 285 f.). ἐκ τ. οὐρανῶν (so Mk.; Lk. ἐξ οὐρανοῦ) meant to a Jew 'from the place where God dwells'; here it is virtually, though not actually, a periphrasis for God; cf. Dan. iv. 28 [Engl. 31] (Dalman, *Words*, 218). See Mt. v. 12, 34.

οὗτός ἐστιν κτλ.] Mk., Lk. σὺ εἶ . . . ἐν σοί. In Mt., in the ordinary text, the words are assimilated to those at the Transfiguration, where all the synn. have οὗτος (xvii. 5, Mk. ix. 7, Lk. ix. 35). σὺ εἶ ὁ υἱός μου is taken from Ps. ii. 7 (υἱός μου εἶ σύ LXX.), and the remainder from Is. xlii. 1 (which the Targ. interprets of the Messiah). The juxtaposition of the two quotations was rendered easier by the fact that παῖς in Is. (Heb. עֶבֶד) could be understood as meaning 'child' (Dalman, *Words*, 276–80). The force of the second quotation is heightened by the fact that the next words in Isaiah are 'I have put my Spirit upon him.' The titles, therefore, 'My Son'—'the Beloved,' in the two quotations are distinct. (𝔖 sin.cur Ephr. separate them by 'and'; see Burkitt, *Ev. da Meph.* ii. 116.) Sonship and Messiahship are not necessarily identical conceptions (see Dalman, *Words*, 268–73): the former was taught to the disciples (xi. 27) before the latter (xvi. 16 f.), and Jesus Himself perhaps arrived at the certainty of the former before He realized that it involved the latter. The divergent traditions as to the second clause (see Add. note) suggest the possibility that the words of the Voice were originally limited to 'Thou art My Son' (Bacon, *AJTh.*, 1905, 451–73). To say, however (as Bacon does), that Messiahship could not have been present to the Lord's thoughts at this time, is to go beyond our knowledge.

ὁ ἀγαπητός κτλ.] Heb. בְּחִירִי, LXX.

ὁ ἐκλεκτός μου. Cf. Lk. ix. 35, μου ὁ ἐκλελεγμένος. 'The Beloved' and 'the Elect' were interchangeable terms at the time when Mt. and Lk. were written. The former sometimes stands in the LXX. for יָחִיד (*i.e.* μονογενής): Gen. xxii. 2, 12, 16, Jud. xi. 34 (A), Am. viii. 10, Jer. vi. 26. υἱὸν ἀγαπητόν is used of the only son of the owner of the vineyard (Mk. xii. 6, Lk. xx. 13). ὁ ἠγαπημένος is a title of the Messiah in Eph. i. 6, *Ep. Barn.* iii. 6, iv. 3, 8, Ign. *Smyrn.* (salutation), *Act. Thecl.* 1, Clem. *Paed.* I. vi. 25, and ἀγαπητός is frequent in *Asc. Is.* (see Charles on i. 4). See further J. A. Robinson, *Ephes.* 229–33, and Swete, *St. Mark ad loc.* The aor. εὐδόκησα (so xvii. 5) represents the Heb. perf. רָצְתָה נַפְשִׁי; LXX. προσεδέξατο αὐτὸν ἡ ψυχή μου, Mt. xii. 18 ὃν εὐδόκησεν ἡ ψ. μου, 2 Pet. i. 17 εἰς ὃν ἐγὼ εὐδόκησα. The passage was thus current in the Church in various forms.

Additional Notes on Chap. iii.

1. *John's Baptism.*

John's choice of baptism as the rite with which he so closely identified himself that he was known as 'the Baptist' was doubtless due partly to the fact that purificatory rites were already known to the Jews. In accordance with the Law, Levitical pollutions of various kinds must be washed away with water (cf. Lev. xi., xiii., xiv., xv., Num. xix.). And if a Jew was frequently compelled to bathe for the sake of ceremonial purity, a Gentile, on becoming a proselyte, would be in even greater need of it, because he had lived his entire life in a state of pollution. 'Judaeus quotidie lavat quia quotidie inquinatur' (Tert. *de Bapt.* xv.); 'omnibus licet membris lavet quotidie Israel, nunquam tamen mundus est' (*de Orat.* xiv.). It may therefore be taken for granted that the Gentile would be obliged to undergo the purifying bath (טְבִילָה). That it involved complete immersion is shewn by Abrahams against Rogers (see *JThS.* Apr., July, 1911, April, 1912). It has often been pointed out that we possess no written evidence before the Christian era that Gentiles were so bathed. Josephus and Philo do not mention it, but perhaps because they never had occasion to do so. But a reference prior to A.D. 70 occurs in *Tosephta Pesach.* vii. 13 (Zuckermandel 167) = *Jer. Pesach.* viii., cited by Abrahams, *Notes on the Syn. Gospp.* no. 3: R. Eleazar b. Jacob, who was well known as 'one of the most trustworthy reporters of Temple events and rites' says 'Soldiers were guards of the gates in Jerusalem; they were baptized and ate their Paschal lambs in the evening.' The Mishna treats the baptism of proselytes as an established and authoritative custom. In *Pesach.* viii. 8 (= *Eduyoth* v. 2) the question is discussed whether a proselyte who had been circumcised on the 14th of Nisan could, on the same day, wash, and in the evening partake of the Passover, or whether his Gentile pollution was such that he was unclean for seven days, 'like one who comes from a grave,' according to Num. xix. Two writings, both of the 2nd cent., speak of baptism, without mention of circumcision: Arrian (*Diss. Epict.* ii. 9): 'when we see someone acting in contradiction to his beliefs, we are wont to say "He is not a Jew, but is only pretending to be one." But when he adopts the manner of life required of one who

has been baptized and chosen [into religious fellowship], then he is both called a Jew and is one in reality.' In the *Sib. Oracl.* (iv. 164), probably of Jewish origin, it is insisted that proselytes must be baptized as an outward token of their conversion. To these may be added the Eth. version of Mt. xxiii. 15: 'ye compass sea and land to baptize one proselyte.' The Talmud lays down three requirements for proselytes—circumcision, baptism, and a sacrifice, the last two being incumbent upon women (see *Kerith.* 81 a, *Jeb.* 46 a). And this rule must date from a time before the destruction of the Temple, because after it sacrifices necessarily ceased. (See Schürer, *HJP.* II. ii. 319 ff., Edersheim, *LT.*[2] i. 745 ff., Lightfoot, *Hor. Heb.* on Mt. iii. 6.) Further, it is probable that the Lord's words in Mk. x. 38 would have been unintelligible if baptism had not been a recognized symbol of the entry into a new manner of life. And S. Paul (1 Cor. x. 2) appears to be referring to current Jewish usage. On the other hand John's baptism was not a form of admission into any religious body. It does not appear that those whom he baptized became thereby his disciples. The 'disciples of John' (Mk. ii. 18, vi. 29), like the 'disciples of the Pharisees,' were those who reverenced and personally accompanied him. There is no evidence that their number was large. The 'disciples' of Ac. xix. 1 were probably adherents of the Christian Church, who had received a 'baptism of repentance,' possibly, though not necessarily, by John himself, but not baptism into the name of Jesus. John's baptism, nevertheless, was novel and unique, in that it did not (as Josephus implies, *Ant.* XVIII. v. 2) cleanse from ceremonial impurity, but was an outward and visible sign of a change of heart, and was therefore 'from heaven,' not 'from men' (xxi. 25); hence it could be applied even to those who scrupulously avoided ceremonial impurity. In Rabb. theology a permanent change of heart was not considered possible (see Abrahams, *op. cit.*). But while it meant more than Jewish, it meant less than Christian, baptism, since it was neither a 'means' nor a 'pledge' of 'an inward and spiritual grace.' 'Baptismum Johannis coeptum non cessavit, sed additum est ei quod deerit' (Ps.-Aug. *Quaest.*).

2. *The Coming One.*

It is clear from xi. 10, 14 that the Lord declared John to be the true fulfilment of the Jewish expectation based upon the prophecy in Mal. iv. that Elijah should prepare the way of the Lord (cf. Sir. xlviii. 10); and in xvii. 12 He taught the disciples the same truth. The description of John's person (iii. 4) recalls that of the great prophet. But he never himself claimed to be Elijah (cf. Jo. i. 21), and the people never thought of him as such, though some of them are said to have wondered whether he were the Messiah (Lk. iii. 15). 'He that cometh after me' (Mt. iii. 11) must be compared with 'Art thou he that cometh?' (xi. 3). This is usually held to denote the Messiah, though it is agreed that 'the Coming One' was not a recognized title. But in the conversation with the people after the departure of the Baptist's messengers, Jesus said (xi. 14) he [John] is Elijah who is destined to come (ὁ μέλλων ἔρχεσθαι). The Baptist's question might, therefore, mean 'Art thou Elijah who is to come?' It was a popular expectation that Elijah's advent would usher

in the Last Day (cf. xvi. 14, xvii. 10 f., xxvii. 47); and nothing could add greater emphasis to John's prediction of the imminence of the divine kingdom than to declare that Elijah would come immediately after him. This is a leading feature in Schweitzer's *Von Reimarus zu Wrede* (Engl. *The Quest of the Historical Jesus*). But, though attractive, it presents difficulties. The Baptist's descriptions of the future action of him who should come after him ('He shall baptize you etc.,' *vv.* 11 b, 12) did not correspond with the popular expectations of Elijah. They are coloured by Mal. iii. 2 'he is like a refiner's fire,' and Joel ii. 28 [Heb. iii. 1] 'I will pour out my Spirit upon all flesh.' The former passage refers to the preceding words: 'The Lord whom ye seek shall suddenly come to His temple, and [*or* even] the messenger [angel] of the covenant etc.' The 'messenger,' it is true, is the same as that in *v.* 1: 'Behold I send my messenger, and he shall prepare the way before me,' a passage which is applied (Mk. i. 2, Lk. i. 76, Mt. xi. 10 = Lk. xii. 27) to the Baptist, whom Jesus identified with Elijah. But in Mal. Elijah is not mentioned till iv. 5 [Heb. iii. 23], and the 'messenger' is to be understood as a manifestation of Yahweh Himself, or an undefined heavenly person sent by Him. Joel describes the outpouring of the spirit in the future ideal age; but of Elijah, who was to precede the dawn of that age, it could not be said 'he shall baptize you with holy spirit and fire,' nor could the land be described as '*his* threshing-floor,' nor the judicial actions mentioned in *v.* 12 be assigned to him. It is safer, therefore, to refrain from deciding the exact nature of the Baptist's expectations. In all probability they were not exact. The Apocalyptic conceptions of a Messiah were various and vague; much confusion existed as to the Messiah himself and his forerunners; there were numerous Messianic figures, some of them forerunners of Yahweh Himself (Volz, *Jüd. Esch.* 196 f.). In Jo. vi. 14 (*e.g.*) Jesus is thought to be ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον, in i. 25 ὁ προφήτης is distinguished from Elijah, and in vii. 40 f. from the Messiah; and cf. Mt. xvi. 14. It is only possible to say that John looked forward to an undefined, but divinely sent, Personality. See Bacon, *Expos.*, July 1904, p. 1–18.

3. *The Baptism of Jesus.*

It is difficult to escape from H. Holtzmann's contention (*Die Synopt.* 198) that a public proclamation of the Messiahship of Jesus at the outset of His career makes the whole course of His ministry unintelligible. Chrys. does not satisfactorily answer his own question καὶ πῶς οὐκ ἐπίστευσαν τούτων γινομένων; Had a crowd of people seen the open heavens and the dove, and heard the voice, the report must have spread rapidly over the whole district. But xvi. 13–17, 20, and many other indications, shew that the Lord's Messiahship was an unknown truth. If He and the Baptist were alone (see Plummer, *St. Luke*, 98) the difficulty is not lessened: John would have told his disciples, and the report would have spread almost as quickly. Moreover, if John did not receive such a sign from heaven, it is easier to understand how he could ask the question recorded in Mt. xi. 3. There is nothing in Mk. or Lk. to suggest that the vision or the voice was vouchsafed to anyone but Jesus; and

the same is true of Mt. (apart from *vv.* 14 f.; see note) if, as is quite possible, σὺ εἶ was the original reading (see Appar. and Burkitt, *Ev. da Meph.* ii. 267), and οὗτός ἐστιν merely a scribal assimilation to xvii. 5. The fourth evangelist alone, in an idealized narrative, ascribes to the Baptist, as the result of the vision, the conviction that Jesus was 'he that baptizeth with the holy Spirit' (Jo. i. 33), 'the Son of God' (*v.* 34), 'the Lamb of God' (*vv.* 29, 36).

The vision and the voice, then, were a real subjective experience. The sight of the opened heavens was not unnatural to one in a state of spiritual exaltation (cf. Ez. i. 1, Ac. vii. 56). The voice was an expression —as in the case of many other mystics—of the deepest convictions of His soul. He was doubtless, as Lk. states, praying; and it would be natural, at such a moment, to pray for an outpouring of the divine Spirit; and some train of thought, *e.g.* a meditation on Ps. xci. 4—a psalm which soon afterwards rose to His mind (iv. 6)—or on the Spirit of God brooding, fluttering, over the waters, might well lead to the visualizing of the Spirit's action in the form of a descending dove.

As regards the meaning of the event in relation to His life work, it is arbitrary to understand 'Thou art My Son' to mean 'Thou art My Son *from this moment*.' The Virgin Birth and the Baptism are not, as Holtzmann thinks, mutually exclusive. The voice did not make Him either Son or Messiah; but it came to Him as a final and convincing mystical expression of (probably) many previous ponderings, and was the impelling force which sent Him out to His public ministry. From Him alone must the disciples have derived the account of the wonderful moment.

The variations of the narrative in early literature are interesting. They are collected into a continuous passage in the Ebionite Gospel (Epiph. *Haer.* xxx. 13): 'And a voice came (ἐγένετο) from heaven saying "Thou art the beloved Son (ὁ υἱὸς ὁ ἀγαπητός), in thee (ἐν σοί) I am well pleased"; and again "I have to-day begotten thee." And straightway there shone round the place a great light. Seeing which (it says) John saith to Him "Who art thou Lord?" And again a voice from heaven unto Him, "This is my Son the Beloved, in whom (ἐφ' ὅν) I am well pleased." And then (it says) John fell before Him and said, "I pray thee Lord, do thou baptize me." But He forbade him saying "Suffer it (ἄφες), because thus it is fitting that all things should be fulfilled."' The last two sentences 'And then John fell before Him, etc.' are peculiar to the Eb. Gospel, but the other two variations—(*a*) the light and (*b*) the words 'I have to-day begotten thee,'—had a wide currency. (See Taylor in *JThS.*, July 1906, 560 ff.)

(*a*) Justin, *Tryph.* 88: 'when Jesus had gone down to (ἐπί) the water, then (καί) a fire was kindled in Jordan.' Justin, however, implies that this was not written by the Apostles. 𝔏 a g^1: 'et cum baptizaretur (+ Jesus g^1) lumen ingens circumfulsit (magnum fulgebat g^1) de aqua, ita ut timerent omnes qui advenerunt (congregati erant g^1).' Six other references are given by Resch (*Agrapha*[2], p. 224); see also Burkitt (*Ev. da Meph.* ii. 114 f.). Resch suggests that the light was due to assimilation to the story of the Transfiguration. Perhaps other traditions also contributed. John's question 'Who art thou Lord?', and the light, recall S. Paul's conversion (Ac. ix. 3 ff.).

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ- 1 IV.

(*b*) The reading, in Lc. iii. 22, of D 𝔏 a b c ff² l υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε is found in a large number of patristic passages (Resch 223). The words of Ps. ii. 7 lent themselves to the view of the Ebionites that the man Jesus became the Messiah at the Baptism. Epiph. (xxx. 14) says of them βούλονται τὸν μὲν Ἰησοῦν ὄντως εἶναι ἄνθρωπον . . . Χριστὸν δὲ αὐτῷ γεγεννῆσθαι τὸν ἐν εἴδει περιστερᾶς καταβεβηκότα. The Nazarene Gospel (according to Jer. on Is. xi. 2) goes further: 'factum est autem cum ascendisset dominus de aqua, descendit fons omnis spiritus sancti et requievit super eum et dixit illi, Fili mi, in omnibus prophetis exspectabam te ut venires et requiescerem in te. Tu es enim requies mea; tu es filius meus primogenitus, qui regnas in sempiternum.' This forms a link between Ebionism and Jewish Gnosticism.

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iv. 1–11. (Mt. i. 12 f., Lk. iv. 1–13.) THE TEMPTATION.

The influence of Mk. is probably to be seen in *vv.* 1, 2, 11, but the narrative as a whole is from Q. It would not be out of place in a collection of sayings, since the substance of it, as that of the Baptism, must have been derived from the lips of Jesus Himself; cf. Gosp. Heb., where He relates the event in the first person. Some see in Mk. either a fragmentary reminiscence, or a deliberate abbreviation, of Q (*Oxf. Stud.* 168); but 'in the primitive Christian world even Q had no monopoly of such traditions' (Moffatt, *LNT.*² 221).

The three temptations arise from the Lord's consciousness of His divine Sonship. Lk. follows a geographical sequence, the only change of locality, from the desert to Jerusalem, occurring last. Mt. arranges a psychological climax: the first temptation is to doubt the truth of the revelation just received, the second to test it, and the third to snatch prematurely at the Messiahship which it involves. In actual fact, however, it is probable that the Lord was frequently assailed in all three ways during His period of trial (see on *v.* 2), and perhaps throughout His life. Studies of the spiritual significance of the temptations will be found in Du Bose, *The Gospel in the Gospels*, 35–41, Bp. H. J. C. Knight, *The Temptations of our Lord*, King, *The Ethics of Jesus*, 91 ff.

1. τότε ὁ Ἰησοῦς κτλ.] Mk. καὶ εὐθύς. Lk., with no note of time, πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, which Spitta (*Synopt. Grundschrift*) explains as the beginning of a return to Galilee, which was prevented because Jesus was first led into the wilderness; after the temptations He returned (Lk. iv. 14) as He had intended. ἀνήχθη (Mk. ἐκβάλλει) εἰς τ. ἔρ. describes a single act, Lk. ἤγετο ἐν τῇ ἐρήμῳ a wandering about during the 40 days. ἀναγαγών in Lk. *v.* 5 is different; see on *v.* 8 below. The impelling force was the divine Spirit ('Holy Spirit,' 𝔖sin.cur) which had just descended upon Him. πειρασθῆναι (for πειραζόμενος Mk., Lk.) points out a divine purpose in the event, not the wish of Jesus to court temptation, as Jer. 'voluntate pugnandi.' τοῦ διαβόλου (so Lk.): Mk. τ. Σατανᾶ. Apart from this narrative διάβολος recurs in the synn. in xiii. 39, xxv. 41, Lk. viii.

2 ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας
ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον ἐπεί-
3 νασεν. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ Εἰ υἱὸς εἶ

12 only. In the LXX. it stands for הַשָּׂטָן. Mt. has [ὁ] Σατανᾶς in sayings of Jesus: *v.* 10, xii. 26, xvi. 23.

2. καὶ νηστεύσας κτλ.] The temptations were probably continuous from the beginning of the period (as suggested by Mk. i. 13 ἦν . . . πειραζόμενος), the intensity of spiritual struggle causing oblivion to the claims of the body; cf. Clem. *Hom.* xi. 35, xix. 2, Orig. *in Luc.* 29. If so, they were not successive isolated events, but instances of the struggles which frequently assailed the Lord during the period. Mt. places the three at the end of the fast; this is probably from Q, since Lk. does the same; but the latter nevertheless adopts Mk.'s frequentative πειραζόμενος. It is not impossible that the 'forty days (and forty nights' Mt. only) are an assimilation to the stories of Moses (Ex. xxiv. 18) and Elijah (1 Kings xix. 8), and to the 40 years in the desert where the Israelites hungered (Dt. viii. 2 f.) and were fed with 'angels' food' (Ps. lxxviii. 24 f., Wisd. xvi. 20); see Ambr. *in Luc.* iv. 15. ὕστερον in the synn. is confined to Mt.(7), except Lk. xx. 32 (=Mt.), 'Mk.' xvi. 14; Mk. prefers ἔσχατον. Both occur adverbially in the LXX. (=אַחַר). On the form ἐπείνασεν see Blass, § 16. 1. Mt., Lk. omit Mk.'s καὶ ἦν μετὰ τῶν θηρίων: cf. *Test. Naph.* viii. ὁ διάβολος φεύξεται ἀφ' ὑμῶν, καὶ τὰ θήρια φοβηθήσονται ὑμᾶς, καὶ οἱ ἄγγελοι ἀνθέξονται ὑμᾶς.

3. καὶ προσελθών κτλ.] προσέρχεσθαι is a characteristic word, occurring more than 50 times in Mt. For ὁ πειράζων (Lk. ὁ διάβολος) cf. 1 Thes. iii. 5, and the Logion in Clem. *Hom.* iii. 55: τοῖς δὲ οἰομένοις ὅτι ὁ θεὸς πειράζει, ὡς αἱ γραφαὶ λέγουσιν, ἔφη· ὁ πονηρός ἐστιν ὁ πειράζων. The participle describes him as belonging to a class; cf. xiv. 21, xvii. 24, Mk. i. 4 (ὁ βαπτίζων). The personal spirit of evil, and other details of the narrative, belong to 'the traditional machinery of Judaism' of which the Lord (from whom the account must have been derived) makes use; see Sanday, *Life of Chr. in Rec. Research*, 27 ff.

εἰ υἱὸς εἶ κτλ.] Hunger was the instrument of the temptation, but the mere satisfaction of hunger could not have been wrong, nor, in the estimation of the evangelists, the performance of a miracle for His own advantage, for that He is recorded to have done elsewhere (xvii. 27, Lk. iv. 30). The temptation lay in the 'If,' *i.e.* in doubt as to the truth of His Sonship, the realization of which He had just experienced; He might test the truth of it, by ascertaining whether He had the power to work a miracle. The precise nature of the miracle was of secondary importance, and was suggested by the stones which lay around. By treating it as the primary point, patristic and other writers have obscured the true significance. υἱός as a predicate is without the article (Blass, § 46. 4). For ἵνα γένωνται (cf. xx. 21) equivalent to an inf. see *id.* § 69. 2, 3. Lk. has τῷ λίθῳ τούτῳ: this is more graphic, but may be due to the sing. ἄρτῳ in the next verse; Mt. however is fond of plurals. If

τοῦ θεοῦ, εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ὁ δὲ 4
ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ
ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος
θεοῦ. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν 5
πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ 6

God could change stones into sons of Abraham (iii. 9), the Son of God could change them into loaves.

4. γέγραπται κτλ.] The reply, as in *vv.* 7, 10, was an utterance addressed to His own heart. The quotation is from Dt. viii. 3, agreeing with the LXX. (AF, Luc.; B τῷ ἐκπορ.). In Lk. it extends only to ὁ ἄνθρωπος, but that was enough to suggest the whole passage, the remainder of which Mt. supplies. The suggested miracle was a spurious test of Sonship; the real test was perfect human obedience (cf. Jo. iv. 34). It stands written (γέγραπται) in Deut. that Israel was led through the desert 40 years in hunger and hardship, that they might have an opportunity of exhibiting this mark of sonship; but where they failed, the Son of God, who was also, like Israel, ὁ ἄνθρωπος, must succeed. 'Ipsa responsio Salvatoris hominem fuisse indicat qui tentatus est' (Jer.).

5. τότε παραλαμβάνει κτλ.] τότε does not decide the order of the temptations; see iii. 13 note. παραλαμβάνειν is frequent in Mt.; Lk. ἤγαγεν, a verb which Mt. uses only in x. 18, xxi. 2, 7 and (intrans.) xxvi. 46. On the historic pres. see iii. 1. In the last two temptations in Mt. the devil takes Jesus from place to place. But Spitta suggests that in Lk. it is the Spirit that 'leads' Him, and that ὁ διάβολος has been omitted in *v.* 9 after εἶπεν αὐτῷ (cf. *vv.* 3, 6) in conformity with Mt. 'The holy city' is Mt.'s equivalent for 'Jerusalem' (Lk.; so Gosp. Naz., cf. Resch, *Agrapha*, p. 250 ff.); see xxvii. 53, Apoc. xi. 2, xxi. 2, 10, xxii. 19, Is. lii. 1, Neh. xi. 1, 18, Tob. xiii. 9 (A), Dan. iii. 28, ix. 24 (Theod.). Philo has ἱερόπολις, Joseph. ἱερὰ πόλις. The expression was rare among the later Jews, probably owing to their banishment from the city by the Romans who named it Aelia Capitolina. With the Jewish Christians it was common, and from them passed to the Arabs, who still call it *el-Ḳuds*.

πτερύγιον] A diminutive used in popular speech (Blass, § 27. 4); *fastigium* (k), *pinnaculum* (Vg.). Various suggestions are the *top* (1) of Solomon's Porch, (2) of the Royal Porch, on the S. of the temple court, which commanded a dizzy abyss (Jos. *Ant.* xv. xi. 5), (3) of the temple proper; 'summum templi' (Hil.). Nestle refers to Dan. ix. 27 (LXX. τὸ ἱερόν), but the text is certainly corrupt (see Bevan). The force of 'wing'—something reaching out sideways — must probably be maintained. In the LXX. it stands for כָּנָף, even in an applied meaning such as the end of a flowing garment (Num. xv. 38, 1 Regn. xv. 27), and for סְנַפִּיר, the 'fin' of a fish (Lev. xi. 9 ff., Dt. xiv. 9 f.). In later Heb. כָּנָף is used for the ends of a yoke (*Ḳel.* 14) and the extremity of a lung (*Ḥol.* 45 a). 𝔖 cur, Ephr. render it 'horn,' *i.e.* 'corner.' It was probably a projecting turret or buttress. τὸ ἱερόν was a wide term covering the complex of buildings on the whole temple area, which occupied a space of 1 × 2 stadia, and was surrounded by a high wall, περίβολος τοῦ παντὸς ἱεροῦ (Jos. *BJ.* v. v. 1);

λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις Κύριον
8 τὸν θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς

but here it is perhaps used in the narrower sense of *ναός*, the temple proper. Hegesippus (*ap.* Eus. *HE.* II. xxiii. 11) relates that James the Lord's brother was placed *ἐπὶ τὸ πτερύγιον τοῦ ναοῦ*.

6. *εἰ υἱὸς εἶ* κτλ.] See *v.* 3 note. To cast Himself down without injury would be another spurious test of Sonship; at the same time it would be a spurious proof of it to the amazed onlookers, such as Simon Magus is said to have attempted (see *Enc. Bibl.* 4544, 4621 f.). The impulse in this case was the more alluring, since it involved not a selfish satisfaction of the needs of the body, but a self-abandonment of the body. Streeter's explanation (*Foundations*, p. 101) that the Lord was tempted to anticipate His descent as Son of Man on the clouds of heaven, is far-fetched.

γέγραπται γάρ κτλ.] The subtlety of an internal struggle is vividly depicted; the Lord's very familiarity with scripture adds to the force of the temptation. The quotation is from Ps. xc. [xci.] 11, 12. The opening *ὅτι*, which WH. print as *recitativum*, is probably part of the quotation, since it is not used in *vv.* 4, 7, 10. The passage agrees with the LXX., except for the omission of *τοῦ διαφυλάξαι σε ἐν* [*πάσαις*] *ταῖς ὁδοῖς σου*. (The *καί* before *ἐπὶ χειρῶν* is inserted in LXX. ℵ*, but omitted in ℵ$^{c.a}$ B.) Lk. continues the quotation as far as *τοῦ διαφυλάξαι σε*, the remaining words being hardly suitable to the occasion. He omits the *καί*, introducing the second half with *καὶ ὅτι*, as a separate quotation.

7. *πάλιν γέγραπται* κτλ.] *πάλιν*, not to be taken with *ἔφη αὐτῷ ὁ Ἰ.*, introduces another quotation (cf. Jo. xii. 39, Heb. i. 5, ii. 13, iv. 5), parrying the insidious reminder of the words from the Psalter, and confirming the former passage from Deut. Lk. has *εἴρηται* for *γέγραπται*, apparently for the sake of variety. The quotation is from Dt. vi. 16 (LXX.), a passage which is alluded to in Ps. lxxvii. [lxxviii.] 18, 1 Cor. x. 9. Elsewhere in bibl. Gk. the compound *ἐκπειράζειν* occurs only in Dt. viii. 2, 16, Lk. x. 25. The words of scripture are, as in *v.* 4, addressed by the Lord to Himself, and the spirit of the reply is the same: what was wrong for God's 'son' Israel is wrong for God's Son Jesus.

8. *πάλιν παραλαμβάνει* κτλ.] In their accounts of this temptation Mt. and Lk. coincide in hardly a single word, except in the quotation. If they drew them from Q, it must have been from different recensions. Both writers shew characteristic features of style. On *παραλαμβάνει* see *v.* 3. Lk., with no mention of the mountain, has simply *ἀναγαγών*, describing an exaltation into a state of spiritual vision; cf. Ez. iii. 12, 14, xi. 1, 24, Herm. *Vis.* I. i. 3. If this

ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ εἶπεν αὐτῷ Ταῦτά 9 σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι. τότε λέγει 10 αὐτῷ ὁ Ἰησοῦς Ὕπαγε, Σατανᾶ· γέγραπται γάρ ΚΥΡΙΟΝ

10 υπαγε] ℵBC* *al* 1 *al.pler* 𝔏 f k vg 𝔖 pesh.pal me sah ; *add* οπισω μου C²DE *al* 𝔏 vet.*pler* 𝔖 cur.hcl* arm aeth [οπ. σου 𝔖 sin.diat^Eph]

was the original account, Mt. may have added the mention of the mountain under O.T. influence ; see Dt. xxxiv. 1–3, Ez. xl. 2. δείκνυσιν describes a vivid mental suggestion ; cf. Apoc. iv. 1, xvii. 1, xxii. 6, 8 ; in Jer. xxiv. 1, Zech. i. 20 [ii. 3], iii. 1 and freq., it represents הֶרְאָה : the devil plays the part of an *angelus interpres*. For τοῦ κόσμου Lk. has τῆς οἰκουμένης, which he frequently employs ; and he adds ἐν στιγμῇ χρόνου—the vision of the whole panorama was instantaneous. He also transfers the words τὴν δόξαν αὐτῶν (see n. on next *v.*) to the devil's offer, producing an ungrammatical sentence, since αὐτῶν has no antecedent ; he seems to have felt that the δόξα of the kingdoms, *i.e.* every element of human wealth and splendour, and of natural beauty, could not, even in a mental vision, be apparent to the eye.

The 'high mountain' perhaps gave rise to the words ascribed to Jesus in the *Gosp. Heb.* (*ap.* Orig. *in Joan.* t. ii. 6) : ἔνθα αὐτὸς ὁ σωτὴρ φησιν· ἄρτι ἔλαβέ με ἡ μήτηρ μου τὸ ἅγιον πνεῦμα ἐν μιᾷ τῶν τριχῶν μου [probably from Ez. viii. 3 ; cf. Bel 36], καὶ ἀνήνεγκέ με εἰς τὸ ὄρος τὸ μέγα Θαβώρ. Parts of this are found also in Orig. (*Hom.* on Jer. xv. 4), Gosp. Heb. *ap.* Jer. (on Mic. vii. 7), and Gosp. Naz. (*ap.* Jer. on Is. xl. 9 ff. and Ez. xvi. 13). But some patristic writers took Tabor to be the mountain of the Transfiguration ; see Swete on Mk. ix. 2. Zahn's suggestion that Tabor is a corruption of טב רם 'exceeding high' is more ingenious than probable.

9. ταῦτά σοι πάντα κτλ.] The words imply a thought which the Lord shared with His contemporaries, that the world was at present under the authority of Satan ; Lk.'s expanded form expresses it more clearly. It was to be the Messiah's work to restore the spiritual sovereignty to God to whom it belonged, and to consummate it, in God's time and in God's way. The temptation was threefold : to gain a temporal, not a spiritual, dominion ; to gain it at once ; and to gain it by an act of homage to the ruler of this world, which would make the self-constituted Messiah the vice-regent of the devil and not of God.

10. ὕπαγε, Σατανᾶ] ὑπάγειν (class. 'to go, or withdraw, slowly') occurs in the LXX., transitively 'to cause to go' (Ex. xiv. 21), intransitively = πορεύεσθαι, only as a variant (א) in Jer. xliii. [xxxvi.] 19, Tob. viii. 21, x. 12 f., xii. 5, 4 Mac. iv. 13, but is frequent in the Gospels. The reading ὕπαγε ὀπίσω μου is due to harmonization with xvi. 23 ; Orig. and Jer. expressly reject it. It may point to an original זל אל אחורך, lit. ὕπαγε εἰς τὸ ὀπίσω σου : the addition of the pronoun is an Aram. idiom occurring in 𝔖 sin here and xxiv. 18, Lk. ix. 62, Jo. xviii. 6, xx. 14 (𝔖 sin is lacking in xvi. 23), but the meaning is simply ὕπ. ὀπίσω or ὕπαγε. Lk., who places this tempta-

11 τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε *ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.*

12 Ἀκούσας δὲ ὅτι Ἰωάνης *παρεδόθη ἀνεχώρησεν εἰς τὴν*

tion second in order, omits the command of dismissal. If this is the true order, Mt. may have taken the command from xvi. 23; but there is no reason for supposing that the whole incident has been derived from the later occasion. Σατανᾶς, apart from the vocative, always has the article (=הַשָּׂטָן) in the N.T., except in Mk. iii. 23, Lk. xxii. 3. The graecized form is not found in the LXX. till Sir. xxi. 27 [30]. *σατάν* is a substantive ('an adversary') in 3 Regn. xi. 14, 23 (A), and in Aq. Numb. xxii. 22, Aq. Sym. Theod. 1 Regn. xxix. 4. For the personal evil spirit Aq. uses it in Job i. 6, and Aq. Sym. Theod. in Zech. iii. 1; cf. *Enoch*, xl. 7, with Charles' note. The LXX. render it by ἐπίβουλος, ἀντικείμενος or, more frequently, (ὁ) διάβολος.

γέγραπται γάρ κτλ.] For the third time the Lord quotes from Deut. (vi. 13); but προσκυνήσεις, in answer to the προσκυνήσῃς of the tempter, is substituted for the LXX. φοβηθήσῃ (producing the class. construction of the verb with the acc., although in *v.* 9, and elsewhere in Mt., it takes the dat.), and μόνῳ is added for emphasis. Both variations occur in LXX. (A), and μόνῳ in the Luc. text, probably by assimilation to Mt. As before, the Lord addresses the quotation to Himself, attacking the central point of the temptation —submission to the ruler of this world.

11. *τότε ἀφίησιν* κτλ.] On the historic present see iii. 1. Lk. relates that the devil departed when he had exhausted all his shafts (*συντελέσας πάντα πειρασμόν*), but adds *ἄχρι καιροῦ*, which is abundantly borne out by the subsequent records of the Lord's life; cf. Lk. xxii. 28. Elsewhere Satan is representing as tempting Him only through the agency of men, *διὰ τῶν οἰκείων αὐτῷ ὀργάνων* (Chrys.). The angelic ministry is derived from Mk. (Lk. does not record it), and his imperf. *διηκόνουν*. Both the food and the angelic help, which He had refused (*vv.* 4, 7) when they involved sin, were now given to Him as victor. Angels were sent forth to minister to the Heir (cf. Heb. i. 14).

iv. 12–xviii. The Galilean Ministry.

12–16. (Mk. i. 14, 21 a, Lk. iv. 14 a, 31.) Return to Galilee and Settlement at Capharnaum.

Mt. gives a general introduction to the Ministry, anticipating the arrival at Capharnaum in order to shew that the Lord's place of abode fulfilled O.T. prophecy. It is difficult to harmonize the Johannine with the synoptic narratives: the events of Jo. i. 19–28 appear to take place during the days of the Temptation; i. 29–iii. 36 (which includes a journey of Jesus to Galilee with His mother, brethren, and disciples, and a return to Jerusalem) has no parallel in the synn.; possibly iv. 3, 43 is intended to coincide with the present Galilean journey. The synoptic accounts do not definitely exclude the possibility of unrecorded journeys.

12. *ἀκούσας* κτλ.] The Baptist's imprisonment is here the *reason* for the Lord's departure to Galilee;

Γαλιλαίαν. καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν 13
εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν
καὶ Νεφθαλείμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ 14
προφήτου λέγοντος

Mk. (μετὰ τὸ παραδοθῆναι τ. Ἰωάν.) gives it merely as a date. The incidental reference to it shews that it was well known to the readers; see also xi. 2. Not till xiv. 3–12 are the details narrated. Mt., Mk. do not indicate the time that has elapsed since the Temptation. But Lk., who appends to his account of John's preaching a reference to his imprisonment (iii. 19 f.), here omits the date, and by ὑπέστρεψεν ἐν τῇ δυνάμει τοῦ πνεύματος seems to imply that the return was immediate, and therefore that Jesus started His work before John was arrested. This is more probable, for it is unlikely that Jesus would go into the tetrarchy of Antipas immediately after he had shown his hostility to the preacher of repentance. The Marcan tradition may have been influenced by the thought that the forerunner's work must be completed before the Messiah appears. Cf. Jerome, quoted by Swete.

13. καὶ καταλιπών κτλ.] The arrival at N. is not recorded. If Q was the source of the (? vernacular) form Nazara (see ii. 23) here and in Lk. iv. 16 where alone it recurs, Q possibly placed at this point a visit on which Lk. iv. 16–30 is based (see Mt. xiii. 54–58), and Mt. shews a reminiscence of it. On ἐλθ. κατῴκ. εἰς see ii. 23. The arrival at Capharnaum is mentioned here because the next incident, the call of Simon and others, is by the sea. This gives the opportunity of introducing the O.T. quotation. In Mk. Capharnaum is not named till after that incident. Καφαρναούμ is probably either *Khân Minyeh* or *Tell Ḥûm*. Sanday inclined to the former (*Sacr. Sites*, 36 ff.), but afterwards adopted the latter (*JThS.* Oct. 1903, and *DCG.* 'Capernaum'). *Tell Ḥûm* lies on the NW. shore of the Lake of Galilee, close to its northernmost point; *Khân Minyeh* is 2½ m. SW. of it. The spelling Καπερναούμ is not older than the 5th cent. A.D. (WH. *Notes*, 160). In Jos. *Vita* 72 the form Κεφαρνωκόν (? Καφαρνωμόν) occurs. See Sanday (*ll.c.*) and Swete on Mk. i. 21. In Jo. ii. 12 it is related that the mother and brethren of Jesus went to Capharnaum; He made it ἡ ἰδία πόλις (Mt. ix. 1)—διὰ τὸ πολλάκις ἐκεῖσε ἐπιδημεῖν (Victor)—and seems to have occupied a house there (see on ix. 10, 28, xvii. 24). But Nazareth was still His πατρίς (xiii. 54), where His sisters, who were probably married, continued to live (*v.* 56).

τὴν παραθαλασσίαν κτλ.] Mt.'s readers would be well acquainted with the site of the town, but he inserts the details in view of the following quotation. The adj. refers to the Mediterranean in 1 Mac. xi. 8 *al.*, and to the Red Sea in 2 Chr. viii. 17; but the Galilean lake, λίμνη in Lk. (v. 1 f., viii. 22 f., 33), is always θάλασσα in Mt., Mk. (see on *v.* 18). ὁρίοις denotes one 'territory' (cf. ii. 16, viii. 34 *al.*, Ex. vii. 27, x. 14 = גְּבוּל) consisting of the districts formerly occupied by the tribes. For the form Νεφθαλείμ see Hatch-Redp. *Suppl.* 120. D has the Aram. -λείν; cf. Ps. lxvii. [lxviii.] 28 R[a].

14. ἵνα πληρωθῇ κτλ.] On the formula see i. 22.

15 ΓΗ ΖΑΒΟΥΛΩΝ ΚΑΙ ΓΗ ΝΕΦΘΑΛΕΙΜ,
ΟΔΟΝ ΘΑΛΑΣΣΗΣ, ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ,
ΓΑΛΙΛΑΙΑ ΤΩΝ ΕΘΝΩΝ,
16 Ο ΛΑΟΣ Ο ΚΑΘΗΜΕΝΟΣ ΕΝ ΣΚΟΤΙΑ
ΦΩΣ ΕΙΔΕΝ ΜΕΓΑ,
ΚΑΙ ΤΟΙΣ ΚΑΘΗΜΕΝΟΙΣ ΕΝ ΧΩΡΑ ΚΑΙ ΣΚΙΑ ΘΑΝΑΤΟΥ
ΦΩΣ ΑΝΕΤΕΙΛΕΝ ΑΥΤΟΙΣ.

17 ΑΠΟ ΤΟΤΕ *ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.*

17 *μετανοειτε εἰ γαρ om* 𝔏 k 𝔖 sin.cur

15. *γῆ Ζαβουλών* κτλ.] The quotation is from Is. ix. 1, 2 [Heb. viii. 23, ix. 1]. With the exception of a phrase in *v.* 16 it is independent of the LXX., and was probably drawn from a collection of *testimonia*. The opening clauses of the Heb. ('At the first time He degraded the land of Zeb. and the land of Naph., but at the latter He made (them) honourable') are omitted, but the two geographical expressions are taken from them and thrown into the nominative. On *γῆ* see ix. 26. *ὁδὸν θαλάσσης* (absent from the LXX., but found in Theod.; so Aq. *ὁδ. τῆς θαλ.*, Sym. *ὁδ. τὴν κατὰ θάλασσαν*) stands for דֶּרֶךְ הַיָּם, 'towards the sea' (*i.e.* westward), which describes the westward extent of N. Israel invaded by Assyria, as distinct from the parts on the E. of Jordan. Mt. applies it to the district round Capharnaum (*τὴν παραθαλασσίαν*). For the adv. acc. *ὁδόν* (cf. *πέραν*) see Num. xiv. 25, xxi. 4, Dt. i. 40. *πέραν τοῦ Ἰορδάνου* (cf. *v.* 25, xix. 1, Mk. iii. 8, Jo. i. 28, iii. 26, x. 40) is employed in Rabb. writings for the district E. of the Jordan and the lake, also known as *ἡ Περαία*, *Περαῖος*, *Περαίτης* (Jos. *BJ.* III. iii. 3, IV. vii. 3, 6); see Schürer, *HJP.* II. i. 2 f., 113. *Γαλιλαία τῶν ἐθνῶν* = גְּלִיל הַגּוֹיִם; cf. 1 Mac. v. 15, Γαλ. *ἀλλοφύλων*. Elsewhere the name is simply הַגָּלִיל, 'The Circle.' Its origin, and the extent of the district in O.T. times, are alike uncertain; but it corresponded roughly with Asher, Naphtali, Zebulun, and Issachar. Jos. (*BJ.* III. iii. 1; cf. *Vita* 37) gives the boundaries of Upper and Lower Galilee in his day.

16. *ὁ λαός* κτλ.] *ὁ καθήμενος* (Heb. הַהֹלְכִים, LXX. *ὁ πορευόμενος*) is perhaps assimilated to the following *τοῖς καθημένοις*, which rightly renders יֹשְׁבֵי (LXX. *οἱ κατοικοῦντες*). The first *καί* is absent from Heb. and LXX. *ἐν χώρᾳ καὶ σκιᾷ θανάτου* is the only point of correspondence with the LXX., where the phrase, without the *καί*, occurs as a bald rendering of בְּאֶרֶץ צַלְמָוֶת. Lk. (i. 79), who adapts the sentence, used, like Mt., a text which contained *καθημένοις*. The prophet depicts the change which the Deliverer will work in N. Palestine; formerly it was despoiled and ruined by Assyria, but the new era will dawn upon it with a flood of light. To Mt. the words have a splendid application; the same district lay in spiritual darkness and death, and the new era dawned when Christ went thither.

17–25. (Mk. i. 14 b–20.) WORK IN GALILEE. CALL OF FOUR DISCIPLES.

17. *ἀπὸ τότε* κτλ.] Mt. uses

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν 18
δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θά-
λασσαν, ἦσαν γὰρ ἁλεεῖς· καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω 19

ἀπὸ τότε again in xvi. 21 (elsewhere it occurs only in xxvi. 16), thus dividing into two main parts the teaching of Jesus: in the first it consisted mainly of public preaching about the imminence of the Kingdom; in the second, of private instructions to the disciples about His own sufferings, the necessary prelude to His advent to inaugurate the Kingdom. The verse is an abbreviation of Mk. i. 14 b, 15 a (Mk.'s 'believe in the Gospel' is probably due to later editing; see on xvi. 25, xix. 29). In Mt. ἤρξατο is never quite superfluous, as sometimes (see on xiii. 54) in Mk., Lk.; it either describes the beginning of a continuous action or marks a fresh start or phase in the narrative; xi. 7, 20, xii. 1, xvi. 21 f., xxvi. 22, 37, 74.

μετανοεῖτε κτλ.] Identical with the preaching of the Baptist; see iii. 2 note. If, however, μετανοεῖτε and γάρ are to be omitted (see Appar.), Mt. summarizes only the glad announcement that the Kingdom was at hand, *i.e.* 'the good tidings of the Kingdom' (*v.* 23), and a sign of its nearness was the healing of the sick (*vv.* 23 f.), which shewed that the powers of evil were being undermined. The immediate result was the enlisting of followers. In sending out the Twelve (x. 7) the Lord delivered to them the same happy message, and the performance of the same signs. On the causes which led to the simultaneous appearance of the Baptist and Jesus with the same message see J. Weiss, *Die Pred. Jesu v. Reiche Gottes*, 66–8. By relating the arrival at Capharnaum in *v.* 13, Mt. makes the preaching of Jesus to begin there. But in Lk. His preaching is famous in Galilee directly He returns thither, a specimen of it being given at Nazareth (iv. 16–30), before Capharnaum is visited (*v.* 31).

18–22. The section is derived from Mk. with a few alterations of language. Lk. (v. 10 f.) preserves a different tradition of the call of Simon, James, and John (Andrew is not mentioned), which he places a little later than Mt. and Mk., and in which the words to Simon 'from henceforth thou shalt catch men' gain force from the miraculous haul of fish which precedes it (see n. before v. 1).

18. περιπατῶν δέ κτλ.] Mt. avoids Mk.'s repeated preposition παράγων παρά, a construction which seems to be unique. 'Sea of Galilee' (so Mk.) recurs only in xv. 29 (= Mk. vii. 31); elsewhere Mt., Mk. write simply 'the sea.' Cf. Jo. vi. 1 τῆς θαλ. τῆς Γ. τῆς Τιβεριάδος, but in xxi. 1 τῆς θαλ. τῆς Τιβεριάδος. Lk. always speaks of the 'lake' (λίμνη); once (v. 1) ἡ λίμνη Γεννησαρέτ. 'Sea' is derived from the O.T. in which the lake is called the 'sea of Kinnereth' (Num. xxxiv. 11, Jos. xiii. 27).

Mt. introduces to the reader 'two brothers,' and (*v.* 21) 'other two brothers,' while Mk. names the four as though they were already well known. On the form Σίμων see x. 2. For βάλλοντας ἀμφίβληστρον (Mk. ἀμφιβάλλοντας) cf. Hab. i. 17. The explanatory addition ἦσαν γὰρ ἁλεεῖς is copied direct from Mk.

19. δεῦτε ὀπίσω μου κτλ.] Cf.

20 μου, καὶ ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων. οἱ δὲ εὐθέως
21 ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν
εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ
Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου
τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ
22 ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν

4 Regn. vi. 19. ποιήσω points to a future period; before they could become preachers they had much to learn, and were not sent out till eight others had been called and trained (x. 1). For ποιεῖν of 'appointing' to an office cf. Mk. iii. 14, Ac. ii. 36, Heb. iii. 2 (see Westcott), Apoc. v. 10, 1 Regn. xii. 6 (ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ἀαρών). For the metaphor ἁλεεῖς ἀνθρώπων cf. Jer. xvi. 16, Diog. Laert. ii. 67 ἄνθρωπον ἁλιεύσω. Lk. has ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν (cf. 2 Tim. ii. 26).

20. οἱ δὲ εὐθέως κτλ.] Lk. v. 3 and Jo. i. 40 ff. suggest, what is in any case probable, that the prompt response of Simon and Andrew was due to previous intimacy with the Lord. The same may have been the case with the other pair of brothers.

21. καὶ προβάς κτλ.] The second pair of brothers was not far off (Mk. ὀλίγον). The Gk. form Ἰάκωβος (*Jacobus*) is used in the N.T. for the apostles of that name and the Lord's brother; the Heb. form Ἰακώβ (*Jacob*, יַעֲקֹב) for the legal 'grandfather' of Jesus (Mt. i. 15 f.), and (as always in the LXX.) for the patriarch. The name Ζεβεδαῖος appears as Ζαβαδαίας (1 Esd. ix. 35), Ζαβδαῖος (*ib.* 21), and Ζαβδειά (2 Esd. viii. 8, x. 20) = זַבְדִּיָה or an abbrev. זַבְדִּי. The Gk. form Ἰωάνης (WH. *Notes*, 159), invariable in the N.T., is not found in the LXX., except 2 Chr. xxviii. 12 (B *vid.*), and 1 Mac. ii. 1 f. (Ἰωάννης); elsewhere Ἰωανάν (= יוֹחָנָן, יְהוֹחָנָן), Ἰωανάς, Ἰωνά[ν].

καταρτίζειν is to make ἄρτιος, 'fitted or equipped,' for a duty or function (cf. Lk. vi. 40, 2 Tim. iii. 17), either by 'making, constructing,' or by 'mending, correcting,' or generally by 'providing.' In the LXX. it occurs only in Pss. and 2 Esd. (except Ex. xv. 17). Vg. here *reficientes retia sua*, but in Mk. *componentes retia* (Wicl. 'makynge nettis'). The brothers were making the nets ready for use: the verb need not be defined more closely. Elsewhere in the N.T. (except Heb. x. 5, xi. 3) it is always metaphorical.

22. οἱ δὲ εὐθέως κτλ.] Mt. transfers Mk.'s εὐθύς from ἐκάλεσεν αὐτούς, where (as often in Mk.) it is otiose, to the action of the brothers, emphasizing the promptness of their obedience. He also emphasizes their sacrifice: they left their means of livelihood (τὸ πλοῖον) and their family ties (κ. τ. πατέρα αὐτ.); Mk. τὸν πατ. αὐτ. Ζ. ἐν τ. πλοίῳ. Lk. simply πάντα. The simplicity of the wording only enhances the abandonment required by the call of Christ; cf. ix. 9, x. 37, xix. 27. Mk.'s μετὰ τῶν μισθωτῶν is omitted perhaps for brevity.

23–25. The verses are a *résumé* of the Lord's work in Galilee, similar to those given later in Mk. i. 39, Lk. iv. 44. διδάσκων καὶ κηρύσσων sums up chs. v.–vii., and θεραπεύων viii. 1–17. After the account of the second stay at Capharnaum (ix. 1–34), the *résumé* is again inserted (*v.* 35) as an introduction to the similar work to which the disciples were sent out.

πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ περιῆγεν ἐν 23
ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ
κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων
πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν 24

23. καὶ περιῆγεν κτλ.] For Galilee (Mt., Mk.) Lk. has εἰς τὰς συναγωγὰς τῆς Ἰουδαίας, an independent tradition of great value; see n. before v. 1. Mt. expands Mk.'s κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν. Teaching (moral truths), Proclaiming (the good tidings of the kingdom), and Healing (which was a sign of the nearness of the kingdom) sum up the Lord's work; cf. ix. 35, xi. 1. On αὐτῶν see vii. 29.

Perhaps τὸ εὐαγγ. τ. βασιλείας is derived from Mk.'s τὸ εὐαγγ. τοῦ θεοῦ (i. 14), which Mt. omitted at iv. 17. βασιλείας is an obj. gen., 'the good tidings consisting of the announcement that the Kingdom was near.' εὐαγγέλιον in Hom. means '*reward* for good tidings'; so in Attic Gk. in the plur. (cf. 2 Regn. iv. 10). With the meaning 'good tidings' it occurs as early as the inscription to Augustus at Priene (B.C. 9), and in Luc. and Plut. This meaning may have been carried over from Gk. to the Aram. בשורתא (see Wellh. *Einleitung*, 109). In the N.T. it occurs in ix. 35, xxiv. 14, xxvi. 13, Mk.[8], Ac.[3], 1 Pet.[1], Apoc.[1], and freq. in the Paul. Epp. The LXX. has the fem. εὐαγγελία = בְּשׂוֹרָה (2 Regn. xviii. 20, 27, 4 Regn. vii. 9). On the vb. -λίζεσθαι, see xi. 5. For ἡ βασιλεία, with no further definition, see viii. 12 note.

καὶ θεραπεύων κτλ.] μαλακία of physical ailment is confined to late Gk.; cf. Dt. vii. 15 (πᾶσαν μαλακίαν· καὶ πάσας νόσους), xxviii. 61, *Test. Joseph* 17, Herm. *Vis.* III. xi. 2, xii. 3. In the N.T. it recurs only in x. 1 (where the expression θεραπεύειν . . . μαλακίαν is repeated), and ix. 35 (where the whole verse is repeated almost *verbatim*, and followed, as here (v. 1), by ἰδὼν δὲ τοὺς ὄχλους). Mt. is inclined to punctuate his narrative with recurring formulas. See the healing in viii. 16 f., followed by ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον, and xv. 30 f., followed by σπλαγχνίζομαι ἐπὶ τὸν ὄχλον. The present passage is alluded to in a Christian amulet of the 6th cent. (Milligan, *Gk. Pap.* no. 55). ἐν τῷ λαῷ: to a Jewish writer this meant Israel; 'the laity,' then as in the Christian church, meant the whole privileged body (cf. ii. 4, xxi. 23, 26 (note), xxvi. 3, 5, 47, xxvii. 1, 25, 64). When the Lord preached elsewhere than in the synagogues, Gentiles no doubt heard Him—a fact which is not sufficiently recognized; but He was 'not sent but unto the lost sheep of the house of Israel' (xv. 24; cf. x. 6), and the *healing* of Gentiles was a rare exception (viii. 5–13, xv. 21–28). For other general statements of healing see viii. 16, ix. 35, xii. 15, xiv. 14, xv. 30, xix. 2, xxi. 14.

24. καὶ ἀπῆλθεν ἡ ἀκοὴ κτλ.] This anticipates the results of a considerable period of work; hence, possibly, the omission of the sentence in Ⅎ sin. The whole of (Gentile) Syria is contrasted with the λαός in 'the whole of Galilee.' Syria, therefore, seems to denote not the whole Roman province, which included Palestine, but that part to the N. and NE. for which Jews of Palestine employed the name (Ac. xv. 23, 41, Gal. i. 21; cf. Jos. *BJ.* VII. iii. 3, *Ab. Zar.* i. 8). The words are perhaps

ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παρα-
25 λυτικούς, καὶ ἐθεράπευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

based on Mk. i. 28, 'Syria' being Mt.'s equivalent for τὴν περίχωρον τῆς Γαλιλαίας. The passage forms the basis of the legend of Abgar the toparch of Edessa (Eus. *HE.* i. 13). ἀκοή *c. obj. gen.* occurs in the N.T. only here (= Mk. i. 28) and xiv. 1.

καὶ προσήνεγκαν κτλ.] The impers. vb. is used, *more Aram.*, instead of a passive (cf. viii. 16, ix. 2, 32, xii. 22). βάσανος of disease is rare; cf. 1 Mac. ix. 56; and the verb, Mt. viii. 6, 1 Regn. v. 3. συνεχομένους: 'in the grip of' (Vg. *comprehensos*); cf. Lk. iv. 38, Ac. xxviii. 8. With ποικ. νόσοις κ. βασ. it is a nearer definition of κακῶς ἔχοντας, followed by three particular instances in a descending scale of violence — demoniac, moon-struck, paralytic. For σεληνιάζεσθαι cf. xvii. 15; σεληνιόβλητος and -ιασμός occur in late Gk. For παραλυτικούς (so Mk.; not class. or LXX.) Lk. prefers παραλελυμένους; cf. 1 Mac. ix. 55, 3 Mac. ii. 22.

25. ἀπὸ τῆς Γαλιλαίας κτλ.] The single article does duty for all the names; cf. Lk. v. 17, Ac. ii. 9. The 'Decapolis' denoted certain Hellenistic towns, perhaps originally ten in number. Subjected by Alex. Jannaeus, and liberated by Pompey, they formed a confederacy which was afterwards joined by other towns. Ten names are given by Pliny (*Hist. Nat.* v. xviii. 74), including the N.T. names Damascus, Gadara, and Gerasa, all of them on the E. of Jordan except Scythopolis (= Bethshan). See Schürer, *HJP.* II. i. 94–6. On Ἱεροσόλυμα see ii. 1.

v.–vii. THE SERMON ON THE MOUNT.

Mt. places this in the forefront of the Lord's teaching, influenced by Mk.'s statement (i. 21), which he reached at this point, that He was teaching in the synagogue at Capharnaum. At the close of the sermon (vii. 29) he adopts Mk.'s next verse. But its position in Lk. (ch. vi.) is probably nearer the true one. There has been time for the 'disciples' (Lk. ὄχλος πολὺς μαθητῶν αὐτοῦ) to become a body of adherents distinct from the ὄχλοι; and the 'mountain' seems to be due to Mk. iii. 13, where Jesus calls the Twelve on a mountain, which, in Lk., immediately precedes the sermon.

Spitta's treatment (*Die synopt. Grundschrift*) of Lk. v., vi. is noteworthy. Apart from his theory that Mt. and Mk. were dependent upon an original form of Lk., he makes it probable that Lk. had access to a source or sources from which is derived a consistent narrative. In Lk. iv. 43 Jesus, in Galilee, says that He must preach 'to the other cities also'; and in the next verse He preaches in Judaea. The haul of fish, after which three disciples follow Him (v. 1–11), is in Galilee. But in *v.* 12 Jesus heals a leper 'in one of the cities,' which is probably a direct continuation of iv. 43 f.; and the command to shew himself to the priests also suggests Judaea. Lk. v. 1–11 is therefore an insertion which breaks the order of events. The events of v. 12–vi. 20 are as follows: the paralytic, the

V. 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

3 μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

call of Levi and the discussion on fasting, the disciples in the cornfield, the withered hand; after these conflicts with the religious authorities, Jesus, needing retirement and prayer in preparation for the next stage in His work, spent a night praying on a mountain; next day He called the Twelve to be apostles. On descending from the mountain He was met by a crowd from Judaea and Jerusalem, and also from the coast of Tyre and Sidon (no Galileans being mentioned), and He healed their sick; and then delivered the sermon on the plain, in which the Beatitudes were addressed to the disciples before He turned to address the crowds. In all this series, the ascent of the mountain and the descent to the plain are the only geographical notices since the mention of Judaea in iv. 44 (apart from v. 1–11). The religious leaders, with whom Jesus is in conflict, are more naturally to be found in Judaea than in Galilee; and the whole series of events seems to take place in Judaea. The people who came from the coast (*τῆς παραλίου*) of Tyre and Sidon would reach the Plain of Sharon by sea. And that was the locality of the sermon.

On the sermon as a whole, and the relation between Mt. and Lk., see the Add. n. after ch. vii. Heinrici, *Beiträge*, iii., gives suggestive instances of similarities of language, but differences of thought, between it and classical writers.

v. 1. *ἰδὼν δέ κτλ.*] See on iv. 23. Since in Mt. and Mk. the Lord is in Galilee, *τὸ ὄρος* is the high ground which rose W. of the lake. Like the Mosaic law, the righteousness which 'fulfils' it is taught from a mountain. Some would harmonize this with Lk.'s *τόπος πεδινός* by explaining the latter as a flat place on the mountain side; but in Lk. the sick are carried thither, and it is very improbable that they would be carried up any portion of the mountain.

καὶ καθίσαντος κτλ.] He sat to deliver a formal discourse; cf. xiii. 2, xxiv. 3, xxvi. 55, Lk. iv. 20, v. 3, Ez. viii. 1. Iren. *ad Flor.* (*ap.* Eus. *HE.* v. 20): *ὥστε με δύνασθαι εἰπεῖν καὶ τὸν τόπον ἐν ᾧ καθεζόμενος διελέγετο ὁ μακάριος Πολύκαρπος.*

2. *καὶ ἀνοίξας κτλ.*] A marked instance of Semitic redundancy; see Ac. x. 34, Job iii. 1, xxxii. 20, Dan. x. 16; and cf. 'he lifted up his eyes' (Gen. xxii. 4, 13), 'his feet' (Gen. xxix. 1). The imperf. *ἐδίδασκεν* is an Aramaism.

3–12. (Lk. vi. 20–23.) THE BEATITUDES.

As they stand they are nine in number. It is arbitrary to make them a second Decalogue by reckoning *v.* 12 as a separate one. More probably there should be eight: the change in *v.* 11 from *μακάριοι οἱ* to *μακ. ἐστε* suggests either that *vv.* 10–12 are one Beatitude (Hil., Ambr., Jer.), or, as is more likely, that *v.* 11 f. did not originally stand in this position (see note).

3. *μακάριοι οἱ πτωχοί κτλ.*] 'Parens quaedam generatioque virtu-

4 *μακάριοι* οἱ πενθοῦντες, *ὅτι* αὐτοὶ παρακληθήσονται.

tum' (Ambr.). *μακάριος* in the LXX. represents אַשְׁרֵי (*e.g.* Ps. i. 1), which, like the Aram. טוּבֵי, is interjectional, 'Oh, the happiness of—!' The connecting verb is, therefore, not needed, though it is found in xi. 6, Lk. xii. 38, Jam. i. 25. The adj. (not used in Mk., but occurring in Q, cf. xi. 6, xiii. 16, xxiv. 46) connotes, in Heb. thought, happy and successful prosperity, and never represents בָּרוּךְ, which is always rendered by *εὐλογητός, -μένος*. Lk. has simply *μακ. οἱ πτωχοί*, which is probably the original wording, but Mt. rightly seizes the thought which underlies it. *πτωχός* represents עָנִי (Aram. עניא), which does not mean 'lacking wealth' (אֶבְיוֹן, רָשׁ), or 'humble' (עָנָו), but describes the *pious* in Israel, for the most part literally poor, whom the worldly rich despised and persecuted. It is frequent in the Psalter. See *HDB.* art. 'Poor.' Those whom the Lord addressed, who were despised by the recognized pious of His day, were really pious, not outwardly and conventionally, but 'in their spirit.' Cf. the allusion to this saying in Jam. ii. 5, where *τοὺς πτωχοὺς τῷ κόσμῳ* are further defined as *πλουσίους ἐν πίστει*, and *Ep. Polyc.* ii. 3, *μακάριοι οἱ πτωχοὶ καὶ οἱ διωκόμενοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τοῦ θεοῦ*. The addition *τ. πνεύματι*, therefore, points to the sphere in which the *πτωχεία* is to be found; cf. *τῇ καρδίᾳ*, *v.* 8, *τῷ πνεύματι*, Ps. xxxiii. [xxxiv.] 19, 1 Cor. vii. 34. The interpretation, 'those who spiritually make themselves poor,' *i.e.* detach themselves from earthly things (Clem. *Qu.Div.S.* 16–20, Bp. Gore, *The Serm. on the Mt.* 23–26; cf. 1 Cor. vii. 29–31), is less in keeping with Jewish language and thought. With the thought of the verse cf. Arist. *Eth. Nic.* VIII. v. 2 where *μακάριος* is *contrasted* with *ἐνδεής*. See Heinrici, *Beiträge*, iii. 17 f.

ὅτι αὐτῶν κτλ.] Lk. has the 2nd pers. throughout his four Beatitudes, and Woes, making *οἱ πτωχοί* etc. vocatives. Cf. xi. 18 (*λέγουσιν*) with Lk. vii. 33 (*λέγετε*). Perhaps the original form was 'How happy it is for the poor [in spirit] that (Aram. דִּ) theirs, etc.' So ℵ sin.cur; see Burkitt, *Ev. da Meph.* i. on Lk. vi. 20. The tense of *ἐστιν* must not be pressed: it is timeless, and in Aram. the connecting verb would not be used. As a potential right, the kingdom is theirs now and always: as an actual possession it is still future, as is shewn by the verbs in *vv.* 4–9, which describe various aspects of its bliss. *κληρονόμος ἕτοιμος οὐρανοῦ βασιλείας* (Clem. Al.).

4. *μακ. οἱ πενθοῦντες*] Lk. *μακ. οἱ κλαίοντες νῦν, ὅτι γελάσετε*. His insertion of *νῦν* here and in his next verse shews that the verbs are strictly future. Mt.'s form recalls Is. lxi. 2: *παρακαλέσαι πάντας τοὺς πενθοῦντας*. Both *πενθεῖν* and *κλαίειν* are quite general, and cannot be confined to penitence for sin (as Clem. Al., Chrys., Ambr., Hil.). *πενθεῖν* is most frequent in the LXX. for mourning for the dead, and for the sorrows and sins of others. *μακάριοι οἱ πενθοῦντες περὶ τῆς τῶν ἀπίστων ἀπωλείας* (*Didasc.* v. 15). Both *κλαίειν* and *νῦν* are freq. in Lk.: *κλαίειν*, Lk.[11], Mt. ii. 18 (LXX.), xxvi. 75; *νῦν*, Lk.[13], Ac.[24], Mt.[4]; and *γελᾶν* occurs only in Lk., here and *v.* 25.

ὅτι αὐτοί κτλ.] As the poor in spirit are, in one aspect, mourners, so their share in the kingdom will be *παράκλησις*. Compare Mk. xv. 43 with Lk. ii. 25. 'Comforter' (מְנַחֵם) is a name of the Messiah, and

μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. 5
μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι 6
αὐτοὶ χορτασθήσονται.

'to see consolation' (נֶחָמָה) is a frequent expression in Rabb. writings (Volz, *Jüd. Esch.* 305).

5. *μακ. οἱ πραεῖς*] The poor in spirit are pious in God's sight, and mourners because of the sorrows in the world; *πραεῖς* expresses their attitude towards God and men. The words are based on Ps. xxxvi. [xxxvii.] 11: *οἱ δὲ πραεῖς κληρονομήσουσιν γῆν*. *πραΰς* = עָנָו (Aram. ענוותן); in the N.T. only in xi. 29, xxi. 5, 1 Pet. iii. 4. The subst. *πραΰτης* is commoner.

ὅτι αὐτοί κτλ.] The metaphor of inheritance (see Westcott, *Hebr.* 167 ff.) was primarily derived from the occupation of Canaan by the Israelites who had been oppressed in Egypt (Dt. i. 8, etc.). The Psalmist (*l.c.*) uses it of ultimate prosperity in this life, and triumph over the wicked, which are described in the remainder of the Psalm. Here the words supply another aspect of the possession of the kingdom. Cf. xix. 29, xxv. 34, 1 Cor. vi. 9 f., xv. 50, Gal. v. 21, Heb. i. 14, Jam. ii. 5, 1 Pet. i. 4 (with Hort's note). The meek will be *συγκληρονόμοι* (Rom. viii. 17) with the *κληρονόμος* (Mt. xxi. 38). The thought of inheritance is also found in Apocal. writings; *e.g. Enoch* v. 7 (*τὴν γῆν κληρονομεῖν*), *Pss. Sol.* xiv. 6 (*ζωὴν κλ.*). For other passages see Volz, *Jüd. Esch.* 306.

Vv. 4, 5 are transposed in D 33, 𝔏 vet. vg. 𝔖 cur. diat^{Eph} Aphr. Clem. Orig. Greg. Nyss. Vict. Hil. Ambr. Jer. Aug. Lk. gives no help, since he omits the *πραεῖς*, and places the *κλαίοντες* after the *πεινῶντες*. The order in the text is probably due to the occurrence of *πτωχοί* and *πενθοῦντες* together in Is. lxi. 1, 2 (and cf. *v.* 7 *τὴν γῆν ἐκ δευτέρας κληρονομήσουσιν*). But the evidence for transposition is strong, and it is favoured by the striking contrast between *τῶν οὐρανῶν* and *τὴν γῆν*, and the effect produced by the juxtaposition of עֲנָיִים and עֲנָוִים. There are not sufficient reasons for considering *v.* 5 a gloss (Wellh., Bacon), though its absence, with that of either *v.* 10 or *vv.* 11 f. (see note), would give the complete number of seven Beatitudes.

6. *μακ. οἱ πεινῶντες κτλ.*] Another aspect of the *πτωχοί*. Lk. has simply *μακ. οἱ πεινῶντες νῦν*, expressing their actual earthly condition; Mt.'s added words bring out its spiritual side (as *ἐν πνεύματι*, *v.* 3); cf. Bar. ii. 18 *ἡ ψυχὴ ἡ πεινῶσα*. Mt. alone records that Jesus used the word *δικαιοσύνη* (iii. 15, v. 10, 20, vi. 1, 33, xxi. 32). But the words *κ. διψῶντες τ. δικαιοσύνην* are possibly a gloss: *πεινᾶν* with acc. is unique, though a few late instances of *διψᾶν* with acc. occur, and *χορτασθῆναι* denotes the satisfaction of hunger, not of thirst (xiv. 20, xv. 37, Lk. xv. 16, xvi. 21, Phil. iv. 12, Ps. cvi. [cvii.] 9. For its metaphorical use cf. Ps. xvi. [xvii.] 15, Tob. xii. 9 ℵ). 'Righteousness' is probably not intended to mean 'moral goodness' (as *λίμος ἀρετῆς* Philo, *De Septen.* vi.), which can be a present reality and is assumed in the 'poor in spirit,' but (as in vi. 33) the longed for blessing in the coming kingdom (*τῆς δικ.*; contrast *v.* 10 where the art. is absent) which consists of 'vindication'; God will declare the true character of the

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, *ὅτι αὐτοὶ τὸν θεὸν ὄψονται.*
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

righteous, to the confusion of their enemies (see J. Weiss, *Die Pred. Jesu v. Reiche Gottes*, 76 and Excursus II.). Cf. *Test. Levi* xiii. 5 which combines both meanings: *ποιήσατε δικαιοσύνην ἐπὶ τῆς γῆς, ἵνα εὕρητε ἐν τοῖς οὐρανοῖς.* S. Paul, who realized the present reality of the divine kingdom, taught, in consequence, the present reality of the divine gift of righteousness.

7. *μακ. οἱ ἐλεήμονες*] A special aspect of the poor in spirit. They are like the High Priest Himself (Heb. ii. 17, the only N.T. passage in which the adj. recurs). In the LXX. it is used frequently of God (= חַנּוּן); of men, only in Ps. cxi. [cxii.] 4 (the whole Ps. is a beatitude on the 'righteous' man) and Prov.[3] Righteousness and Mercy were closely connected in the best Heb. thought. They are correlative in the character of God (Ps. xxxv. [xxxvi.] 11, lxxxiv. [lxxxv.] 11), and of good men (Ps. *l.c.*); and צְדָקָה is sometimes actually rendered by *ἐλεημοσύνη* and *ἔλεος* (see vi. 1 note). 'Non miserebitur sapiens, sed succurrit' (Seneca).

ὅτι αὐτ. ἐλεηθήσονται] As in the case of 'Righteousness,' those who practise Mercy shall, in the coming kingdom, receive it. Cf. Prov. xvii. 5 (*ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται*). And the converse: Jam. ii. 13; cf. Mt. xviii. 33 ff. The saying *ἐλεᾶτε ἵνα ἐλεηθῆτε* is ascribed to Jesus in Clem. Rom. xiii. 2, *Ep. Polyc.* ii. 3, Clem. Al. *Strom.* ii. 91.

8. *μακ. οἱ καθαροὶ τῇ καρδίᾳ*] The dat. has the same force as *τῷ πνεύματι* (*v.* 3); it implies a contrast between real and ceremonial purity (cf. 1 Pet. iii. 21). The words recall Ps. li. 12, lxxiii. 1 (בָּרֵי לֵבָב), but their source is probably Ps. xxiii. [xxiv.] 3 f.: He who can ascend into the hill of Yahweh, and stand in His holy place [so that he can see Him] is the *ἀθῷος χερσὶν καὶ καθαρὸς τῇ καρδίᾳ* (cf. Jam. iv. 8). To possess the kingdom will be to see God. That is a final and future reward, but it can be progressively realized now in proportion to man's purity of heart. Heb. xii. 14 combines the substance of this and the next Beatitude. See the contrast in 1 Jo. iii. 2; 'there the Beatific vision produces the change into the same image: here the incipient God-likeness is rewarded by the Beatific vision' (J. H. Moulton). *οὐκ ἀδύνατος τῆς καρδίας καθαρότης . . . οὐ τὸ γνῶναί τι περὶ θεοῦ μακάριον ὁ Κύριος εἶναί φησιν, ἀλλὰ τὸ ἐν ἑαυτῷ σχεῖν τὸν θεόν . . . οὐκοῦν ὁ ἑαυτὸν βλέπων ἐν ἑαυτῷ τὸ ποθούμενον βλέπει* (Greg. Nyss.). See also the passages in Philo quoted by Allen.

9. *μακ. οἱ εἰρηνοποιοί*] The adj. is rare (Xen., Pollux, Plut.); the verb occurs in Col. i. 20, Prov. x. 10, Is. xxvii. 5 (Aq., *al.*), and *εἰρήνην ποιεῖν* in Jam. iii. 18, Eph. ii. 15, Is. *l.c.* Cf. *Secr. Enoch* lii. 11, 'Blessed is he who establishes peace and love'; *Peah* i. 1, 'To produce peace between a man and his neighbour is reckoned among the things which bring forth good fruit in this life and benefit in the life to come.'

ὅτι αὐτοί κτλ.] God is the *auctor pacis et amator*; and in the coming age one of the blessings of the Kingdom will be the manifesta-

μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν 10
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ 11
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν

11 ονειδισωσιν . . . διωξωσιν] *tr* D 33 𝔏 h k 𝔖 cur me aeth Cyp | ψευδομενοι] *om* D 𝔏 b c g¹ h k m 𝔖 sin | καθ' υμων] *post* ειπωσιν D 𝔏 h k m 𝔖 *omn* Tert Lcif

tion of peace-makers as His sons, because they share His nature. The perfect peace-maker is the Son of God (Eph. ii. 14 f.). κληθήσονται is virtually ἔσονται (cf. *v.* 19, xxi. 13 [with Lk. xix. 46], Lk. i. 32, 35). The name reveals, and is identical with, the nature. This, and the thought that 'sons' are those who share their father's nature, are thoroughly Hebraic (cf. *v.* 45, xxiii. 31, Jo. viii. 39, 41 f., 1 Cor. iv. 15 f., Apoc. xxi. 7). But the words controvert the Jewish belief that Israel, and even all individual Israelites, were sons of God (see Dalman, *Words*, 184–9). For the thought of divine sonship in connexion with the coming age cf. Lk. xx. 36, *Sib.* iii. 702, *Enoch* lxii. 11, *Pss. Sol.* xvii. 30.

10. μακ. οἱ δεδιωγμένοι κτλ.] The perf. participle does not materially differ from a present; an Aram. participle which it represents would be timeless. Thus Polycarp (*Phil.* ii. 3) could ascribe to the Lord the words μακ. οἱ πτωχοὶ καὶ οἱ διωκόμενοι ἕνεκεν δικ., ὅτι αὐτῶν ἐστιν ἡ βασ. τοῦ θεοῦ. In *v.* 6 'righteousness' (τὴν δικ.) is a future object for which men hunger; here (without the art.) it is a quality for which they are persecuted. ἕνεκεν δικ. is an addition by Mt. of the same type as τῷ πνεύματι and τῇ καρδίᾳ (*vv.* 3, 8): δεδιωγμένοι by itself implies religious persecution, but Mt. states it explicitly. The 'persecuted' are the 'poor' of *v.* 3, and their μακαρισμός is the same; the 'golden chain' (Chrys.) of the Beatitudes is thus linked into a circle which contains them all. Cf. Polyc. (quoted above).

11. μακάριοί ἐστε κτλ.] This and the foll. verse are an expansion of *v.* 10; the persecution is described in detail, and the 2nd pers. is substituted for the 3rd. This can hardly, therefore, be their true position, although they stood here in Q. It is less probable that *v.* 10, as some think, was constructed out of these verses. The order διώξ., ὀνειδ. in D may be correct, but it is probably a harmonization with Lk. who places ὀνειδ. last of his three verbs. Lk. adds οἱ ἄνθρωποι: Mt. preserves the Aram. impersonal verb. For εἴπωσιν . . . καθ' ὑμῶν Lk. has ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρόν: but ἐκβάλλειν can represent the Aram. אפ֗ק 'to bring out' (*sc.* words from the mouth), *i.e.* 'to utter'; cf. Is. xlii. 3 (הוֹצִיא = ἐκβάλλειν Mt. xii. 20), Num. xiii. 32, xiv. 36 f. (LXX. ἐξήνεγκαν and κατείπαντες). The Aram. underlying Mt. and Lk. can perhaps be represented by εἴπωσιν [or ἐκβάλωσιν] ὄνομα πονηρὸν καθ' ὑμῶν (Wellh.). The falseness of the evil speaking is clearly implied without ψευδόμενοι, which is probably a gloss. The evidence for placing καθ' ὑμῶν to follow εἴπωσιν is strong; the insertion of ψευδ. may have drawn it to its present position, producing the meaning 'lying against you.' ἕνεκεν ἐμοῦ (Lk. ἕν. τοῦ υἱοῦ τοῦ ἀνθρωποῦ cannot be genuine) introduces a thought different from

12 ἐμοῦ· χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

that in *v.* 10 (ἕν. δικαιοσύνης); see x. 18 (note), xxiv. 9.

12. χαίρετε κτλ.] Lk. χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ, *i.e.* in the day of persecution. The joy is to be, not in spite of, but because of persecution. For the late ἀγαλλιᾶσθε Lk. has the class. σκιρτήσατε (cf. Lk. i. 41, 44), and for ὅτι his favourite ἰδοὺ γάρ (℣, Mt.°, Mk.°). On ὁ μισθός see Add. note. ἐν τοῖς οὐρανοῖς does not locate the bliss of the coming age; it means 'with God' (see Dalman, *Words*, 206–8); cf. vi. 1, 20, Mk. x. 21, Targ. Jer. II. on Num. xxiii. 33: 'Happy are ye, O ye righteous; what a good reward is prepared for you with your Father which is in heaven for the world to come.' *Pss. Sol.* ix. 9: ὁ ποιῶν δικαιοσύνην ἐπὶ τῆς γῆς θησαυρίζει ζωὴν ἑαυτῷ παρὰ κυρίῳ.

οὕτως γάρ κτλ.] Lk. κατὰ τὰ αὐτὰ γὰρ ἐποίουν. For the impers. ἐδίωξαν (cf. *v.* 11) Lk. adds a subject, οἱ πατέρες αὐτῶν. So here, b c k [*fratres*] Cyp^{codd}, and ['your fathers'] 𝔖 cur, while 𝔖 sin substitutes it for τοὺς πρὸ ὑμῶν. These variants arise partly from the fact that in Latin (*qui fuerunt ante vos*) and Aram. (דקדמיכון) τοὺς πρὸ ὑμῶν can be taken as the subject. Wellh. suggests that οἱ πατέρες αὐτῶν stands for דקדמיהון, which differs only in a single letter. It may, however, merely be derived from Lk. xi. 47 f. (Harnack). τοὺς πρὸ ὑμῶν need not imply that the disciples are reckoned as prophets (Chrys.); see x. 41 note.

Additional Note on v. 12.

Ideas concerning Reward form a marked feature of the Lord's teaching.

(*a*) Many passages reflect, at least on the surface, the current opinions of His day. He speaks of reward as a treasure heaped up like capital, or waiting to be enjoyed (v. 12, vi. 4, 6, 18, 20, xix. 21). The relation between God and men is that of employer or master and labourers or slaves (xx. 1–16, xxiv. 45–51, xxv. 14–30). The religious leaders of the time forfeit their heavenly reward because they have snatched a reward already by hypocrisy and ostentation (v. 46, vi. 1 f., 5, 16). The reward is sometimes a strict equivalent for something done (v. 7, vi. 14, x. 32, 41 f., xxv. 29), or a compensation for loss or self-sacrifice (x. 39, Lk. xiv. 8–11); it is also graduated according to the success with which a duty is performed (v. 19 ἐλάχιστος, xviii. 1–4, xix. 30, Mk. ix. 41, Lk. xix. 17, 19); and punishment is similarly graduated (x. 15, xi. 22, 24, Lk. xii. 47 f.). These were the ordinary Jewish ideas, in which reward was payment, graduated and *quantitative*, though protests were occasionally heard; *e.g.* Antigonus of Socho said 'Be not as slaves that minister to the master in order to receive a recompense' (*Aboth* i. 3; see Taylor).

(*b*) But on the other hand the Lord introduced new elements, which transformed the idea. Reward is purely *qualitative*, and is identical for all (xx. 1–16, xxv. 21, 23). See Swete on Apoc. xxii. 12. It is the Kingdom of Heaven, with all that that involves (v. 3–10). It is given

Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν 13
τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω

to those for whom it has been prepared (xx. 23, xxv. 34). And since the opportunities for good actions are themselves a divine gift (xxv. 14 f.), service is a mere duty which cannot merit reward (Lk. xvii. 9 f.). Reward therefore becomes free, undeserved grace, and is pictured as great out of all proportion to the service rendered (xix. 29, xxiv. 47, xxv. 21, 23, Lk. vi. 38, xii. 37). This teaching really eliminates the idea of reward altogether, though Jesus frequently employs the popular language when He points out the sort of actions, and spirit, that God demands. See Holtzmann, *NTTheol.* i. 192–7 (^{2}258 ff.), and the literature cited there.

13–16. Salt and Light.

13. ὑμεῖς ἐστέ κτλ.] The first clause is peculiar to Mt. and its source is unknown; the second (preceded by καλὸν τὸ ἅλας) occurs in Mk. ix. 49 as part of a catena of sayings about salt; the second (preceded by καλὸν οὖν τὸ ἅλας) and third occur in Lk. xiv. 34, probably from Q, of which Mk.'s saying is possibly a reminiscence.

Salt has no beneficial effect upon soil; salty land is unfruitful (Dt. xxix. 23, Ps. cvii. 34); 'sal, ut arbitror, terrae nullum est' (Hil.). The metaphor, therefore, is confined to ἅλας, and ἡ γῆ is 'the world of men,' being thus synonymous with κόσμος in *v.* 14 (cf. x. 34, Apoc. xiii. 12, Gen. xviii. 25). Iren. (I. vi. 1) has τὸ ἅλας καὶ τὸ φῶς τοῦ κόσμου. The two sayings probably belong to different occasions. Bischoff (*Jesu u. d. Rabb.* 21) suggests that the original Aram. contained a word-play, תבלא דתבל. Salt, ἀρχὴ πάσης χρείας εἰς ζωὴν ἀνθρώπου (Sir. xxxix. 31 [26]), seasons food (Job vi. 6, Col. iv. 6), and prevents corruption (Lev. ii. 13, Ez. xliii. 24): human life would be both insipid and corrupt but for the presence of good men. They will not only be rewarded in the future (*vv.* 3–12) but are advantageous to the world now. ἅλας is a late form for the class. ἅλς.

ἐὰν δὲ τὸ ἅλας κτλ.] *Infatuatum fuerit* (k); *evanuerit* (vg.). Mk. ἄναλον γένηται. μωρός is the opposite of σοφός, which is probably from the same root as *sapere, sapiens, sapor*; it thus represents both *insipiens* and 'insipid.' For the verb cf. Rom. i. 22, 1 Cor. i. 20. ἁλισθήσεται: Mk. ἀρτύσετε, Lk. ἀρτυθήσεται. These parallels forbid ἡ γῆ to be understood as the subject of the verb (*in quo sallietur terra* k). The Lord may have been using a current proverb; Joshua ben Ḥananya (*c.* 80–120 A.D.) when asked 'Salt when it becomes stale wherewith shall one salt it?' replied 'Does salt become stale?' (*Bekor.* 8 b). The fact that it does not ('natura salis semper eadem est, nec immutari unquam potest' Hil.) causes no difficulty: salt may be so adulterated that its taste is lessened. Where salt and other commodities were highly taxed (cf. Jos. *Ant.* xiii. ii. 3), the poor must sometimes have bought salt without savour. Pliny (*Hist. Nat.* xxxi. 82) speaks of springs yielding 'salem inertem nec candidum.'

εἰς οὐδὲν ἰσχύει κτλ.] For the construction cf. Jer. xxxi. [xlviii.] 14 (εἰς), Sir. l. 29 (πρός). Lk. εὔθετόν ἐστιν, a class. word (elsewhere only Lk. ix. 62; ἀνεύθετος, Ac. xxvii. 12); and for εἰς οὐδέν he

14 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ὑμεῖς ἐστὲ τὸ φῶς
τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κει-
15 μένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν
μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ

has οὔτε εἰς γῆν οὔτε εἰς κοπρίαν. The thought occurs, with a different metaphor, in Lk. xi. 34 f. 'Si doctor erraverit, a quo alio doctore emendabitur?' (Jer.). The words find an illustration in Judas Iscariot. See also Heb. vi. 4–8, x. 26–29.

14–16. Four distinct sayings are here combined (14 a, 14 b, 15, 16), of which all except the third are peculiar to Mt.

14 a. τὸ φῶς τοῦ κόσμου] οὐ λέγει δὲ ὑμεῖς ἐστὲ φῶτα, ἀλλὰ φῶς, ἅμα σῶμα ὄντες Χριστοῦ ὃς φῶς ἐστι τοῦ κόσμου (Petr. Laod.). Cf. Phil. ii. 15. Ye are to the world of men morally and spiritually (φῶς νοητόν Chrys.) what light is to them physically. 'Nihil esse corporibus utilius sale et sole' (Pliny, *Hist. Nat.* xxxi. 102). Spiritually 'sal terrae' may stand for the influence of character, 'lux mundi' for that of teaching. The Jews claimed to be φῶς τῶν ἐν σκότει (Rom. ii. 19); cf. *Test. Levi* xiv. 3: 'Ye are the lights of Israel'; *Gen. Rab.* 2, 'Let there be light,—that is the works of the righteous'; and see Lightft. *Hor. Heb.* on Jo. viii. 12. The claim is also made by the Christian missionary (Ac. xiii. 47 = Is. xlix. 6). On the status of Christians in the world see *Ep. Diogn.* vi.

14 b. οὐ δύναται πόλις κτλ.] The conspicuousness of an elevated character is the slight point of contact with the preceding saying. Cf. *Logia Jesu* 7, πόλις ᾠκοδομημένη ἐπ' ἄκρον ὄρους ὑψηλοῦ καὶ ἐστηριγμένη οὔτε πεσεῖν δύναται οὔτε κρυβῆναι. Aug. uses the words of the Civitas, 'fundata super insignem magnamque justitiam.' Possibly a neighbouring town illustrated the words when they were spoken.

15. οὐδὲ καίουσιν κτλ.] It is assumed to be impossible that a disciple, as such, can hide his light; the ideal is that of Rom. vi. 2, 1 Jo. iii. 9. Cf. Mk. iv. 21, Lk. viii. 16, xi. 33. Mt. shews little or no trace of Mk., but Lk., in both passages, has affinities both with Mk. and Mt. The saying must have stood in Q (*Oxf. Stud.* p. 171 f.), but not in the Sermon. The impers. plurals καίουσιν, τιθέασιν, and the καί, point to an Aram. original: 'a lamp is not lit and then placed (*i.e.* only to be placed) etc.' Lk. in both passages supplies a subject, οὐδεὶς λύχνον ἅψας (the verb, in this sense, being confined to Lk., Ac.). Mk.: μήτι ἔρχεται ὁ λύχνος. καίειν and ἅπτειν represent the same original (𝔖 vet.pesh have the same verb ܢܩܕ). For μόδιον Lk. has σκεῦος in viii. 16 but μόδιον in xi. 33; like Mk. (ἢ ὑπὸ τὴν κλίνην) he adds ἢ ὑποκάτω κλίνης and εἰς κρυπτήν. The *modius* was a dry measure containing 16 *sextarii*, *i.e.* about a peck; 𝔖 sin.pesh render it ܣܐܬܐ = '*seah*,' σάτον (cf. xiii. 33 = Lk. xiii. 21), about 1½ peck. A 'bushel' (E.V.) is the *seahs*. The article with μόδιον and λυχνίαν is either generic or, less probably, represents the Aram. emphatic termination.

ἀλλ' ἐπὶ τὴν λυχνίαν κτλ.] The 'lampstand' (class. λυχνίον) is the metal stand which supported the earthenware lamp. Like the tabernacle (Ex. xxv. 31 [30] ff., Heb. ix. 2) the home lit by the lamp is a

οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώ- 16
πων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς 17

type of the heavenly temple (Apoc. i. 12 f., 20, ii. 1, xxi. 23). For καὶ λάμπει κτλ. Lk. in both passages has ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς [τὸ φῶς βλ.], perhaps pressing the simile to include the mission preaching which brought men into the Church (Harnack). On the consecutive καί see Blass, § 77. 6.

16. οὕτως λαμψάτω κτλ.] This saying passes from the ideal to the actual; it is only too possible for disciples to hide their light. οὕτως does not look backwards to *v.* 15 (which was probably spoken on a different occasion), but forwards to ὅπως. The Hebraic ἔμπροσθεν (Aram. קדם) takes the place of the dat. πᾶσιν. The light is not now the influence of preaching but of deeds—a *Tatpredigt*, as conspicuous as possible in such a way that (οὕτως ὅπως) men may glorify, not the worker but, Him who is the Source of the light (cf. ix. 8). 1 Pet. ii. 12 seems to be a reminiscence of the words. On the other hand the deeds may be conspicuous in such a way that the worker and not God is glorified (vi. 1, xxiii. 5 ff.). καλόν describes a work as it is seen by others (xxvi. 10, Jo. x. 32 f., Heb. x. 24, Past. Epp.[8]), ἀγαθόν in its intrinsic character, *i.e.* as seen by God (Rom. ii. 7, xiii. 3, 2 Cor. ix. 8, Eph. ii. 10, Col. i. 10, 2 Thes. ii. 17, Past. Epp.[6]).

τὸν ἐν τοῖς οὐρανοῖς] This expression is attached to 'my, our, your Father' 20 times in Mt., once in Mk. (xi. 25), and not in Lk. (see, however, xi. 13). The appellation '*the* Father which is in heaven' is not found in the O.T., but appears in Rabb. writings from the end of the 1st cent. A.D. Earlier written evidence is wanting, but since Jews would be unlikely to adopt the expression from Christians, it was probably current at least when Mt. was written; and Jesus may have employed it occasionally. The Fatherhood of God in the O.T. largely stands for His relation to His people as a whole, and is derived from the early conception of a chief as 'father' of his tribe. In late Jewish writings His fatherly relation to individuals begins to be understood; but in the Lord's teaching it is central and paramount. See further, vi. 9 note.

17–48, vi. 1–18. Real and Legal Righteousness: (*a*) The Law not annulled but transcended (*vv.* 17–20). (*b*) Application of this principle to the teaching of the Scribes (*vv.* 21–48), (*c*) to the life of the Pharisees (vi. 1–18). The 'good works' just spoken of must not, like the scribal Tradition, consist in obedience to the letter of the Law; without annulling it they are to transcend it by giving expression to the deepest principles involved in love to God and to man. Lk. preserves only the sayings which treat of love to man.

17–20. The Law not Annulled but Transcended.

17. μὴ νομίσητε κτλ.] Cf. x. 34; also ix. 13, xx. 28. Enough time had elapsed since the beginning of the Ministry for the Lord's words and actions to give the impression that He came to destroy. For καταλῦσαι (= λύειν *v.* 19) cf. Ac. v. 38, Rom. xiv. 20, 2 Mac. ii. 22,

18 προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα

Jos. *Ant.* xx. iv. 2. ἀκυροῦν (xv. 6) has much the same force, and S. Paul's favourite καταργεῖν. The disjunctive ἤ in a negative sentence takes the place of καί (cf. *v.* 18, Jo. viii. 14, Blass, § 77. 11): 'the Law *and* the Prophets' (so 𝔖 sin.cur, Aphr.) comprise the Jewish Bible, the embodiment of God's moral requirements (vii. 12, xi. 13, xxii. 40, Lk. xvi. 16, Ac. xiii. 15, xxiv. 14, xxviii. 23, Rom. iii. 21); similarly 'Moses and the Prophets' (Lk. xvi. 29, 31, xxiv. 27, Jo. i. 45). To annul them would be to annul the social and religious order of Jewish life. In the following verses, however, Jesus speaks only of the Law; He was never charged with annulling the moral teaching of the prophets; ἤ τοὺς προφήτας, therefore, may be a later addition (see on vii. 12, xxii. 40), reflecting the thought expressed in Mt.'s frequent formula ἵνα πληρωθῇ. But πληρῶσαι cannot (as in Hil., Chrys., *al.*) bear two different meanings as applied to the Law and to the Prophets. Nor does it mean 'to accomplish,' in the sense of obeying; it must refer, like καταλῦσαι, to the *teaching* for which Christ 'came.' (For ἐλθεῖν in the sense of a life mission cf. ix. 13, x. 34 f., xi. 18 f., xx. 28, xxi. 32, and see xxvi. 24 note.) He came to *fill* the Law, to reveal the full depth of meaning that it was intended to hold (cf. Rom. xiii. 8, Gal. v. 14, and the instructive use of the verb in Lk. xxii. 16). 'Although the moral law is external, yet under the Gospel it loses its form of external law, and becomes an internal principle of life' (Liddon). See Hort, *Jud. Chr.* 14 ff. Iren. uses a variety of equivalents: *adimplere* (so Vulg.), *implere*, *extendere*, *dilatare*, *augmentare*; and Tert.: *ampliare*, *adjectionem superstruere*. Marcion omitted the words (Tert. *c. Marc.* iv. 7); and his followers declared that Jesus said οὐκ ἦλθον πληρῶσαι τὸν νόμον ἀλλὰ καταλῦσαι (*Dial. Adamant.* ed. Bakhuyzen 88, Isid. *Ep.* i. 371); cf. the addition to Lk. xxiii. 2 in some lat. MSS.: 'et solventem legem [nostram] et prophetas.' Harnack, *Sitz. Akad. Wiss. Berlin*, 1912, 184 ff., shews the uses made of the verse in the early Church. It is referred to in *Shabb.* 116 b (Edersheim *LT.* i. 537).

18, 19. These verses do not seem to be in their right context, for (1) the thought of πληρῶσαι is continued not here but in *v.* 20, (2) *v.* 18 finds a parallel in *v.* 20. Possibly *v.* 19 is a later gloss (see note).

18. ἀμὴν γὰρ λέγω ὑμῖν] Mt.[31], Mk.[13], Lk.[6] Lk. (ix. 27, xii. 44 [D ἀμήν], xxi. 3) substitutes ἀληθῶς. Jo.[25] has ἀμὴν ἀμὴν λέγω ὑμῖν [σοι]. In xii. 31, xxvi. 29 Mt. omits ἀμήν where Mk. preserves it. No one but the Lord is recorded to have used the expression; it was a personal peculiarity which the Christian tradition preserved. It is not an oath, but (like אָמְנָם 2 Kings xix. 17 (ἐν ἀληθείᾳ), Job xix. 4, xxxvi. 4 (ἐπ' ἀληθείας)) adds force or solemnity to an utterance. Jer. thinks of it as equivalent to 'Thus saith the Lord' in the O.T. prophets. ναί (xi. 9, 26, Lk. vii. 26, xi. 51) has a similar force; cf. ναί, ἀμήν (Apoc. i. 7). היכנותא 'in truth' is used in the Talm. (*Sanh.* 20 c). This is different from its use in the Heb. of 1 Kings i. 36, Jer. xi. 5, xxxiv. [xxviii.] 6 (LXX. γένοιτο), and its liturgical use among Jews and Christians.

ἕως ἂν παρέλθῃ κτλ.] *i.e.* 'for

ἓν ἢ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τού- 19

ever' (= εἰς τὸν αἰῶνα), the existence of heaven and earth constituting the present age. For the perpetuity of the Law see Jewish parallels quoted by Allen (p. 45), and Jos. *Ant.* III. viii. 10. τὰ πρὸ οὐρανοῦ καὶ γῆς παρερχόμενα ἐσήμανεν μὴ ὄντα τοῦ ὄντως νόμου (*Clem. Hom.* iii. 51). See Mt. xxiv. 35 note.

ἰῶτα ἕν κτλ.] Lk. (xvi. 17) has μία κερέα alone. For Greek readers Mt. represented the Heb. *Yōd* by the corresponding Gk. letter. The Engl. 'jot' was originally spelt 'iote' in the A.V.; 'iott' (Tynd.); *iota* (Vulg.). 'Tittle,' originally 'title' in the A.V., and in previous Engl. versions, is the Lat. *titulus*, which in late usage meant the stroke above an abbreviated word, and hence any small stroke or mark. The meaning of κερέα or κεραία ('horn') is doubtful. It is usually explained as the small *apex* (Vulg.) or projection which distinguishes certain pairs of Heb. letters (the Rabb. קוֹץ, 'thorn' or 'spike'). But to erase one of these may make an enormous difference in the sense, not a small one as the words imply. In *Vay. R.* 19 the guilt of altering one of them is pronounced to be so great that if it were done the world would be destroyed. Moreover in the early Heb. script, and sometimes in the square characters, the *Yōd* was practically indistinguishable from the *Vāv*, which was not a very small letter (Lidzbarski, *Handb. d. nordsem. Epigr.* 191). The smallness, therefore, of the alteration in the Law is perhaps connected not with the size of the letter *Yōd*, but with the fact that in many words it can be dispensed with;—'not even a *Yōd*, which is only demanded by correctness of spelling, shall pass away.' And κερέα is treated similarly, if (as Burkitt conjectures) it can mean the 'hook (letter),' *i.e.* *Vāv*, which is as frequently dispensed with as *Yōd*. But Lk.'s omission of ἰῶτα ἕν suggests a further conjecture. If in an early Aram. document, in which *Yōd* and *Vāv* were indistinguishable, the words were written as 'one ו,' different translations might represent them by ἰῶτα ἕν and μία κερέα, the latter being used in Lk., the former in Mt.; ἢ μία κερέα may then have been a later harmonizing addition in Mt. On οὐ μή in the N.T. see Moulton, i. 190–2.

ἕως ἂν πάντα γένηται] Not in Lk. In this position the clause is obscure, but seems to repeat the thought of 'till heaven and earth have passed away.' It is probably a gloss, due to the similar expression in xxiv. 34 f. (Mk. xiii. 30 f., Lk. xxi. 32 f.) which refers to the portents just described as ushering in the Last Day. See *ZNW.* v. 253 ff.

19. ὃς ἐὰν οὖν κτλ.] On the vernacular ἐάν for ἄν see Moulton, i. 24 f. The Jews recognized that some of the 613 commandments in the Law were of less importance than others; they sometimes distinguished them as 'heavy' and 'light.' See instances in Wetstein (*ad loc.*). They also recognized that the Kingdom of Heaven would not bring equality to its members (xi. 11, xviii. 1–4; cf. v. 12 note). See Dalman, *Words*, 113 f. ἐλάχιστος in both clauses may be elative, 'very small' (Blass, § 11. 3), but in the second it is contrasted with μέγας; under the influence of Aram., which has no adj. forms of comparison, the three Gk. forms could be employed almost inter-

των τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ
20 βασιλείᾳ τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν
21 οὐρανῶν. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ

changeably to express either positive or superlative (cf. xi. 11, xviii. 1, xxii. 36, xxiii. 11). On κληθήσεται =ἔσται see *v.* 9. The verse (which is absent from Lk.) is drawn, if genuine, from another context, but is possibly a gloss since no 'commandments' have been mentioned to which τ. ἐντολῶν τούτων can refer; the use of λύσῃ after καταλῦσαι (*v.* 18) is also noticeable. But it is unnecessary to see in it an anti-Pauline polemic.

20. λέγω γὰρ ὑμῖν κτλ.] The γάρ forms a logical sequence with πληρῶσαι (*v.* 17), not with *vv.* 18, 19. Something more is needed than the ἐθελοπερισσοθρησκεία (Epiph.) of the Scribes and Pharisees. περισσεύσῃ . . . πλεῖον: 'is more abundant than'; cf. 1 Thes. iv. 11, Phil. i. 9. For the brachylogy τ. γραμματέων (=τῆς τ. γρ.) cf. Jo. v. 36. For εἰσέρχεσθαι of attaining to final bliss see vii. 13, 21, xviii. 3, 8 f., xix. 17, 23 f., xxiii. 14, xxv. 21, 23.

The *Scribes* (who were not all Pharisees, Mk. ii. 16, Ac. xxiii. 9) were a comparatively small body of men who (1) expounded the Law, (2) developed it, (3) administered it as assessors in courts of justice. The *Pharisees* were the whole body of orthodox pietists who lived the 'separated' life (Schürer, *HJP.* II. i. § 25, ii. § 26, and Swete on Mk. i. 22). The teaching of the Scribes is now dealt with in *vv.* 21–48, the life of the Pharisees in vi. 1–18 (cf. xxiii. 14–33). The high moral character and teaching of many of the Rabbis of later days cannot be taken to prove the excellence of Rabbinism as a whole in the time of Jesus. Allowing for some bias on Mt.'s part, there is enough evidence in the synn. to shew that there were serious grounds for the Lord's rebukes. See also the polemic against them in the *Fragm. of a Zadokite Work* (Charles, Introd. p. xi.). That Rabbinism had its good elements is seen in Mk. xii. 32–34; and after the discipline of trouble in the upheaval of Jewish life under Vespasian and Titus, these elements revealed themselves in many a remarkable life of true piety. See Burkitt, *Gosp. Hist.* 169–173.

21–48. Specimens of Laws which Christ 'fulfilled.' *Vv.* 39 f., 42, 44, 48 find parallels in Lk. vi. 29 f., 27 f., 32–36.

21, 22. *Thou shalt not murder.*

21. ἠκούσατε κτλ.] Cf. Jo. xii. 34. 'In the past (and up till now) you always heard'; an aor. of indefinite time-reference (Moulton, i. 140). The Lord contrasts the oral teaching of the Rabbis with His own. The mass of the people in Galilee could not read; they learnt the Scriptures by hearing them read and explained in the synagogues. ἐρρέθη =נאמר, frequent in Rabb. writings as a formula of bibl. quotation (Bacher, *Exeg. Term.* i. 6). τοῖς ἀρχαίοις, '*to* men in the past' (not '*by*,' as A.V., but no earlier E.V.); this is not confined to the Israelites of the time of Moses, but is as general as possible, in contrast with

φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ 22
ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ

22 αυτου 1°] ℵBΔ² 48 198 𝔏 m vg aeth ; *add* εικη DE *al* minn.*pler* 𝔏 vet 𝔖 *omn* me arm Cyp Lcif | ρακα] ℵᵇB *al* minn.*pler* 𝔏 f^b k ; ραχα ℵ*D 𝔏 vet.*pler*.vg

ὑμῖν. It perhaps represents דקדמין, or the shorter Palest. דקומין, 'those who were before' (cf. τοὺς πρὸ ὑμῶν, *v.* 12).

οὐ φονεύσεις κτλ.] The prohibition is from Ex. xx. 15 [13], Dt. v. 18 [17]; the remainder of the verse represents the 'tradition of the elders,' which would arise from such passages as Ex. xxi. 12, Num. xxxv. 16–33. ἔνοχος (cf. ἐνεχόμενος, Gal. v. 1) is equiv. to the Rabb. חַיָּב. Except in its literal meaning 'held fast by' (Heb. ii. 15; cf. Sir. *Prol.*) it is always used forensically: 'liable to' consequences (as here; cf. *Ox. Pap.* ii. 275, ἔνοχ. ἔστω τοῖς ἴσοις ἐπιτείμοις, Ach. Tat. viii. 10, δυσὶ θανάτοις ἔνοχ.); so with gen. (xxvi. 66, Gen. xxvi. 11); 'guilty of' a crime, *c. gen.* or *dat.* (Mk. iii. 29, Dt. xix. 10, 2 Mac. xiii. 6); 'guilty of' [violating] a law or other object (1 Cor. xi. 27, Jam. ii. 10). τῇ κρίσει is 'legal proceedings,' a mild term for the punishment of murder, chosen in order to lead up to, and throw into relief, the contrast in *v.* 22 (Wellh.).

22. ἐγὼ δὲ λέγω ὑμῖν] τίς γὰρ προφητῶν οὕτω ποτε ἐφθέγξατο; τίς δικαίων; τίς πατριαρχῶν; ἀλλὰ Τάδε λέγει κύριος (Chrys.).

πᾶς ὁ ὀργιζόμενος κτλ.] The overt act of murder does not exhaust the meaning of the commandment. ἀδελφός (*vv.* 23 f., vii. 3 ff., xviii. 15, 21), like ὁ πλησίον (Lk. x. 27, 29), would to Jewish ears mean only a fellow-Jew; but for a real 'fulfilling' of the Law it must embrace every human being. εἰκῇ is supported by strong textual evidence, but intrinsically it is more probable that the Lord did not say it; the sharp antithesis between act and feeling, with no qualifying addition, is in keeping with many of His utterances (see *v.* 32 note). Orig. (on Eph. iv. 21) notices both readings, but rejects εἰκῇ; so Basil and Jer., probably following him; and it is said to have been omitted in the Naz. Gosp. (*Texte u. Unt.*, 1911, pp. 22, 39). ἔνοχος ἔστ. τ. κρίσει must have a meaning analogous to that in *v.* 21; anger, like murder, is a crime. Orig.[lat.] (on Jos. ix. 3) represents the words by 'homicida est'; and 1 Jo. iii. 15 is perhaps an interpretation of them. But since no civil court can take cognisance of angry thoughts or feelings ('cogitationis poenam nemo patitur'), ἡ κρίσις here means judgment at God's hands. Cf. Jer. *Baba K.* v. 2, 'absolved from the judgment of men, but guilty in the judgment of Heaven.'

ὃς δ' ἂν εἴπῃ κτλ.] The Lord passes from feelings to words. ῥακά is probably the Aram. ריקא (abbrev. form ריק), 'empty'; cf. Jam. ii. 20. A plur. רקיא, without the diphthong, is cited by Dalman (*Gr.* 138 n.). On the *v.l.* ῥαχά see *id.* 304 n. As an expression of contempt it is not infrequent in Jewish writings (see reff. in Lightfoot, *Hor. Heb.*, and Allen (*ad loc.*)). Aug., indeed, was told by a Jew that it had no meaning, but was an angry interjection; and Chrys. explains it as a haughty mode of addressing an inferior (cf. Engl. 'Sirrah'); but both can be rejected. It is here treated as expressive of

Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ, 23 ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς

abuse so gross or libellous as to be actionable. *τῷ συνεδρίῳ*: hebraized as סנהדרין. Probably not the supreme court at Jerusalem, but the local court of discipline (Jos. *Ant.* iv. viii. 14; cf. Mt. x. 17 = Mk. xiii. 9), which met in the synagogue (see Hatch, *Organization*, 58); 𝔖 vet.pesh render ܟܢܫܬܐ (= συναγωγή). In *Sanh.* i. 6 an inferior Sanhedrin (סנהדרי קטנה) is mentioned, consisting of thirteen persons; such a court, in every town with a population above 120 [or 230], was competent to deal even with capital charges (*id.* 4). See Schürer, *HJP.* II. i. 153 f.; and for an account of the word *συνέδριον*, *id.* 169 f.; it was not a *governing* body, but a court of judgment.

ὃς δ' ἂν εἴπῃ Μωρέ] 'Fool'; 𝔏 *fatue* (cf. *v.* 13 note). The Gk. word was adopted in the Midrashim (Neubauer, *Stud. Oxon.*, 1885, p. 55, Levy, *NHebWörterb.*), and may have passed into Aram. by the time of Jesus. It hardly differs in meaning from *ῥακά*, and was probably intended to be its equivalent (see below). It occurs in the Gospels only in Mt.[7] Before *εἰς τὴν γέενναν* the words *τοῦ βληθῆναι* must be understood (cf. *vv.* 29 f., xviii. 9).

For *τ. γέενναν τ. πυρός* cf. xviii. 9. 'Gehenna' (גֵּי הִנֹּם, 'the valley of Hinnom') was a ravine on the W. of Jerusalem, the supposed site of the fire-worship of Molech introduced by Ahaz, and later the place where the offal of the city was burnt; hence it became a symbol of the place of future punishment. See further Swete on Mk. ix. 43, and Volz, *Jüd. Esch.* 288–292; and on the form of the word, Dalman, *Gr.* 146. For fire as a symbol of final punishment see iii. 10 note.

The verse has been variously explained. It is usual to see in it an ascending scale of wickedness, with a corresponding scale of punishment, *i.e.* angry feelings are punishable by the local court (*κρίσις*), *raka* by the supreme court (*συνέδριον*), and *mōre* by God (*γέεννα*). But the above notes shew that this is improbable; others, equally improbable, are mentioned by Allen. The best yet offered is that of Peters (*JBL.*, 1892, 131 f.) and Bacon (*Serm. on the Mt.*), *i.e.* that both *v.* 21 and the *raka* sentence (*v.* 22 b) contain the current Jewish teaching, to each of which Jesus opposes His own teaching in *v.* 22 a and the *mōre* sentence (*v.* 22 c) respectively. The Rabbis say that murder is liable to judgment, but I say that anger, its equivalent, is liable to (divine) judgment. And (the Rabbis say that) abusive language such as *raka* is punishable by the local court, but I say that abusive language such as *mōre*, its equivalent, is punishable by the fire of Gehenna.

23–26. *Two illustrations of the above principle* (*v.* 23 f.; *v.* 25 f. = Lk. xii. 58 f.).

23. *ἐὰν οὖν προσφέρῃς κτλ.*] The lay worshipper brought his gift, whether an animal or otherwise, to the inner court of the temple, in which the altar stood. Into this he might enter only 'when it was necessary for the purpose of laying on of hands, or for slaughtering, or waving' (Schürer, *HJP.* II. i. 284). *ἔχει τι κατὰ σοῦ*: cf. Apoc. ii. 4, 14, 20. It is implied that the offerer has been in the wrong; con-

ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν 24
σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλ-
λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ
δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου 25
εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε παραδῷ ὁ ἀντίδικος
τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βλη-
θήσῃ· ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν 26

trast Mk. xi. 25. For the thought cf. Barn. xix. 12, *οὐ προσήξεις ἐπὶ προσευχὴν ἐν συνειδήσει πονηρᾷ*.

24. *πρῶτον διαλλάγηθι κτλ.*] The verb (here only in the N.T.) occurs in Jud. xix. 3 (A), 1 Regn. xxix. 4, 1 Esd. iv. 31; a 2nd cent. papyr. (*BU.* iii. 846) has *διαλάγητί μοι*. In the N.T. *καταλλάσσειν*, *-λαγή* (Rom., 1, 2 Cor.), and *ἀποκαταλλάσσειν* (Eph., Col.) denote, as here, the reconciling of the sinner to him that is sinned against, not *vice versa*. For a Rabb. parallel, Midr. *Tanch.* iii. 7 a, see Schechter, *Some aspects of Rabb. Theol.* 228. The details of the passage obviously cannot be pressed. The offended brother, as Aug. says, might have travelled far, even beyond the seas. The scenery is incidental to the main thought. (Cf. the similar injunction in *Tos. Baba K.* x. 18, quoted by Abrahams, *Camb. Bibl. Ess.* 189.) Since, however, the scenery is placed in Jerusalem, and Galileans would seldom be able to bring a gift to the temple in person (see Schürer, *HJP.* II. i. 275), it is possible that *vv.* 23 f. originally stood in another context, and were spoken in Judaea. That they are an altered form of Mk. xi. 25 is improbable.

25. *ἴσθι εὐνοῶν κτλ.*] On *ἴσθι* with a participle see Moulton, i. 226 f. *εὐνοεῖν* (class.) is rare in bibl. Gk.: Dan. ii. 43 (LXX.), 3 Mac. vii. 11, and see Field, *Hexapla*, on Gen. xxxiv. 15. It is strange, however, that the offending party should be exhorted to 'be favourably minded' towards his opponent. Lk. has *δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ* ('to be quit of him'); and since the cause of complaint, as 'the last *quadrans*' (*v.* 26) shews, is an unpaid debt, *εὐνοῶν* may have arisen from a mistaken rendering of שלם ('pay back'), as though it meant 'make peace.' *ἀντίδικος* is probably the injured party (so Chrys., Jer.); in *Ox. Pap.* i. 37 it means 'defendant.' Some explain it as God (see Allen); early writers understood it of the Law (Orig., Theoph., Aug.), or the devil (Clem. Al.). See below. The words *ἕως . . . τῇ ὁδῷ* emphasize *ταχύ*: 'at once, before you and he reach the presence of the Judge.' *ὑπηρέτης* (Lk. *πράκτωρ*) is an inferior official in attendance upon a superior (xxvi. 58, Jo. vii. 32, 45 f., xviii. 12, 22, Ac. v. 22, 26). Each local sanhedrin had two such, who were Levites in attendance as police (Jos. *Ant.* iv. viii. 14); they are called שׁוֹטְרִים in *Sanh.* 16 b.

26. *ἀμὴν λέγω σοι κτλ.*] A picture of inevitable punishment; cf. xviii. 30, 34. *κοδράντης*, *quadrans*, is a latinism which passed into late Heb. as קרדינטם (Jer. *Kidd.* 12 a). It was $\frac{1}{4}$ *as* (*ἀσσάριον*, x. 29), *c.* $\frac{5}{8}$ farthing. Plut. has the form *κουαδράντης*. Lk. has *λεπτόν* (Heb. פרוטה), which was $\frac{1}{2}$ *quadrans* (cf. Mk. xii. 42). See *HDB.* iii. 426 a. On *οὐ μή* see Moulton, i. 191.

27 ἀποδῷς : τὸν ἔσχατον κοδράντην. 27 Ἠκούσατε ὅτι
28 ἐρρέθη Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέ-
πων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἐμοίχευσεν
29 αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς

It is probable that *vv.* 25 f. are not intended to be, in the main, allegorical. Commentators have varied in their interpretation of the details, and Lk.'s version differs somewhat from Mt.'s in mentioning an ἄρχων (? = ἀρχισυνάγωγος, see Mt. ix. 18 note) as well as a κριτής. The verses can, in the first instance, be understood literally : 'Put matters right while you can with anyone to whom you are in debt, before he hands you over to the synagogue authorities for judgment and punishment.' But the solemn ἀμὴν λέγω σοι indicates that, though the details need not be allegorized, deeper thoughts underlie the words. The day of judgment is close at hand, when the unpaid creditor will be able to claim divine justice. The literal and the metaphorical are inextricably combined. They are more distinctly separated, but with a similar thought, in xviii. 34 f., Lk. xviii. 2–8 a.

27, 28. *Thou shalt not commit Adultery.*

27. On the varieties of order in which the commandments of the Decalogue occur in Jewish and Christian literature see the writer's *Exodus*, 119.

28. ἐγὼ δέ κτλ.] The Lord takes the same attitude as in *v.* 21 f. : the Rabbis had legislated only for actions, not for thoughts. πρὸς τὸ ἐπιθυμ. is not strictly final (Greg. Nyss., Chrys., Isid.), but expresses the result or tendency (Moulton, i. 218 ff.) ; 'whosoever seeth a woman and longeth for her' (𝔖 sin.cur). The unclass. acc. αὐτήν is in accordance with Ex. xx. 17 ; cf. Sir. i. 26 [33], xl. 22. ἤδη ἐμοίχευσεν : *ipso facto*, before the thought has led to overt action. The teaching is higher than that of the tenth commandment, which deals only with the desire to possess another's property (see the writer's *Exodus*, *ad loc.*). A nearer approach to the Lord's standard is seen in Job xxxi. 1, 7, 9, Sir. ix. 5, 9, xxiii. 4, xxvi. 9, Jubil. xx. 4, 'Let them not commit fornication with her after their eyes and their heart.' Similar utterances occur in Rabb. writings ; see Lightfoot, *Hor. Heb. ad loc.*

29, 30. *The right eye and hand.*

The passage is similar to xviii. 8 f. (= Mk. ix. 43–47), where hand, *foot*, and eye are spoken of. There it occurs in a collection of sayings about σκάνδαλα, here an appropriate sequence of thought is formed by omitting the 'foot' : 'rather than yield yourselves to lust, to which eye or hand may tempt you, lose the best member that you have.'

29. εἰ δὲ ὁ ὀφθαλμός κτλ.] The right eye is not more valuable than the left ; it is an assimilation to ἡ δεξιά (*v.* 30), but it emphasizes the self-sacrifice ; 'quod in nobis optimum est' (Jer.). εἰ with indic. (cf. xviii. 8 f.) assumes an actual fact, ἐὰν σκανδαλίσῃ (Mk.) a possible contingency ; cf. ἐὰν προσφέρῃς (*v.* 23). σκανδαλίζειν (Vg. *scandalizare*, A.V. 'offend' from Tyndale) seems to be confined to bibl. and eccles. writers, and is always (like σκάνδαλον, see xiii. 41 note) used in an ethical sense ; cf. Dan. xi. 41 (LXX.) = נִכָּשְׁלוּ, Sir. ix. 5, xxiii. 8, xxxv. 15 [xxxii.

σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν· καὶ εἰ ἡ δεξιά σου χεὶρ 30 σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον

29 βληθη] απελθη D [*om. v.* 30] 𝔏 a b c d g^1 h [k *om.verb*] 𝔖 sin [*om. v.* 30]. cur me

19] = הַנָּקִישׁ, *Pss. Sol.* xvi. 7, and in Aq., Sym. ἔξελε . . . ἀπὸ σοῦ (so xviii. 9) expands Mk.'s ἔκβαλε αὐτόν. Cf. Heliod. ii. 84, τὸν ὀφθαλμὸν ἐξεῖλε τὸν δεξιόν. The eye is the very member which should preserve one from stumbling (cf. the thought in *v.* 13, vi. 23), instead of being a stumbling-block. Several patr. writers interpret eye and hand as close friends or relations who must be excommunicated if they cause offence.

συμφέρει γάρ κτλ.] The spiritual teaching is couched in popular Jewish language which implies the punishment of the material body in Gehenna (cf. x. 28). This is expressed even more vividly in xviii. 8 f., where the possibility is also pictured of entering into life maimed or lame. συμφέρει (xviii. 6, xix. 10), and its equivalent καλόν ἐστιν (xviii. 8 f., xxvi. 24), correspond with the Rabb. נוח ליה. On the use of ἵνα see Blass, § 69. 5. For the passive βληθῇ *v.* 30 has ἀπέλθῃ (*more Aram.*, cf. viii. 12 note), which may be the true reading here; the former is used in xviii. 8 f., where the parallel in Mk. has both. On 'Gehenna' see *v.* 22.

30. καὶ εἰ ἡ δεξιά κτλ.] The omission of the verse in D 𝔖 sin was probably due to homoeoteleuton, not to the idea that the hand cannot be an instrument of lust (Wellh.). Eye and hand are figurative of all occasions of sin; cf. xix. 12. The sin itself comes from the heart (xv. 19). For a Jewish parallel see Lightfoot, *Hor. Heb.* εἰς γέενναν ἀπελθεῖν (cf. xxv. 46) is the opposite of εἰσελθεῖν εἰς τὴν βασιλείαν (v. 20, vii. 21, xviii. 3, 8 f., xix. 23), τὴν ζωήν (xix. 17), τὴν χαρὰν τοῦ Κυρίου (xxv. 21, 23).

31, 32. (Lk. xvi. 18.) *Divorce.* Cf. Mt. xix. 9, Mk. x. 11, 12.

These passages contain four statements on the subject: (*a*) The man who divorces his wife [except for fornication (Mt.)], and marries another, commits adultery (ch. xix., Mk., Lk.). (*b*) The woman who divorces her husband, and marries another, commits adultery (Mk.). (*c*) The man who marries a divorced woman commits adultery (here, Lk.). (*d*) The man who divorces his wife [apart from fornication] causes her to commit adultery (here). Mt. (xix. 9) adopts (*a*) from Mk. (who was possibly influenced by Q); but he omits (*b*), probably because the divorce of a husband by the wife was a novel and alien custom, permitted by Roman law, but repugnant to Jewish feeling; see Jos. *Ant.* xv. vii. 10 (Salome), xviii. v. 4 (Herodias). Since Lk. xvi. 18 follows the saying about the permanence of the Law (notice κερέα), which stands at the head of the section to which Mt. v. 31 f. belongs, it is possible that Lk. drew (*a*) not from Mk, but from Q, which also contained (*c*) and probably (*d*). The Lord may, of course, have delivered more than one utterance on divorce.

31 τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. Ἐρρέθη δέ
32 Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. Ἐγὼ
δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς

32 πας ο απολυων] ℵBL *al* minn.*nonn* 𝔏 c f ff¹ g² l m vg 𝔖 pesh.hcl.pal arm aeth ; ος αν απολυση DE *al* minn.*pl* 𝔏 a b g¹ h k 𝔖 sin.cur me | και . . . μοιχαται] *om* D 64 𝔏 a b k *codd. Gr. et Lat. ap. Aug.*

31. ἐρρέθη δέ] The change in the formula suggests that the passage was not originally part of the sermon.

ὃς ἄν κτλ.] In Dt. xxiv. 1–3 it is laid down that if a man gives to his wife a writ of divorcement because of some ἄσχημον πρᾶγμα, and if another man marries her and (because he hates her) gives her a writ of divorcement and [Heb. or] dies, the former husband may not take her again to be his wife (see Driver *ad loc.*). This, as Aug. recognizes, is not a law prescribing divorce, but merely a restriction laid upon a custom that is taken for granted. But on the strength of the passage, divorce was frequently practised on the most trivial pretexts (see on xix. 3). ὃς ἄν κτλ. is perhaps a specimen of the manner in which the Rabbis paraphrased Deut.; the giving of the writ is represented as explicitly permitted (δότω). In xix. 7 the Pharisees go further, and justify as a Mosaic *command* the divorce as well as the writ; τί οὖν Μωυσῆς ἐνετείλατο (Mk. ἐπέστρεψεν M.); On ἀπολύσῃ see i. 18 f. ἀποστάσιον (𝔏 *repudium*) is an abbreviation of βιβλίον ἀποστασίου (xix. 7, Mk. x. 4, Is. l. 1, Jer. iii. 8) = סֵפֶר כְּרִיתֻת; so Vulg. here, *libellum repudii*. For its commercial use in papyri see M.-M. *Vocab. s.v.*

32. ἐγὼ δέ κτλ.] The Lord declares that, according to the true spirit of the divine Law, divorce is sinful; 'plane Christus vetat divortium, Moyses vero permittit' (Tert.). The *v.l.* πᾶς ὁ ἀπολύων may be due to assimilation to Lk.; ὃς ἂν ἀπολύσῃ might be due to *v.* 31, xix. 9, and Mk., but it has strong MS. support.

παρεκτὸς λόγου πορνείας] παρεκτός (=πλήν) is rare: Dt. i. 36 (Aq.), Lev. xxiii. 38 (another translator; see Field), *Test. Zeb.* i. 4, *Didach.* vi. 1. This saving clause (cf. μὴ ἐπὶ πορνείᾳ, xix. 1) is absent from Mk. and Lk.; and S. Paul (1 Cor. vii. 10 f.) does not appear to recognize any exception. In Dt. xxii. 22 the sin is punished, not by divorce but, by death; cf. Jos. *Ant.* iv. viii. 23, *Sanh.* i. 1 (with Hölscher's note in Fiebig's *Mischnatractate* vi.). It is probable that it did not come from the Lord's lips. The Christian Church, with its authority to bind and loose (xvi. 19, xviii. 18), early made the exception to meet a pressing ethical need; and since the need has not ceased, the exception is valid to-day. Jesus, who declared the near approach of the divine kingdom, constantly laid down principles without reference to any limitations which the complexity of life now demands (see *vv.* 34, 38, 42, vii. 1). The remarriage of either party can claim the authority neither of Jesus nor the Church. λόγος πορνείας may be equivalent to דְּבַר עֶרְוָה, 'a matter of unchastity' (see Allen), which is a transposition of עֶרְוַת דָּבָר (ἄσχημον πρᾶγμα) in Dt. xxiv. 1. For πορνεία of the sin of a married woman cf. Hos. ii. 5 [7], Am. viii. 17, Sir. xxiii. 23.

ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται. Πάλιν ἠκούσατε 33
ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ
κυρίῳ τοὺς ὅρκους σου. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· 34

ποιεῖ αὐτ. μοιχευθῆναι κτλ.] For the pass. cf. Lev. xx. 10, Sir. xxiii. 23. Her re-marriage is assumed as certain, and her divorce has led her to it; but since divorce is sinful, and the first marriage still valid, the second union is also sinful. In xix. 4–8, Mk. x. 5–9 the condemnation of divorce is more fully expressed by reference to the divine act of creation. The MS. evidence does not warrant the omission of καὶ ὃς ἐάν κτλ., nor can the clause be due to harmonization with Lk. xvi. 18, which coincides with it only in a single word. On ἐάν for ἄν see *v.* 19.

33–37. *Oaths.*

33. οὐκ ἐπιορκήσεις κτλ.] Not a quotation, but a summary of the substance of such passages as Ex. xx. 7, Lev. xix. 12, Num. xxx. 3 [Engl. 2], Dt. xxxiii. 22–24; cf. Eccl. v. 3 f. [Engl. 4 f.]. The words occur in the *Didache* (ii. 3), and were probably part of the Jewish teaching on the 'Two Ways' (see Harnack, *Die Ap.lehre u. d. jüd. beiden Wege*[2], p. 58). ἐπ[ἐφ-]ιορκεῖν occurs in 1 Esd. i. 48, Wisd. xiv. 28, *Ox. Pap.* i. 255. Cf. ὁ ἐπίορκος (Zach. v. 3). ἀποδώσεις, rare of fulfilling an oath, is derived from Dt. *l.c.*; elsewhere in the N.T. it is used with εὐχή. The use of oaths and vows by the Jews, as by other Semites, was often indiscriminate and frivolous. Jewish casuistry reached its climax in the discussions as to their validity; see xv. 5, xxiii. 16–18. The subject is treated in Mishn. *Shebuoth*, and see Philo, *De spec. leg.* i.–vi.

34. ἐγὼ δὲ λέγω ὑμῖν κτλ.] The Lord does not deal with the observance of oaths; He does not abrogate the Law, but goes behind it by forbidding all oaths. 'Evangelica veritas non recipit juramentum, cum omnis sermo fidelis pro jurejurando sit' (Jer.). Cf. Sir. xxiii. 9 ff. μὴ ὀμόσαι (aor.) is a prohibition for the future; S. James (v. 12) has μὴ ὀμνύετε, attacking a present evil (Moulton, i. 122–6); he also paraphrases ὅλως as μήτε ἄλλον τινὰ ὅρκον. The Lord does not mention possible limitations to the general principle (see *v.* 32 note). He did not necessarily countenance the high priest's adjuration, although He replied to it (see xxvi. 63 f.). The Anabaptists and Quakers understood the prohibition to be absolute. On the other hand S. Paul uses solemn expressions of appeal to God, and even writes νὴ τὴν ὑμετέραν καύχησιν (1 Cor. xv. 31) and ἐνορκίζω ὑμᾶς τὸν Κύριον (1 Thes. v. 27); and the argument of Heb. vi. 13–17 would have been impossible had the author thought of oaths as sinful. The Lord undoubtedly condemns angry or thoughtless oaths in ordinary conversation, since He could not take a 'secular' view of anything in human life; any object by which a man can swear is so inseparable from God, that to swear by it is to swear by Him (*vv.* 34 b–36; cf xxiii. 21 f.). But this seems, by implication, to allow a reverent oath as a sacred act. See the 39th Article in the English Pr. Book. On the Essene abstinence from oaths, except at their initiation, see Jos. *BJ.* II viii. 6 f.

35 μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς 36 Ἰεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα 37 λευκὴν ποιῆσαι ἢ μέλαιναν. ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ

μήτε ἐν τῷ οὐρανῷ κτλ.] ἐν = בְּ (cf. xxiii. 16–22). 'Heaven' is not here the Jewish periphrasis for the divine Name, but 'the sky,' the place where God dwells, as the next words shew. The 'throne' implies 'Him that sitteth thereon' (xxiii. 22), and therefore to swear by 'heaven' is profanation. In *Shebuoth* iv. 13 it is said that to swear by the heavens and by the earth is not an oath that is binding upon witnesses.

35. ὅτι ὑποπόδιον κτλ.] A reference, with the last clause, to Is. lxvi. 1 (quoted in Ac. vii. 49); cf. Lam. ii. 1 (Zion is the 'footstool'). R. Gamaliel II. (A.D. 95) speaks of the temple as 'the footstool of God's glory' (*Siphre* 43). For ὑποπόδιον cf. also Jam. ii. 3, Ps. cix. [cx.] 1 (see on Mt. xxii. 44). It occurs in two papyri of the 2nd cent. A.D. (Deissm. *BSt.* 223), and in Athenaeus (3rd cent.).

μήτε εἰς Ἰεροσόλυμα κτλ.] The change of preposition perhaps reflects a Jewish custom alluded to in *Tos. Nedar.* i., that an oath '*by* Jerusalem' is nothing unless it is sworn '*towards* J.' On Ἰεροσόλυμα see ii. 1. ὅτι πόλις κτλ. is a reference to Ps. xlvii. [xlviii.] 3. If throne and footstool imply the presence of God, no less does His own city; it is that which makes it ἡ ἁγία πόλις (iv. 5). For μέγας βασιλεύς, a title assumed by the Assyrian King (4 Regn. xviii. 19), cf. Ps. xciv. [xcv.] 3, Tob. xiii. 15.

36. μήτε ἐν τῇ κεφαλῇ κτλ.] 'By the life of thy head' is an oath in *Sanh.* iii. 12. The head might be thought a man's absolute possession; but God alone can so much as make a hair of it white or black, *i.e.* make a man look old, or preserve the dark hair of his youth; cf. x. 30.

37. ἔστω δέ κτλ.] If the meaning is 'Let your speech be Yea, yea etc.', the second ναί and οὔ might be understood as adding emphasis to the first. But unnecessary emphasis is what the Lord condemns. In *Sanh.* 36 a it is laid down that הֵן and לָא, if said twice, are oaths. A possible rendering is 'But let your word Yea be [*i.e.* really mean] yea, your Nay [mean] nay.' An oath is quite superfluous or is employed to give colour to an untruth. The words are so understood by S. James (v. 12): ἤτω δὲ ὑμῖν τὸ Ναὶ ναί, καὶ τὸ Οὒ οὔ, and in references to Mt. in Just. *Apol.* i. 16, *Clem. Hom.* iii. 55, xix. 2; see also Clem. *Strom.* v. 14, vii. 67, Epiph. *Haer.* xix. 6. Cf. *Ruth Rabba*, iii. 18, 'with the righteous their Yea is yea, and their Nay nay.'

τὸ δὲ περισσόν κτλ.] For περισσόν = πλέον see Blass, § 11. 3, n. 4. ἐκ τ. πονηροῦ ἐστίν: 'results from the evil' that is in the world (Aug.). Oaths are the result of the untruthfulness of men. Or τὸ πονηρόν is the evil in a man's heart (cf. xii. 35). Clem. Al., Greg. Nyss., *al.* explain the adj. as masc., referring to the devil (cf. 1 Jo. iii. 12); but the neuter is more probable, as in *v.* 39. S. James (*l.c.*) paraphrases ἵνα μὴ ὑπὸ κρίσιν πέσητε. With

ἐστίν. Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ 38
ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν 39
μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν
δεξιὰν σιαγόνα σου, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ 40
θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ

39 δεξιαν] *om* D 𝔏 k *codd. ap. Aug* 𝔖 sin.cur

the whole passage cf. *Secr. Enoch* xlix. 1 (quoted by Allen), and Morfill and Charles', note *ad loc.*, where passages from Philo are quoted.

38–42. (Lk. vi. 29 f.) *Retaliation.* Lk. has no parallels to *vv.* 38, 39 a, 41.

38. *ὀφθαλμόν κτλ.*] The quotation is found in Ex. xxi. 24, Dt. xix. 21, Lev. xxiv. 20. The two latter are elliptical, the accus., as here, being governed by no verb; Ex. has *δώσει*. The law of the *jus talionis*, like that of divorce (see *v.* 31), was restrictive rather than permissive; it limited revenge by fixing an exact compensation for an injury. Celsus' question *πότερον Μωϋσῆς ἢ Ἰησοῦς ψεύδεται;* is quite unwarranted. In the Mishna (*Baba K.* viii. 1 ff.) a money payment is taken for granted, instead of eye, tooth etc., and this had doubtless become the custom before the time of Jesus. But the words embody a principle, born of a sense of justice, which He did not abrogate, but behind which He penetrated. His disciples are to be so free of self that they do not even desire human justice. He 'fulfils' the *ἀκριβεία* of the Law by the *ἐπιεικεία* of the Gospel (cf. Rom. xii. 19). As before, He teaches the principle, without limitations (see *v.* 32 note), by means of concrete instances (see Wendt, *The Teaching of Jesus*, 130–4); and if modern Christians took His words *ad literam*, they would be doing precisely what He deprecates: they would be exalting the letter at the expense of the principle. To decline legal justice would often involve injustice to others; S. Paul did not scruple to appeal to it (Ac. xvi. 37, xxiv. 10–21, xxv. 8–12). For class. injunctions of patience under injuries see Heinrici, *Beiträge*, iii. 47 f.

39 a. *ἐγὼ δὲ λέγω κτλ.*] *τῷ πονηρῷ* is not 'the wicked man' ('an evil man,' Wicl.), which would require *ἀνθρώπῳ*, still less the devil (contrast Jam. iv. 7) working through man (Chrys.); the adj., as in *v.* 37, is neuter. The evil in the world can shew itself in malice as well as in untruthfulness.

39 b. *ἀλλ' ὅστις κτλ.*] The following injunctions are arranged in an anticlimax: acts of violence (*v.* 39 b), legal proceedings (*v.* 40), official demands (*v.* 41), simple requests (*v.* 42). The *nom. pend.* *ὅστις* (cf. *v.* 41) = Aram. מַן; Lk. has the better Gk. *τῷ τύπτοντι*, as Mt. in *v.* 42 (*τῷ αἰτοῦντι*). For *ῥαπίζειν* cf. xxvi. 68, Hos. xi. 4. The Lord Himself suffered *ῥαπίσματα* (Mk. xiv. 65, Jo. xviii. 22, xix. 3; cf. Is. l. 6), but in Jo. xviii. 22 He is recorded to have uttered a protest. *δεξιάν* (om. in Lk., and see Appar.) has not the same force as in *v.* 29 f.; it may be due merely to the natural tendency to mention the right side before the left. See, however, a suggestion in *Expos.*, Jan. 1914, 89.

40. *καὶ τῷ θέλοντι κτλ.*] After this dat. the *αὐτῷ* is superfluous (see Moulton, i. 69, 225). *ὁ θέλων*

41 καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε
42 μετ' αὐτοῦ δύο. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ
43 σοῦ δανίσασθαι μὴ ἀποστραφῇς. Ἠκούσατε ὅτι

41 δυο] *pr* ετι αλλα D 𝔏 a b c g¹ k 𝔖 sin ; alia duo 𝔏 ff² h l vg 𝔖 cur Iren[lat] Aug

(D, as in xvii. 9, 14) followed by αὐτῷ in the Hebraic manner, is possibly the true reading. Lk. hardly improves the grammar: ἀπὸ τοῦ αἴροντος . . . μὴ κωλύσῃς. For the construction σοι κριθῆναι cf. Job ix. 3, xiii. 19, Eur. *Med.* 609. Lk., omitting the reference to a law-suit, seems to describe an act of violent robbery, mentioning the outer cloak (ἱμάτιον) first because the robber would seize it first. In Mt., when the χιτών is demanded at law, the more valuable ἱμάτιον is to be surrendered also. Cf. Diog. Laert. vi. 6, Διογένει χιτῶνα αἰτοῦντι πτύξας προσέταξε θοἰμάτιον. For the view that the transposition is due to Mt. see *Oxf. Stud.* 154.

41. κ. ὅστ. σε ἀγγαρεύσει κτλ.] Vg. *angariaverit.* The word is of Persian origin, ἄγγαροι (perhaps cognate with ἄγγελοι) being the mounted messengers of the Persian King (Herod. viii. 98; cf. Xen. *Cyr.* VIII. vi. 17). But as early as the 3rd cent. B.C. the verb occurs twice in an Egypt. papyrus with reference to a boat for postal service in Egypt (Deissm. *BSt.* 86 f., M.-M. *Vocab. s.v.*). It is also found in an Egypt. inscription of A.D. 49, and in Menander, *Sic.* iv. In Jos. (*Ant.* XIII. ii. 3) it occurs in the offer made by Demetrius to Jonathan that the animals of the Jews should not be 'impressed' for his service. Its use in the N.T. (cf. xxvii. 32 = Mk. xv. 21) shews that it had acquired, in the 1st cent., the popular meaning of enforced service of any kind. On the form ἐνγαρεύειν, a *v.l.* here and in Mk. *l.c.*, see Deissmann, *op. cit.* 182. The subst. -ρεία appears in Jewish writings as אַנְגַרְיָא (Dalman, *Gr.* 147). μίλιον, only here in the N.T., is the Lat. *milium*; it was adopted by the Jews (in the form מִיל, so 𝔖 vet.pesh here), and by late Gk. writers. The reading ἔτι ἄλλα δύο has strong early support, and is perhaps genuine; scribes would be less likely to add a mile without reason, than to subtract one for the sake of parallelism with the two cheeks and two garments.

42. τῷ αἰτοῦντί σε κτλ.] The aor. δός and ἀποστραφῇς picture single scenes; neither beggar nor borrower is to be refused. Lk. gives a general maxim (δίδου and ἀπαίτει) in which the vague τοῦ αἴροντος τὰ σά takes the place of the formal act of borrowing. The alliteration which some have noticed in Lk.'s αἰτοῦντι . . . ἀπαίτει can hardly be other than accidental. For ἀποστρέφεσθαι with acc. cf. Heb. xii. 25, 2 Tim. i. 15, Tit. i. 14. This is one of the clearest instances of the necessity of accepting the spirit and not the letter of the Lord's moral commands (see *vv.* 32, 34, 38). Not only does indiscriminate almsgiving do little but injury to society, but the words must embrace far more than almsgiving; 'si de eleemosuna tantum dictum intelligimus, in plerisque pauperibus hoc stare non potest; sed et divites si semper dederint, semper dare non poterunt' (Jer.).

ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν 44 καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως γένησθε 45 υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ

43–48. (Lk. vi. 27 f., 32–36.) *Thou shalt love thy neighbour.* Lk. has no parallel to *v.* 43.

43. ἀγαπήσεις κτλ.] The first four words are quoted from Lev. xix. 18, where πλησίον means a 'fellow-Israelite,' being parallel with 'the children of thy people,' and in the preceding verse with 'thy brother.' Cf. *Secr. Enoch* l. 4: 'when you might have vengeance do not repay, either your neighbour or your enemy.' The whole clause in Lev., with ὡς σεαυτόν, is quoted in Mt. xix. 19, xxii. 39, Rom. xiii. 9, Gal. v. 14, Jam. ii. 8. On 'love' see x. 37.

The remainder of the verse is an inference which the Rabbis might draw from such passages as Dt. xxiii. 4–7 [Engl. 3–6]; cf. Tac. *Hist.* v. 5, 'apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium.' The Law drew a distinction between Israelites and non-Israelites, which, however, was far from constituting a command to 'hate' enemies; the verb probably has a comparative sense (see vi. 24 note). But the Lord goes behind it, and sweeps away all distinctions; cf. Lk. x. 29–37. The teaching of the Talmud, as a whole, hardly goes beyond that of the present verse: it enjoins patience under injuries, kind treatment of others in order to receive an equivalent, love of proselytes and of those who are well disposed towards the Law; but of love to enemies it says nothing. See Bischoff, *Jesu u. d. Rabb.* 63–6, and a good article by Kleinert in *ThStKrit.*, 1913, 1–30.

44. ἐγὼ δὲ λέγω ὑμῖν κτλ.] Lk. has ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, and adds two injunctions, 'do good to them that hate you,' and 'bless them that curse you'; for διωκόντων he has the more literary ἐπηριαζόντων, which is added here in some MSS., with Lk.'s other injunctions. The form 'Pray for your enemies, love them which hate you' was current at an early date; cf. Just. *Apol.* i. 15, *Dial.* 133, *Didache* i. 3. καὶ προσεύχεσθε κτλ.: 'Verbum enim Dei . . . ipse hoc fecit in cruce' (Iren.). Jer. finely says 'sciendum est ergo Christum non impossibilia praecipere sed perfecta.'

45. ὅπως γένησθε κτλ.] Sons are those who partake of their Father's character (cf. *v.* 9 note). On τοῦ ἐν οὐρανοῖς see *v.* 16. For τοῦ πατρὸς κτλ. Lk. has ὑψίστου (not in Mt.; Mk.^{1}, Lk. Ac.^{7}), perhaps with Ps. lxxxi. [lxxxii.] 6 in mind (Dalman); but Sir. iv. 10 is a closer parallel.

ὅτι τὸν ἥλιον κτλ.] The thought is found in several Gk. and Lat. writers (see Wetstein, *ad loc.*). If God sent earthly gifts to His friends and withheld them from His enemies (in the spirit of *v.* 43), the natural world would be a chaos; in so far as His sons fall short of His nature, the spiritual world is a chaos. Contrast Targ. Eccl. xi. 3, 'If the clouds are filled with rain, on the earth they pour their waters on account of the purity of the righteous; but if there is none pure in that generation, upon the sea and the wilderness they come down, that men may not be gratified by them.' The same spirit is seen in the Talmud, though

ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους
46 καὶ ἀδίκους. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,
τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦ-
47 σιν; καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί
περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

there are passages which speak of God sending rain in mercy upon the wicked (see Bischoff, *op. cit.* 67). ἀνατέλλειν is used elsewhere intransitively of the sun 'rising'; transitively only of the production of plants by the earth (Gen. iii. 18, Dt. xxix. 23 [22]), and by God (*Pss. Sol.* xi. 7; cf. Is. lxi. 11). The Heb. root צמח, which it represents in the LXX., can in Aram. mean also 'to shine'; the Lord may have referred, therefore, not to sunrise but to sunshine generally (ἐπιλάμπει, Clem. Al. $\frac{4}{5}$, *Excerpt. Theod.* ix. 3). βρέχει is a late word, transitive, as here, in Gen. xix. 24, Ex. ix. 23, Ps. lxxvii. [lxxviii.] 24, *al.*, intrans. in Jam. v. 17, Apoc. xi. 6. The *chiasmus* πονηρούς, ἀγαθούς–δικαίους, ἀδίκους is a Gk. artifice, perhaps an expansion of the original. For the illustration from Nature Lk. has simply ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

46. ἐὰν γὰρ ἀγαπήσητε κτλ.] The divine reward which is missed by those who love only their friends is defined in *vv.* 45, 48—the attainment of the Father's character (see *v.* 9 note). Lk. expresses this more clearly: καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου. For τίνα μισθὸν ἔχετε; he has ποία ὑμῖν χάρις ἐστίν; (χάρις Lk. Ac.[25]; not in Mt., Mk.). Just. (*Apol.* i. 15): τί καινὸν ποιεῖτε; is possibly derived from an older text. A confusion between Aram. חדתא ('new') and חסדא (= χάρις) is improbable.

οὐχὶ κ. οἱ τελῶναι κτλ.] Lk. οἱ ἁμαρτωλοί, and in his two following verses (see Mt. ix. 10 note). The τελῶναι ('customs officers') were not *publicani* (Vulg.; hence Engl. 'publicans'): the latter were mostly Romans of equestrian rank, while the τελῶναι were subordinate officials, mostly Jews, in their pay. The *publicani* leased the τέλη (*i.e.* the customs on exports) of the several districts at a fixed sum, and made what profit they could, which led their underlings to exercise gross oppression. For this reason, and because they took money for an alien power, they were considered by the Jews as outcasts of society. See further Schürer, *HJP.* I. ii. 66–71, and Swete on Mk. ii. 15. τελώνης is coupled with ἐθνικός (xviii. 17), ἁμαρτωλοί (ix. 10 and elsewhere), and πόρναι (xxi. 31 f.).

47. καὶ ἐὰν ἀσπάσησθε κτλ.] A salute is a smaller matter than love; Lk. has ἀγαθοποιῆτε. The omission of the verse in 𝔏 k 𝔖 sin is probably due to homoeoteleuton. περισσόν (only *v.* 37 in the synn.): 'more,' *sc.* than the world, and the Scribes and Pharisees (see *v.* 20). ἐθνικός (vi. 7, xviii. 17, 3 Jo. 7; -κῶς Gal. ii. 14) is not found again before Iren. (III. xxv. 2), 'ethnicorum quidam.' If it means 'Gentile,' ἀδελφοί means 'fellow-Jews'; but 𝔖 vet.pesh have ܚܛܝܐ, which can mean either 'hypocrites' or 'profane, godless persons' (see the *v.l.* in vi. 7); if this was the original word, it refers to the *outcast* Jews, the 'sinners' (so Lk. vi. 34), who are so often coupled with the τελῶναι. (The lesser uncials read τελῶναι here.) ἀδελφοί will in that case mean 'fellow *religious* Jews.'

ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός 48
ἐστιν.

Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμ- 1 VI
προσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ
μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
τοῖς οὐρανοῖς. ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ 2

1 δε[1°]] ℵLZ 1 33 209 𝔏 g[1] 𝔖 pesh.hcl me aeth ; *om* BDE *al* 𝔏vet [*exc.* g[1]]. vg 𝔖 cur

48. ἔσεσθε οὖν κτλ.] Cf. Dt. xviii. 13. The fut., as in Heb. or Aram., expresses a command (Vulg. *estote*); cf. vi. 5; see Blass, § 64. 3. οὖν sums up the teaching of *vv.* 17–47: 'So then, ye are to be perfect'; cf. vii. 12, 24, x. 32. ὑμεῖς is emphatic, in contrast with the τελῶναι and ἐθνικοί, or with the Scribes and Pharisees (*v.* 20). While ἔσεσθε τέλειοι may be a reference to Dt. *l.c.*, the comparison with the divine character recalls Lev. xi. 44, xix. 2, where, however, the subject is the avoidance of unclean food, and other ritual requirements. For this negative τελειότης there is offered the positive and spiritual 'fulfilment' of the Law taught throughout the chapter. Lk. has the simpler ἔσεσθε οἰκτίρμονες, which is perhaps nearer to the original. τέλειος recurs in the Gospels in xix. 21 only (contrast Mk. x. 21, Lk. xviii. 22). On ὁ οὐράνιος see vi. 9 b. A combination of Mt. and Lk. appears in Just. *Apol.* i. 15, *Dial.* 96 (see Bousset, *Justin*, 80–83).

vi. 1–6, 16–18 (Mt. only). Real Righteousness and Pharisaic Ostentation, with a Digression on Prayer (*vv.* 7–15).

1. προσέχετε κτλ.] A general warning, introductory to the section. The connecting δέ, whether 'and' or 'but,' is out of place, and the MS. evidence is against it. προσέχετε (*sc.* τὸν νοῦν, which is never expressed in bibl. Gk.) takes inf. without μή in Ac. xx. 28; the negative force is usually expressed by ἀπό in the N.T. The externality of Jewish 'righteousness' is expressed by the verb ποιεῖν, and the high place which almsgiving occupied in it is illustrated by the variants ἐλεημοσύνην and δόσιν. To give alms was beyond the letter of the Law, an *opus supererogatum* to which special merit attached. The thought is characteristic of *Tobit* (see xii. 9, xiv. 11); cf. 2 Cor. ix. 9, Dan. iv. 24 (Theod.). The LXX. (including Sir.) has ἐλεημοσύνη 17 times, and ἔλεος thrice, for צְדָקָה or צֶדֶק, and the Aram. צדקתא often has the same meaning (*e.g.* 𝔖 vet.pesh have it in *v.* 2). Clem. (*Strom.* viii. 69) describes δικαιοσύνη as ἡ ἕξις ἡ μεταδοτική.

To make one's good deeds a θέατρον for an admiring audience (cf. xxiii. 5) is to be a ὑποκριτής (*vv.* 2, 5, 16). For class. parallels see Wetstein, *ad loc.* The thought is in sharp contrast with that in v. 16. On the dat. αὐτοῖς see Blass, § 37. 4. For εἰ δὲ μήγε (μή) after a negative cf. ix. 17 (Mk., Lk.), 2 Cor. xi. 16; it occurs in the LXX.[5] and in late class. Gk. Wellh. compares Aram. ואלא. μισθὸν οὐκ ἔχετε anticipates *vv.* 2, 5, 16; good deeds cannot merit more than one reward; to gain it from men is to lose it from God. See on v. 12.

2–4. *Almsgiving.*

2. ὅταν οὖν κτλ.] Almsgiving is not belittled; it is assumed to be a

σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν 3 αὐτῶν. σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀρι- 4 στερά σου τί ποιεῖ ἡ δεξιά σου, ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ

practice of the disciples. On ποιεῖν for ποιεῖσθαι see Moulton, i. 159. The 2nd sing. alternates with the plur. (ὑμῖν) as in *vv.* 6, 17; contrast *v.* 8. ἐλεημοσύνη, a late word, is not used specifically for 'almsgiving' earlier than B. Sira. There is perhaps a reference to the practice of sounding trumpets on the occasions of public fasting in times of drought. Services were held in the streets (cf. *v.* 5) to pray for rain, fasting was universal (cf. *v.* 16), and almsgiving was understood to be essential for the divine acceptance of the prayers (see Büchler, *JThS.*, Jan. 1909, 266 ff.). If this is not the explanation, σαλπίσῃς is metaphorical (Chrys., *al.*) like *bucinare* (k). Cf. Achilles Tat. viii. 10, on a crime committed ὑπὸ σάλπιγγι, Cic. *ad Fam.* XVI. xxi. 2, Juv. xiv. 152. Cyr. Al. and others assume that it was a Jewish custom to summon the poor by trumpets to receive alms. Leo (*Serm.* xv. 2) deprecates fasting without almsgiving, as 'non tam purgatio animae quam carnis afflictio.'

ὑποκριτής (Mt.[15], Mk.[1], Lk.[4]), an 'interpreter' (of riddles or dreams) or an 'actor,' had no sinister force earlier than Polybius (see xxxv. 2). In the Gospels it represents Aram. and NH. חנף, which can mean 'hypocritical,' 'flattering' (see on v. 47), but in earlier Heb. means only 'profane,' 'impious'; cf. Job xxxiv. 30, xxxvi. 13 (LXX., Aq., Sym., Th. ὑποκριτής). In *Pss. Sol.* iv. 7, 25 ὑπόκρισις is a charge of profane impiety brought by the Pharisaic author against the worldly graecizing Sadducees. In Mt. the word is used, with stern irony, of the Pharisees, almost as a class designation, often with the force of 'hypocrite'; cf. however xxiv. 51 with Lk. xii. 46. ποιοῦσιν is not π. ἐλεημοσύνην, but refers to σαλπίσῃς; cf. ὥσπερ οἱ ἐθνικοί (*v.* 7). For the late word ῥύμη (see Kennedy, *Sources*, 16) cf. Lk. xiv. 21, Ac. ix. 11, xii. 10, Is. xv. 3. It occurs in Paris Pap. 51 (160 B.C.).

ὅπως δοξασθῶσιν κτλ.] Another contrast with v. 16. On ἀμὴν λέγω ὑμ. see v. 18. The δόξα received from men is a full quittance of the reward due to them (see on *v.* 1). For ἀπέχειν cf. Lk. vi. 24, Gen. xliii. 22 [23]; it occurs in papyri as a commercial formula of receipt; ἀποχή is 'a receipt' (Deissmann, *Bible St.* 229). And see Wilcken's *Ostraka*, ii. *passim*. Cf. ἀπολαμβάνειν (Lk. xvi. 25).

3. μὴ γνώτω κτλ.] For some curious explanations of this see Tholuck, *Serm. on the Mt.* 302. Lightfoot (*Hor. Heb.*) refers to certain ritual acts in which only the right hand might be used. But the words are merely figurative of secrecy. R. Eliasar (beg. of 2nd cent. A.D.) said 'He who giveth alms in secret is greater than Moses our teacher' (*Bab. Bath.* 6 b).

4. καὶ ὁ πατήρ σου κτλ.] ἐν τῷ κρυπτῷ occurs only in *v.* 6, Rom. ii. 29, Sym. Ps. cxxxviii. [cxxxix.] 15; cf. ἐν κρυπτῷ, Jo. vii. 4, 10, xviii. 20, Theod., 2 Regn. xii. 12. It is not found in the LXX.,

ἀποδώσει σοι. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε 5
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν
μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ 6
ΤΑΜΕΙΟΝ COY ΚΑΙ ΚΛΕΙCΑC ΤΗΝ ΘΥΡΑΝ COY ΠΡΟCΕΥΞΑΙ ΤΩ ΠΑΤΡΙ

4 σοι] *add* εν τω φανερω EK *al* 𝔏 a b c f g^1 h q 𝔖 sin.pesh.hcl.pal arm aeth [*simil. in v.* 6]

which usually has ἐν κρυφῇ. The gloss ἐν τῷ φανερῷ (see Appar.) expresses the true thought of the passage: the reward will be given in the coming Kingdom. With ὁ βλέπων ἐν τ. κρ. cf. *Sotah* 9 a, 'she does it in secret, but He who sits in the secret place, the most High, looks upon her.' It is unnatural to take the second ἐν τ. κρυπτῷ with ἀποδώσει. Wellhausen refers to the construction ב״ ראה (Aram. ב״ חמא), so that τῷ κρυπτῷ might be the object of the verb.

5, 6. *Prayer.*

5. ὅτι φιλοῦσιν κτλ.] For φιλεῖν *c. inf.* (a class. constr. only here in the N.T.) cf. Is. lvi. 10. Standing was the usual attitude in prayer (see Swete on Mk. xi. 25). If, therefore, the emphasis is on ἑστῶτες, it represents עמד, 'continue,' 'persist,' referring to the length of their prayers; if it is on the places where they pray, Jesus condemns their enjoyment of publicity. Prayer in the synagogue was uttered by one member of the congregation (the שְׁלִיחַ צִבּוּר), who 'passed in front of the chest [containing the rolls of the Law],' *i.e.* 'led in prayer' (Schürer, *HJP.* II. ii. 67, 78 f.). It is perhaps to this public act that the Lord refers. For the practice of praying in the streets there is no Jewish evidence, except on the occasions of public fasts (see *v.* 2 note, Schürer, *HJP.* II. ii. 71 f.). πλατεῖα is here synonymous with ῥύμη (*v.* 2); in Lk. xiv. 21 they are distinguished. φανῶσιν [*sc.* προσευχόμενοι] does not imply a pretence (cf. *vv.* 16, 18); it is equivalent to θεαθῆναι (*v.* 1). On the last sentence see *v.* 2.

6. εἴσελθε κτλ.] Apparently a reminiscence of Is. xxvi. 20: βάδιζε, λαός μου, εἴσελθε εἰς τὰ ταμειά σου, ἀπόκλεισον τὴν θύραν σου, ἀποκρύβηθι, with the substitution of 'pray' for 'hide.' For prayer in a chamber cf. 4 Regn. iv. 33, Dan. vi. 10, Tob. iii. 11. But the 'chamber' is here figurative, as in xxiv. 26, Lk. xii. 3 (cf. Mt. x. 27), Eccl. x. 20. 'The secret of religion is religion in secret.' 'Omnis rerum veritas est in abscondito' (Bengel). ὥσπερ οἱ ὑποκριταὶ μὴ ποιεῖτε μηδέν, ἀλλὰ μετὰ πάσης ἀληθείας ἀναβλέπετε πρὸς τὸν πατέρα τὸν ἀποκεκρυμμένον ἐν τοῖς οὐρανοῖς (Grenf. and Hunt, *New Sayings of Jesus*, 18). On the form ταμεῖον (cf. xxiv. 26) see Thackeray (*Gramm. O.T.* i. 63 f.). τῷ ἐν τῷ κρυπτῷ: cf. *v.* 18. Wellh. notes the 'symmetrical tautology' of the last two clauses, after the manner of the Heb. *mashal* or proverb; cf. *vv.* 19, 24, vii. 3 f., 7 f., 17 f.

7, 8. *The wrong method of praying.*

The sequel of *v.* 6 is *v.* 16; Mt. here groups sayings on Prayer

σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν
7 τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ μὴ βατταλο-
γήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ
8 αὐτῶν εἰσακουσθήσονται· μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν
γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς

7 *εθνικοι*] *υποκριται* B 𝔖 cur verss. *caet* | *αιτησαι αυτον*] *ανοιξαι το στομα* D 𝔏 h

8 *ο θεος*] ℵ*B sah ; *om* uncc.*caet* minn

from other contexts. These two verses condemn verbosity in prayer ; *προσευχόμενοι* takes the place of *ὅταν προσεύχησθε* (*προσεύχῃ*) in *vv.* 5 f., and there is no alternation, as in *vv.* 2 ff., 5, 16 ff., of plural and singular.

7. *προσευχόμενοι δέ κτλ.*] Except in writers dependent upon Mt., *βατταλογεῖν* is unknown earlier than Simplicius (*Comm. in Epict. Enchir.* xxvii.), *c.* 530 A.D. Its derivation is doubtful. Some connect it with *βατταρίζειν* 'to stutter,' hence to utter meaningless sounds ; others with the Heb. בַּטָּא (Lev. v. 4, Ps. cvi. 33), 'to speak thoughtlessly.' A fanciful derivation is from Βάττος, a Libyan king who stammered (Eust.). It perhaps connected with the Aram. בְּטַל (*baṭṭāl*), 'idle, useless.' 𝔖 sin renders 'do not be saying idle things' (ܠܐ ܬܡܠܠ) ; and in xii. 36 𝔖 cur uses the same word for *ἀργόν*. Hesych. *βατολογία, ἀργολογία.* In that case it is a contraction of *βατταλο-λογεῖν* (as *idolatria* of *idolo-latria*). Possibly it is an onomatopoeic like 'babble' (Tynd.). D has *βλαττολογεῖν* : cf. *blatero*, blether. 𝔏 *multum loqui, multiloqui esse*, and 'speke moche' (Wycl.), make it equivalent to *πολυλογία*, but the Lord speaks, in this clause, of quality, not of quantity. The mistaken rendering 'Use not vain repetitions' (A.V., R.V.) is sometimes taken to forbid all repetitions in prayer ; but Jesus Himself, at least on one occasion, 'prayed the third time, saying the same thing again' (xxvi. 44). On *ἐθνικοί*, and the *v.l. ὑποκριταί*, see v. 47.

δοκοῦσιν γάρ κτλ.] For the thought of *πολυλογία* in prayer see Is. i. 15, Sir. vii. 14. 'Absit ab oratione multa locutio, sed non desit multa precatio' (Aug. *Ep.* 130).

8. *οἶδεν γάρ κτλ.*] Cf. *v.* 32, Is. lxv. 24. The Father knows, but because He is the Father His children must pray. 'Aliud est enim narrare ignoranti, aliud scientem petere' (Jer.). *ὁ θεός* should probably be omitted (see Appar.) ; the expression 'God your Father' is not found elsewhere in the N.T.

9–13. (Lk. xi. 2–4.) *The Lord's Prayer.*

Lk. has a shorter form, omitting (1) *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*, (2) *γενηθήτω . . . ἐπὶ γῆς*, (3) *καὶ μὴ εἰσενέγκῃς . . . τοῦ πονηροῦ*, and he differs in the form of the petitions for bread and for forgiveness. He also relates that the Prayer was a response to the disciples' request that Jesus would teach them to pray as John also taught his disciples. As regards the omission of clauses Lk.'s form is probably nearer to the original ; he could not have omitted them had the longer form been known to him ; and the tendency of liturgical formulas is towards enrichment rather than abbreviation.

As would be expected from the lips of Jesus, the prayer is Jewish

αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς 9
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·

in language and thought. Much of it is traceable to the O.T., but later Jewish writings supply some fairly close parallels. The *Shemoneh-esreh* ('Eighteen [Benedictions]') is a collection of Heb. prayers, which, though it did not reach its final form till after 70 A.D., existed in the main considerably earlier; and Jesus may have known it. (For a translation see Schürer, *HJP.* II. ii. 85–7.) In it occur the words 'Thou art holy, and *thy Name is holy.*' '*Forgive us, our Father,* for we have sinned.' The Aram. *Ḳaddīsh* begins 'Magnified and *hallowed be* His great *Name*; *may His Kingdom reign.*' In the evening service, in the Authorized Daily Pr. Bk. of the Jews, occur the petitions 'Our God *who art in heaven*, assert the unity of *Thy Name*, and establish *Thy Kingdom* continually'; and in the morning prayer (cf. *Berak.* 60 b) 'and *cause us not to come . . . into the hands of temptation.*'

The chief patr. writings on the Prayer, besides those which deal with the whole Sermon, are Tert. *De Or.* i.–ix., Cypr. *De Or. Dom.*, Orig. *De Or.* xviii.–xxx., Greg. Nyss. *De Or. Dom.* See also Cyr. *Catech.* xxiii., Chromatius, *in Mat. Tract.* xiii. f., Chrys. *Hom. in Or. Dom.* Modern monographs are Bp. Chase, *The Lord's Prayer in the Early Church*, Dibelius, *Das Vaterunser*, Loeschcke, *Die Vaterunser-Erklärung d. Theoph. v. Ant.* (in Bonnwetsch and Seeberg's *Neue Stud.*), Walther, *Gesch. d. gr. Vaterunser-Exegese.* On the use of the Prayer in the Liturgy see Scudamore, *Not. Euch.*[2] 580 f., 654 ff.

9 a. οὕτως οὖν κτλ.] A short summary of prayer is provided for the disciples, as a pattern (οὕτως) for other prayers, both in the form and balance of the whole, and in the subject of each petition. The later Jews also employed a summary (a מֻעָּן) in addition to the liturgical prayers (Lightfoot, *Hor. Heb.*). The sentence is probably due to Mt., who inserts the Prayer at this point, the emphatic ὑμεῖς standing in contrast with the ἐθνικοί of *v.* 7. The *Didache* (viii.) transforms the sentence into a liturgical order: τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

9 b. πάτερ ἡμῶν κτλ.] See v. 16 note. Lk. has πάτερ only, which originates in אַבָּא, 'Abba,' as also ὁ πατήρ and πάτερ μου (see Burkitt, *Ev. da Meph.* ii. 47), and perhaps even πάτερ ἡμῶν (Dalman, *Words*, 192). In any case the plur. pronoun does not imply that Jesus stood in the same relation to God as the disciples: they are taught the words which they themselves are to use. 'Abba' was the Lord's own form of address to God (xi. 25 f., xxvi. 39, 42, Lk. xxiii. 34, 46), which was adopted by the early Church (Rom. viii. 15, Gal. iv. 6). In pre-Christian times it was seldom, and only in late writings, that the individual Israelite spoke of God as his Father: *e.g.* Sir. xxiii. 1, 4, Wisd. ii. 16, Tob. xiii. 4, 3 Macc. v. 7, Jubil. i. 24 (see Charles' note). But there was a growing readiness so to apply the title. In prayers 'Our Father' was sometimes employed (as early as Tob. *l.c.*; it occurs twice in the *Shemoneh-esreh*; and Aḳiba (*c.* 120 A.D.) began a prayer with 'Our Father and King' (*Taan.* 25 b)). But motives of reverence caused the far more frequent use of 'Our [your, their] Father which is in heaven' (see on v. 16), which would easily find its

ἁγιασθήτω τὸ ὄνομά σου,
10 ἐλθάτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου,

way into the Lord's Prayer in the synagogue services of Palestinian Christians. The Aram. דבשמיא can be variously rendered ὁ ἐν οὐρανοῖς (xii. 50, xviii. 10, 19), ὁ οὐράνιος (v. 48, vi. 14, 26, 32), as well as ὁ ἐν τοῖς οὐρ.; cf. ὁ ἐξ οὐρανοῦ (Lk. xi. 13); and the occurrence of the Prayer in the *Didache* (viii.) with ὁ ἐν τῷ οὐρανῷ shews that it was some time before the Gk. form was fixed. The frequency with which ὁ ἐν [τοῖς] οὐρανοῖς occurs in Mt. may have been due to the influence of the Prayer in the form that he knew it.

ἁγ. τὸ ὄνομά σου] 'Any benediction in which "the Name" does not occur is no benediction' (*Berak.* 40 b). The intimacy of 'Our Father' is balanced and supplemented by the reverent desire that His Name, *i.e.* His Nature and Being, may be treated as holy. τὸ γὰρ ἁγιασθήτω τοῦτο ἔστιν δοξασθήτω (Chrys.); cf. Jo. xii. 27. This is possible in the present (ἅγιον τὸ ὄνομα αὐτοῦ, Lk. i. 49), and the clause might be regarded merely as a parenthetical expansion of the address to the Father; but in its fulness ἁγιασθήτω is a future consummation, only to be reached when the divine Kingdom comes; cf. Ez. xxxvi. 23. A further meaning was sometimes attached to the words: 'cum dicimus Sanctificetur nomen tuum, id petimus, ut sanctificetur *in nobis*' (Tert. *De Orat.* iii.); similarly Cypr., *al.* Cf. the reading of D in Lk.: ἁγ. ὄν. σου ἐφ' ἡμᾶς, which is perhaps an echo of O.T. passages which speak of the calling of the divine Name upon men (*e.g.* Is. xliii. 1, lxiii. 19), or was derived from the petition for the Holy Spirit; see on *v.* 10.

10. ἐλθάτω ἡ βασ. σου] 'Any benediction in which *malkūth* ('kingdom') does not occur is no benediction' (*Berak.* 40 b). The petition is for the future advent of God to establish His sovereignty on earth. It is 'grandis audaciae, et purae conscientiae, regnum Dei postulari et judicium non timere' (Jer.; similarly Cyr. Jerus.). Other writers express the thought of the advancement of a *present* kingdom. πρὸ τοῦ οὐρανοῦ, τὴν γῆν οὐρανὸν ἐκέλευσε ποιῆσαι (Chrys.).

This clause, like the foregoing, underwent alterations. In Lk. the minusc. 700$^{\text{greg}}$ has ἐλθέτω τὸ πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρισάτω ἡμᾶς, which is found in Greg. Nyss. and Max.; and Tert. (or Marcion, on whom he comments, *Marc.* iv. 26) substitutes a petition for the Holy Spirit for 'hallowed be Thy Name.' The same writer, when he quotes the Prayer from Mt., transposes this and the next petition.

γενηθήτω κτλ.] Absent from Lk. The source of the first four words was probably the prayer in Gethsemane, as Mt. gives it (xxvi. 42); a prayer used by the Lord might safely be added to the prayer which He taught. The words can have a present force; 'non ut Deus faciat quod vult, sed ut nos facere possimus quod Deus vult' (Cypr.). Cf. the Rabb. sayings: 'Be . . . strong as a lion to do the will of thy Father which is in heaven' (*Aboth*, v. 20), 'Do His will as if it were thy will' (*ib.* ii. 4), 'If anyone keeps the Law, and does the will of his Father which is in heaven, etc.' (*Siphri*, Ugol. 872). But, like the two preceding, the petition can refer to the future:

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον 11
δὸς ἡμῖν σήμερον·

10 ως] *om* D* 𝔏 a b c k Tert

'may the time come when Thy will shall be perfectly accomplished,' which cannot be till Thy Name is perfectly hallowed and Thy Kingdom completely established. Scur has 'Thy wills'; cf. vii. 21 (ℵ), Mk. iii. 35 (B), Ac. xxi. 14, *Gosp. Heb.* (*ap.* Epiph. *Haer.* xxx. 14) ἔφη· οὗτοί εἰσιν οἱ ἀδελφοί μου καὶ ἡ μήτηρ οἱ ποιοῦντες τὰ θελήματα τοῦ πατρός μου.

ὡς ἐν οὐρανῷ κτλ.] Without ὡς (see Appar.) the meaning is the same; cf. Ps. cxxxiv. [cxxxv.] 6. For the correspondence between the earthly and the heavenly cf. xvi. 19, xviii. 18. If the clause was not originally part of the Prayer, its origin cannot be determined. The rhythm allows, if not requires, it to refer to all the foregoing petitions (so Orig. *Op. Imperf.*; see Nestle, *ZNW.* vi. 108); and so taken it brings out more clearly the eschatological force of each. In *Ac. Thos.* there is a stop before 'in earth as in heaven'; and this arrangement is adopted in accurate copies of the Engl. Prayer Book.

11. τὸν ἄρτον κτλ.] Aspirations for God's glory are followed by petitions for human needs. The petition is of extreme value as shewing that material things do not lie outside the region of prayer. Marcion, using Lk.'s form, writes σου for ἡμῶν, applying the words to spiritual food. On the plur. ἡμῶν Cypr. well says, 'Publica est nobis et communis oratio, et quando oramus, non pro uno sed pro populo toto oramus, quia totus populus unum sumus.' The unique ἐπιούσιον is discussed in the Add. note. If it is not a corrupt form, it is probably to be connected with ἡ ἐπιοῦσα [ἡμέρα]. In liturgical use 'bread for the coming day' could denote either 'bread for the day then in progress,' or 'bread for the morrow,' according as the Prayer was used in the morning or in the evening. δὸς ἡμ. σήμερον is a petition for the immediate need; Lk. has a generalized request, δίδου ἡμῖν τὸ καθ' ἡμέραν, which may have been an early variation due to the account of the manna (τὸ καθ' ἡμέραν εἰς ἡμέραν, Ex. xvi. 5); but the expression, which is class., is confined to Lk. in the N.T. (xix. 47, Ac. xvii. 11), and see his καθ' ἡμέραν which he adds in ix. 23.

Additional Note on ἐπιούσιον.

Orig. (*De Orat.* 27) states that the adjective is unique in Gk. literature, and 'seems to have been coined by the evangelists.' It occurs (in three late MSS.) in 2 Mac. i. 8 after τοὺς ἄρτους (the shewbread); on this see Deissm. *Bible St.* 214. It is apparently an endeavour to represent an Aram. expression for which there was no Greek equivalent. The possible Heb. and Aram. expressions are collected by Nestle (*Exp. T.* xxi. 43).

The following explanations have been proposed:

(1) Some patristic writers derived it from ἐπί and οὐσία. Jer. (Mt.

12 *καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,*

text and comm., but not in Lk.) renders *supersubstantialem*, explaining it as 'super omnes substantias.' Orig. refused to apply the words to material bread, and explains the adj. as *εἰς τὴν οὐσίαν συμβαλλόμενον*, 'contributing to existence.' Tert., Cypr., and Aug. were willing to combine a literal and spiritual meaning. But in view of the forms *ἐπουσία*, *ἐπουσιώδης*, and other words from *ἔπειμι*, the retention of the *ι* is doubtful; and a philosophical term is unlikely to have been introduced into a prayer used by simple Palestinian Christians.

(2) From *ἐπί* and *ὤν* (*οὖσα*). 'Bread which is at hand' might mean 'bread for immediate needs.' But this is open to the same philological objection.

(3) The generally accepted derivation is from *ἐπ'* and *ἰοῦσα*, referring to *ἡ ἐπιοῦσα* [*ἡμέρα*], the form being perhaps suggested or facilitated by that of the LXX. word *περιούσιος* (Ex. xix. 5, Dt. vii. 6; cf. Tit. ii. 14). This has been variously understood:—

(*a*) 𝔏 vet *quotidianum*, which Jer. adopted in Lk. (though adhering to a spiritual interpretation, in his later writings he wavered: 'panem nostrum *substantivum*, sive *superventurum*...*quotidianum* sive *super omnes substantias*). Chrys. *ἐφήμερον*: cf. Jam. ii. 15 (*τῆς ἐφημέρου τροφῆς*), where ff[1] Jer. have *victu quotidiano*.

(*b*) 𝔖 cur in Mt. [𝔖 sin is wanting] has 'our continual bread of the day'; sin.cur in Lk., 'the continual bread of every day'; *Ac. Thos.* and Jacob of Serug, 'the continual bread of the day.' These may be paraphrases derived from לֶחֶם הַתָּמִיד (cf. Num. iv. 7), but they may be double renderings of *ἐπιούσιον* (see (*d*)).

(*c*) Memph. Cop. in Mt. have 'the bread of to-morrow' (cf. Prov. xxvii. 1, *οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιοῦσα*). In the *Gosp. Heb.* Jer. found the word *mahar*—'panem nostrum crastinum, id est futurum'; he explains it as 'panem quem daturus es nobis in regno tuo,' but the literal meaning is quite suitable. See P. Schmiedel, *SchweizThZ.*, 1913, 204–20.

(*d*) In Prov. *l.c.* *ἡ ἐπιοῦσα* (a *hap. leg.* in the LXX.) represents the single word יום; *ἐπιούσιον* may, therefore, stand for the Aram. דיומא, 'of the day.' Ephr. says 'The bread of the day shall suffice thee, as thou hast learnt in the Prayer.'

This is perhaps a reference to Ex. xvi. 4: the manna was to be gathered 'a matter *of a day* in its day.' If, then, the original expression was 'the bread of the day,' it was suitable for a morning prayer, in reference to the day just begun; but that can also be the meaning of *ἡ ἐπιοῦσα* [*ἡμέρα*] (see Wratislaw, *Churchman*, July, 1888), so that the useful word *ἐπιούσιον* could cover both meanings, 'of the day [just begun]' and 'of the morrow.' When the prayer found its way into writing in Mt. and Lk., or their respective recensions of Q, a second equivalent for 'of the day' appeared in each by the side of *ἐπιούσιον*, *i.e.* *σήμερον* in Mt. and *τὸ καθ' ἡμέραν* in Lk.

12. *καὶ ἄφες κτλ.*] The thought of sins (Lk. *τὰς ἁμαρτίας*) as debts was thoroughly Jewish; cf. xxiii. 16 (note), Lk. xiii. 4. The Targg. have

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, 13
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

חובא ('debt') for 'sin' (Gen. xx. 9), 'guilt' (xxvi. 10), 'transgression' (xxxi. 36), 'iniquity' (Jer. xvi. 10). But ὀφείλημα elsewhere in the N.T. (Rom. iv. 4 only), and in the LXX. is used only of a literal debt. *Didache* has the sing., τὴν ὀφειλὴν ἡμῶν. ἀφιέναι is 'to let [the debt] go' unpaid (Aram. שבק); in the sense of 'forgive' it never takes acc. of person in the N.T.; when not expressed, the acc. of the debt or sin is always to be supplied.

ὡς καὶ ἡμεῖς κτλ.] Lk. καὶ γὰρ αὐτοὶ ἀφίομεν. *Didache*, Chrys. ὡς καὶ ἡμεῖς ἀφίεμεν. Cypr. 'sicut et nos remittimus.' Bas. διότι ἀφήκαμεν καὶ ἡμεῖς. Bp. Chase suggests that the Aram. original was ואף אנן נשבוק ('and we will also forgive'), as in 𝔖cur (Lk.) and Aphr. But there are other variations. 𝔖cur (Mt.), 'so that we also may forgive.' Jac. of Serug, 'that we also may forgive.' But Aphr. in his comment paraphrases: 'Forgive me and I forgive' (שבקת partcp.); and 𝔖pal has the plur. partcp. Tert. writes '*remittere* nos quoque profitemur debitoribus nostris' (*De Orat.*), but also 'debitoribus denique *dimissuros* nos in oratione profitemur' (*Adv. Marc.*). The verb, therefore, was handed down variously as past, present, and future; and only a timeless Aram. participle (דאף שבקין אנן) will account for all: 'because we also forgive' may imply that we have done so, or habitually do so, or intend to do so. (For the last cf. Lk. xix. 8, where 𝔖vet.pesh have participles for δίδωμι and ἀποδίδωμι.) For τ. ὀφειλέταις ἡμ. Lk. has παντὶ ὀφείλοντι ἡμῖν.

13. κ. μὴ εἰσενέγκῃς κτλ.] The original was probably ולא תעלן, 'and cause us not to enter' (𝔖 sin.cur (Lk.), pesh (Mt., Lk.), Diat^{Ar}). Cf. 𝔖′cur (Mt.), Jac. of Serug, 'and cause us not to come.' So in the Jewish prayer quoted above. The causative can have a *permissive* force ('*allow* us to enter'), which is obscured in the Gk. The words correspond (cf. *Ep. Polyc.* vii. 2) with xxvi. 41, Mk. xiv. 38 (ἔλθητε), Lk. xxii. 40, 46 (εἰσέλθητε). Tert. has 'non sinet nos deduci,' and other glosses are found: 'ne patiaris nos induci' (Cypr., *al.*), 'ne passus fueris induci nos' (k, with slight variations in other lat. MSS.). In the *King's Book* (1543 A.D.) the petition runs 'And lette us not be ledde.'

πειρασμός includes 'trial' (cf. Lk. xxii. 28, 1 Pet. iv. 12) as well as 'temptation,' though trial may be a cause of joy if it must be encountered (Jam. i. 2). To 'enter into' must not be limited to mean 'yield to' (Dion. Al., Orig.); temptation or trial, like hunger, may be for man's good, but the Prayer contains petitions against both. πειρασμός is primarily the fiery trial which is about to usher in the End; cf. 2 Pet. ii. 9, which is possibly an echo of this and the following clause. Some Lat. writers (Hil., Chrom., Jer., Aug., Ps.-Aug.) add a gloss, to limit temptation: 'quem ferre [sufferre] non possumus'; its source is 1 Cor. x. 13.

ἀλλὰ ῥῦσαι κτλ.] Absent from Lk. The gender of τ. πονηροῦ is uncertain (as in xiii. 38, Jo. xvii. 15, 2 Thes. iii. 3, 1 Jo. v. 19); the neuter occurs in Lk. vi. 45, Rom. xii. 9, and probably Mt. v. 37, 39; the

14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
15 ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ
ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ
16 πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν
δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί,

masc. in xiii. 19, Eph. vi. 16, 1 Jo. ii. 13 f., iii. 12, v. 18, and is interpreted here of the devil by Tert., Cypr. and many Gk. writers following Orig. The *Didache*, on the other hand, is probably right in interpreting it ἀπὸ παντὸς πονηροῦ. The use of ἀπό rather than ἐκ is not conclusive for the masc. In either case the words, if genuine, describe a deliverance leading to the bliss of the approaching Kingdom.

[ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν] This is a liturgical addition, not found in Gk. or Lat. commentators, except Chrys. and his followers. It occurs in EGKLMSUVΔΠ 𝔏 f g^1 (om. *amen*) q 𝔖 cur (om. 'and the power').pesh.pal aeth arm go. It appears to combine two ancient elements: (1) 'the power and the glory' (added to the Prayer in the *Didache*, and by Greg. Nyss.), (2) 'the kingdom and the glory' (𝔖 cur in Mt.). The former is probably Hellenistic, the latter Hebraic (cf. Ps. cxliv. [cxlv.] 11 f., 1 Ch. xxix. 11). Two unique forms are found: 'quoniam est tibi virtus (= ἡ δύναμις) in saecula saeculorum' (k), and 'because Thine is the strength and the power for ever and ever' (Theb.). The doxology was added in Mt.'s form of the prayer, not in Lk.'s, because being the fuller it was preferred for liturgical purposes. The opening ὅτι appears to contrast σοῦ with τ. πονηροῦ, shewing that the latter was currently understood as masculine. Other liturgical doxologies are given by Bp. Chase. A short form σοῦ γάρ ἐστιν ἡ δόξα εἰς τοὺς αἰῶνας occurs on a Christian amulet of the sixth cent. (Milligan, *Pap.* no. 55).

14, 15. ἐὰν γάρ κτλ.] Absent from Lk. (cf. Clem. Rom. xiii. 2, ἀφίετε ἵνα ἀφεθῇ ὑμῖν, and see *Ep. Polyc.* ii. 3). The verses were probably added, from another context, as a marginal note on *v.* 12 b, with which γάρ connects them; they may have been formed on the basis of Mk. xi. 25, which Mt. omits after xxi. 22. As there, sins are not debts but παραπτώματα. On the necessity of forgiveness see xviii. 21–35; and cf. Sir. xxviii. 2, ἄφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται. On ὁ οὐράνιος see *v.* 9 b.

16–18. *Fasting.* The sequel of *v.* 6.

16. ὅταν δὲ νηστεύητε] When public fasts were held in the autumn to pray for rain (see *v.* 2 note), the stricter Jews would fast on Mondays and Thursdays during the drought (*Taan.* i. 4–7). This 'fast of the hypocrites' is referred to in the *Didache* (viii.), and fasting on Wednesdays and Fridays is enjoined. The Lord, as in the case of almsgiving and prayer (*vv.* 2, 5), assumed that His audience practised fasting as an ordinary act of piety, although He defended the omission of it by His personal followers as long as He was with them (ix. 14 ff.).

μὴ γίνεσθε κτλ.] For σκυθρωπός in connexion with fasting see Dan. i. 10 (Theod.); cf. Lk. xxiv. 17, Gen. xl. 7, Sir. xxv. 23. ἀφανίζουσιν:

ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν 17 καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώ- 18 ποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς 19

lit. 'make invisible,' hence 'disfigure,' *i.e.* with ashes, and by leaving the hair and beard untended, or by colouring the face to look pale as though by fasting (Chrys., *al.*); cf. Nicostr. (Stob. *Serm.* 74. 62): a woman should not use χρώματος . . . ἀφανίζοντος τὰς ὄψεις. In the LXX. it means only 'destroy,' as in *v.* 19 f. below; cf. Jam. iv. 14. See M.-M. *Vocab. s.v.* The alliteration ἀφανίζουσιν . . . φανῶσιν is probably accidental. σκυθρωποί is possibly a doublet of ἀφανίζουσιν: the corresponding clause in *v.* 5 ends at ὑποκριταί, and S cur omits σκυθρ., but renders ἀφαν. by המכהרין 'who make gloomy,' while σκυθρ. is כהנין in S pesh (so Gen. xl. 6 f., and S vet.pesh Lk. xxiv. 17).

ὅπως φανῶσιν κτλ.] See *v.* 5 note; as there, τ. ἀνθρώποις must be taken with φανῶσιν, not with νηστεύοντες, though 'fasting unto men' may be paralleled by Col. iii. 23, Eph. vi. 7. On ἀμὴν λ. ὑμῖν and ἀπέχουσιν see *v.* 2 note. Sham piety is referred to in *Sotah* 19 a, 20 c, and in 22 b King Jannai speaks of 'dyed' or 'coloured men, who pretend to be Pharisees.'

17. σὺ δέ κτλ.] Anointing and washing suggest feasting (Lk. vii. 44, 46, Ps. ciii. [civ.] 15). In *Ber. Rabba* 74 Jacob is said so to have acted, though secretly mourning over Joseph's death; and God declared that because he concealed his sorrow, He would manifest it to the world.

18. ὅπως μή κτλ.] The transposition of τ. ἀνθρώποις and νηστεύοντες in B k was probably to produce a clearer contrast between 'men' and 'thy Father.' The class. κρυφαῖος is not found elsewhere in the N.T., but occurs four times in the LXX. See on τ. ἐν τ. κρυπτῷ (*v.* 6).

19–34. True Righteousness in its Attitude to Wealth.

This section was not an original part of the Sermon. The parallels in Lk. are as follows: *Treasure, vv.* 19–21 = Lk. xii. 33 f. *The single eye, vv.* 22 f. = Lk. xi. 34–36. *The single service, v.* 24 = Lk. xvi. 13. *Earthly anxiety, vv.* 25–34 = Lk. xii. 22–31.

19–21. (Lk. xii. 33 f.) *Treasure.* The thought of the earthly and heavenly reward in *vv.* 1–6, 16–18, is here pursued in that of earthly and heavenly wealth. And the recurrence of ἀφανίζειν (though with a different meaning) supplies a formal connexion with *v.* 16.

19. μὴ θησαυρίζετε κτλ.] Lk. πωλήσατε τὰ ὑπάρχοντα κτλ. is an echo of Lk. xviii. 22, and βαλλάντιον is used only by him (x. 4, xxii. 35 f.). The parallelism and tautology of Mt. are Hebraic, and probably nearer to the original. He gives a genuine picture of Oriental wealth, garments etc. stored in barbaric abundance, too numerous for use. S. James (v. 3) seems to have had the saying in mind. For σής cf. Is. li. 8, Pind.

καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ
20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
21 διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γάρ ἐστιν ὁ θη-
22 σαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. Ὁ λύχνος

Fragm. 22, Διὸς παῖς ὁ χρυσός· κεῖνον οὐ σὴς οὐδὲ κὶς δάπτει. The abstr. *βρῶσις* (𝔏 *aerugo*) is usually explained as 'rust' (cf. Jam. *l.c.* *κατίωται*); cf. *Ep. Jerem.* 11, οὗτοι δὲ (idols) οὐ διασώζονται ἀπὸ ἰοῦ καὶ βρωμάτων. But *βρῶσις* never has this meaning; in the LXX. it is always the 'act of eating,' or 'food' (exc. Mal. iii. 11 = אֹכֶל, 'locust'). It probably denotes, therefore, the 'devouring,' by mice or other vermin, of wealth stored in barns; k Cypr. Aug. *comestura.* For *ἀφανίζειν* 'to cause to disappear' cf. Cant. ii. 15 (contrast *v.* 16 above). For *διορύσσειν* cf. xxiv. 43, Mk. ii. 4, Ez. xii. 5, Job xxiv. 16, Aristoph. *Plut.* 565, *κλέπτειν καὶ τοὺς τοίχους διορύττειν.* Lk. has *κλέπτης οὐκ ἐγγίζει*, possibly from a confusion of יִקְבוֹן with יִקְרְבוֹן.

20. *θησαυρίζετε κτλ.*] Cf. v. 12 note, *Test. Levi* xiii. 5 (quoted at *v.* 1), *Pss. Sol.* ix. 9, ὁ ποιῶν δικαιοσύνην θησαυρίζει ζωὴν ἑαυτῷ παρὰ κυρίῳ.

21. *ὅπου γάρ κτλ.*] Lk. has *ὑμῶν* for *σου*, but the alternation of the sing. and plur. is characteristic of the Sermon in Mt. The hortatory language of Deuteronomy exhibits the same feature. Just. (*Apol.* i. 15) writes *ὅπου γὰρ ὁ θησαυρός ἐστιν, ἐκεῖ καὶ ὁ νοῦς ἀνθρώπου* (similarly Clem. *Strom.* VII. xii. 77, Macar. *Hom.* xliii. 3); but *καρδία* is more than *νοῦς*: if the heart is in heaven, both the *φρονεῖν* and the *ζωή* of Col. iii. 2 are included. The converse of the saying is found in Sextus, *Prov.* 136, *ὅπου σου τὸ φρονεῖν, ἐκεῖ σου τὸ ἀγαθόν.* Tert. quotes it correctly (*Scorp.* 3), and also in a converse form (*ad Mart.* 2; cf. *De Anima* 57).

22, 23. (Lk. xi. 34 ff.) *The single eye.*

22. *ὁ λύχνος κτλ.*] The original context of the saying is not known; Mt. and Lk. place and understand it differently. It recalls Prov. xx. 27 [21], *φῶς Κυρίου πνοὴ ἀνθρώπων, ὃς ἐραυνᾷ ταμεῖα κοιλίας*: the spirit, or self-consciousness, of man enables him to know himself; cf. 1 Cor. ii. 11. It may have been, in its true context, the Lord's version of *γνῶθι σεαυτόν.* For the purpose of illustration He adds the mention of the 'eye,' considered as the means whereby light reaches the whole body. (Cf. Philo, *De Op. Mund.* 17, *ὅπερ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμὸς ἐν σώματι*, Arist. *Top.* i. 14, *ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ*, and see *ὀφθαλμοὶ τῆς καρδίας*, Clem. Rom. i. 36, *Mart. Polyc.* ii.) The application of the simile is confined to *v.* 23 b, *εἰ οὖν κτλ.* 'If the eye, the lamp which illuminates the body, is *ἁπλοῦς*, the body is lit up within; if it is *πονηρός*, the body is dark within. In the same way, if the inner light be extinguished, how great is the darkness (or, as Lk., Take heed that the inner light be not extinguished).' *ἁπλοῦς* and *πονηρός* probably represent תם and רע. The former recurs in bibl. Gk. in Prov. xi. 25 only, but it and its cognates are used by Aquila for תֻּם, תֹּם. As used of eyes cf. *Test. Iss.* iii. 4

τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται· ἐὰν δὲ ὁ 23
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ 24

πορευόμενος ἐν ἁπλότητι ὀφθαλμῶν, iv. 6 πάντα ὁρᾷ ἐν ἁπλότητι. It is nowhere found strictly of physical soundness; but for πονηρός = 'ill' cf. Just. *Apol.* I. xxii. [τὸν Ἰησοῦν] ἐκ γενετῆς πονηροὺς ὑγιεῖς πεποιηκέναι, and the class. πονηρῶς ἔχειν. The choice of the adjs., however, was probably influenced by the spiritual application which was to follow. φωτινόν and σκοτινόν probably represent Aram. substs. 'light' and 'darkness,' as σκότος in the last clause. For φῶς = λύχνος cf. Xen. *Hell.* v. 1. 8 φῶς ἔχων...ἀφηγεῖτο, 'since he had a lamp, he led the way.' But φῶς was more suitable than λύχνος to the spiritual application. τὸ σκότος πόσον may mean 'What a terrible kind of darkening that is!', referring directly to the preceding σκότος, or, more probably, 'How terrible is the resultant darkness of thy whole being!'

In Lk. the words are attached to the saying that a lamp is not hidden, but placed on a lampstand (= Mt. v. 15), but it has no clear connexion either with this or with the surrounding context. In Mt. it follows the sayings on the right and wrong ways of performing religious duties (*vv.* 1–18), and the right and wrong treasure (*vv.* 19–21), and precedes those on the right and wrong Master (*v.* 24) and the right and wrong objects of desire (*vv.* 25–34); he seems, therefore, to have interpreted it of a right and wrong spirit with regard to earthly possessions. An 'evil eye' was a common Jewish expression for a jealous or grudging spirit; cf. xx. 15, Deut. xv. 9, Prov. xxiii. 6, Sir. xiv. 10, *Ab.* ii. 13, 15, v. 19; and its converse ἁπλοῦς ὀφθαλμός might be taken to connote liberality; cf. the use of ἁπλῶς, -ότης, in Jam. i. 5, Rom. xii. 8, 2 Cor. viii. 2, ix. 11, 13. The passage is discussed by Brandt, *ZNW.*, 1913, 97–116, 177–201, and Bacon, *Expos.*, March 1914, 275–88.

24. (Lk. xvi. 13.) *The Single Service.*

οὐδεὶς κτλ.] Lk. οὐδεὶς οἰκέτης. The right and wrong spirit with regard to earthly possessions is followed by service to a right and wrong master—God and Money. δουλεύειν must have its full force: men can work for two employers, but no slave can be the property of two owners. Lk. attaches the saying to others concerning 'mammon.'

ἢ γὰρ κτλ.] The second ἤ is not 'or *at least*,' as though the first pair of verbs were stronger than the second; 'love' and 'hate' have a comparative force, as in v. 43, Lk. xiv. 26, Jo. xii. 25, Gen. xxix. 33, Deut. xxi. 15, Mal. i. 2 f. ἀνθέξεται, 'hold fast to,' is hardly a natural contrast with 'despise,' nor is 'endure' (𝔖 cur), *patietur* (𝔏 vet), *sustinebit* (k vulg.), 'susteyne' (Wicl.). A better meaning is that in Jer. viii. 2 ('the host of heaven οἷς ἐδούλευσαν . . . καὶ ὧν ἀντείχοντο [וַאֲשֶׁר הִשְׁתַּחֲווּ]), Zeph. i. 6 (τοὺς μὴ ἀντεχομένους τοῦ κυρίου), *i.e.* 'look to' for support and help, or in Is. lvii. 13 (οἱ δὲ ἀντεχόμενοί μου [וְהַחוֹסֶה בִּי]), *i.e.* 'hope in.' If the original was סבר (see *e.g.* Targ^{Onk} Gen. xlix. 18), it

τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν 25 καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ

would produce an assonance with בסר, 'despise.' On the symmetrical tautology of the passage see vi. 6.

οὐ δύνασθε κτλ.] 'Et tamen non dixit qui habet divitias sed qui servit divitias' (Jer.). Either God or wealth must be hated and despised or loved and trusted. The Lord, as before, states the principle without compromise or limitation (see v. 32, note). The masc. μαμωνᾶς occurs in Suidas ii. 679. The spelling -μμ- is confined to a few minuscules, some Lat. MSS. and writers, and Goth. The word is not found in the Heb. O.T., but occurs in Sir. xxxi. 8 (LXX. χρυσίον), and is frequent in the Targg. as the equivalent of various Heb. words, chiefly בֶּצַע, 'gain.' See also *Ab.* ii. 16, 'Let the *mamon* of thy neighbour be dear to thee as thine own.' It may be an abbreviation of מַטְמוֹן, 'something hidden or stored up' (see Dalman, *Gr.* 135 n.), or of מאמון, 'something entrusted.' The latter is the more probable; it is the spelling in a codex of 𝔖 pal in Lk. xvi. 13, and there seems to be a play on the root אמן in Lk. xvi. 11; cf. also Ps. xxxvi. [xxxvii.] 3, where πλοῦτος represents a misreading of אמונה. The change of *ṭm* into *mm* or *m* is unknown, and the Targg. never employ ממון to render the Heb. מטמון. Aug. speaks of a Punic word *mammon*, meaning *lucrum*, which he traces to the Phoenicians. Chrys. renders μ. by χρυσός, but Jer. says 'divitiae . . . non aurum ut quidam putant.' The Aram. word is preserved probably because Wealth is personified; 'injustitiæ enim autorem et dominatorem totius saeculi nummum scimus omnes' (Tert.); and Orig. (*hom. in Jerem.*), commenting upon the personified κοιλία in Phil. iii. 19, adds θεοῦ σού ἐστιν ὁ μαμωνᾶς καὶ κύριος: similarly *Didasc.* III. vii. 3 f. (ed. Funk, 195). This is a point of view from which covetousness is idolatry (Col. iii. 5). The personification led to the mediaeval idea that *Mamon* was a heathen god or deity; and even Greg. Nyss. took it to be a name of Beelzebul.

25–34. (Lk. xii. 22–31.) *Earthly Anxiety.* The context in Lk. is different, though it also deals with the hoarding of wealth.

25. διὰ τοῦτο κτλ.] The connexion of thought seems to be 'Therefore give up the service of wealth, which only causes anxiety' (cf. Heb. xiii. 5); this perhaps implies the popular derivation of μέριμνα from μέρος, -ίζω: he who tries to serve God and Wealth μεμέρισται (cf. 1 Cor. vii. 32 f.). Lk. also has διὰ τοῦτο, but introduces the verse with 'And He said to His disciples,' shewing that διὰ τοῦτο was in his source, but referred to an antecedent unknown to us.

μὴ μεριμνᾶτε κτλ.] Vulg. *ne solliciti sitis.* R.V. 'be not anxious.' Engl. Verss. before A.V. (except Wicl.) 'be not careful' (cf. Phil. iv. 6 A.V.), *i.e.* full of care. ψυχή stands for the life principle, common to man and beast, which is embodied in the σῶμα (see x. 28 note): the former needs food, the latter clothing. ἢ τί πίητε is perhaps due to *v.* 31; the evidence is uncertain; C D and 𝔖 sin are here wanting.

ψυχῇ ὑμῶν τί φάγητε ἢ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρα- 26 νοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μερι- 27

25 *η τι πιητε*] B 𝔏 c f g^{1} h m q me sah [*ρm η*] arm; *και τι π.* E *al* 𝔖 pesh.hcl go; *om* ℵ 1 4 22 𝔏 a b ff^{1} k l vg 𝔖 cur.pal aeth

οὐχὶ ἡ ψυχή κτλ.] The argument is *a fortiori*: if God has given the greater things, the life and the body, He can surely provide the lesser, food and clothing (so Jer., Aug.). *οὐχί* represents either הלא (*nonne*) or האַ (*ecce*); see Thackeray, *GrOT.* 126. Lk. has a positive statement, *ἡ γὰρ ψυχή* κτλ.

26. *ἐμβλέψατε* κτλ.] Lk. *κατανοήσατε τοὺς κόρακας* (*κατανοεῖν*, Lk.^{8}, Mt.^{1}, Mk.^{0}). That Lk. selected particular birds as a parallel to the particular flowers in *v.* 28 (Harnack) is unlikely; he may have been influenced by Ps. cxlvi. [cxlvii.] 9, or Job xxxviii. 41. Mt. employs a frequent O.T. expression.

καὶ ὁ πατήρ κτλ.] For the use of *καί* ('and yet') cf. i. 19, x. 29 (Blass, § 77. 6). On *ὁ οὐράνιος* see *v.* 9 b; Lk., perhaps rightly, has *ὁ θεός* (cf. *v.* 30). For the thought cf. Ps. ciii. [civ.] 27, *Pss. Sol.* v. 11, *τὰ πετεινὰ καὶ τοὺς ἰχθύας σὺ τρέφεις*. The birds are an example not of idleness but of freedom from anxiety; 'labor exercendus est, sollicitudo tollenda' (Jer.).

οὐχ ὑμεῖς κτλ.] *μᾶλλον* has lost its comparative force (Blass, § 44. 3)—'Do ye not *greatly* differ from them?' (cf. Mk. vii. 36); in Lk.'s *πόσῳ μᾶλλον* it is pleonastic. *διαφέρειν* (perhaps Aram. שנא) does not strictly mean 'to excel,' though that is implied; see x. 31, xii. 12. In *Ox. Pap.* iv. 655 (as restored) the thought is applied to the lilies (*v.* 28): *πολλῷ κρείσσονές ἐστε τῶν κρίνων ἅτινα αὐξάνει οὐδὲ νήθει*.

27. *τίς δέ* κτλ.] *ἡλικία* is often rendered 'age' (so k [Mt.] e [Lk.]), because the saying is taken, as in Lk., to describe something *trifling* which man cannot perform (see *v.* 28 note); and passages can be cited (*e.g.* Ps. xxxix. 5) in which measures of space are used metaphorically of time. But the arrangement of *vv.* 25–30 favours the meaning 'stature' (𝔖 vet.pesh 𝔏 vet.vg., Tert., Hil.). In *v.* 25 the contents of the section are summed up, *i.e.* Be not anxious about (*a*) food for the bodily life, (*b*) clothing for the bodily frame; then (*a*) the bodily life is dealt with in *v.* 26, and (*b*) the bodily frame in *vv.* 27 ff., the latter containing an *a priori* argument after the manner of *v.* 25: To add a cubit to one's stature is not something trifling, but a portentous miracle; man cannot do it, but God can; why then (*v.* 28) be anxious about the lesser thing, raiment? This close conjunction of *v.* 27 with *v.* 28 is supported by 𝔖 cur: 'but which of you can add to his stature one cubit, that about (הדל) clothing ye are anxious?' *πῆχυς* was the recognized unit of man's height; *πῆχυν εἶπε διότι κυρίως μέτρον τῶν ἡλιχιῶν ὁ πῆχύς ἐστι* (Euth.); cf. *ἄνδρες τετραπήχεις* (Ar. *Vesp.* 552). For *ἡλικία* 'height' cf. Lk. xix. 3, and (= קוֹמָה) Ez. xiii.

μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν
28 ἕνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθου-
29 σιν· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
30 αὐτοῦ περιεβάλετο ὡς ἓν τούτων. εἰ δὲ τὸν χόρτον τοῦ
ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγό-
31 πιστοι; μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν; ἢ
32 Τί πίωμεν; ἢ Τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ

18 (LXX. Sym.), Cant. vii. 7 (Sym.). An Oxyr. fragm. (iv. 655. 13 f.) has τίς ἂν προσθ[εί]η ἐπὶ τὴν ἡλικίαν ὑμῶν, αὐτὸς δώσει ὑμῖν τὸ ἔνδυμα ὑμῶν.

28. καὶ περί κτλ.] 'Why then etc.' (Lk. εἰ οὖν κτλ.). For the use of καί cf. Mk. x. 26 (Blass, § 77. 6). The position of περὶ ἐνδύματος heightens the emphasis of the question. Lk. has εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε (understanding ἡλικία, unlike Mt., to mean 'age') τί περὶ τῶν λοιπῶν μεριμνᾶτε;

καταμάθετε κτλ.] The verb occurs in the LXX. and Sym., but not elsewhere in the N.T. Lk. κατανοήσατε (see *v.* 26 note). τ. κρίνα τ. ἀγροῦ, in parallelism with τ. πετεινὰ τ. οὐρανοῦ, may be wild flowers in general; in Ex. xxv. 31 [30] κρίνα = פְּרָחִים, 'flowers,' 'blossoms.' Besides lilies they might include anemones, poppies, gladioli and irises. Post (*HDB.* 'Lily') prefers the last two, because their stems would be the most useful for fuel (*v.* 30). In Lk. τ. ἀγροῦ is omitted, and τ. κρίνα perhaps denotes a particular flower; he also omits πῶς αὐξάνουσιν. The flowers perform neither men's work in the field (κοπιῶσιν), nor women's work at home (νήθουσιν); Lk. (D) has two stages in the making of clothing, πῶς οὔτε νήθει οὔτε ὑφαίνει.

29. λέγω δέ κτλ.] Lk. omits ὅτι. The words have the glamour of a sentence from a child's fairy tale. On the form Σολομών see i. 6. On Jewish and other legends about Solomon see Fabricius, *Cod. Pseudepig. V.T.* 1014–70.

30. εἰ δὲ τὸν χόρτον κτλ.] The common χόρτον instead of κρίνα heightens the comparison; Lk. heightens it further by transposition, εἰ δὲ ἐν ἀγρῷ τ. χόρτον κτλ. For ἀμφιέννυσιν Lk. has the later ἀμφιάζει (see M.-M. *Vocab. s.v.*). ὀλιγόπιστος occurs in Lk. (derived from Q), in this saying only; elsewhere in the N.T. it is confined to Mt. viii. 26, xiv. 31, xvi. 8 (cf. *Act. Thom.* 28), and is not found in the LXX. or in non-bibl. Gk. The Rabb. קְטַנֵּי אֱמוּנָה (see Lightfoot, *Hor. Heb.*) was perhaps in use in the 1st cent.

31. μὴ οὖν κτλ.] The simple Hebraic style is lost in Lk.; and his μὴ μετεωρίζεσθε (cf. 2 Mac. vii. 34), instead of τί περιβαλώμεθα, generalizes the anxiety (as his τῶν λοιπῶν for Mt.'s ἐνδύματος, *v.* 28). Cf. the rebuke in Epict. I. ix. 19, ὅταν χορτασθῆτε σήμερον, κάθησθε κλάοντες περὶ τῆς αὔριον πόθεν φάγητε.

32. πάντα γάρ κτλ.] The two clauses give two reasons for not being anxious, the second γάρ (Lk. δέ) being parallel with the first. τὰ ἔθνη are the 'Gentiles' as distinct from 'the Jews'; Lk., for his Gentile readers, adds τοῦ κόσμου, *i.e.* the heathen world as distinct from Christians.

ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων. ζητεῖτε δὲ πρῶτον τὴν βασι- 33
λείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ 34
γὰρ αὔριον μεριμνήσει αὑτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

33 *την βασιλειαν ... αυτου*] *tr βασ. et δικ.* B ; *post βασ. add του θεου* EG *al* 𝔏 vet. *plcr.* vg [*exc.* am.harl *] 𝔖 cur.pesh.hcl.pal ; *post βασ. add* αυτου 236 440 me aeth | αυτου] *του θεου* 𝔏 k ps-Ath 34 *αυτης*[1°]] *pr τα περι* Δ ; *τα εαυτης* EKM *al*

ὁ οὐράνιος (see *v.* 9 note) and ἁπάντων are absent from Lk.

33. ζητεῖτε δέ κτλ.] Lk. has his favourite πλήν ([15], Mt. [5]; once in Mk. as a preposition). The thought emphasized by πρῶτον (which Lk. omits) is illustrated in the Lord's Prayer, where God's Name, Kingdom, and Will, precede the petition for bread. Lk. has simply τὴν βασιλείαν αὐτοῦ : Mt.'s καὶ τ. δικαιοσύνην is an insertion similar to that of τ. δικαιοσύνην in *v.* 6 (see note) ; the disciples are to seek the divine Kingdom and the vindication which it will bring to them. In cod. B βασιλείαν and δικαιοσύνην are transposed, the latter being wrongly understood as the present moral condition which must precede entrance into the Kingdom (see v. 20). αὐτοῦ must evidently be taken with both substantives, though Mt. elsewhere uses ἡ βασιλεία with no further definition (see viii. 12 note) ; the *v.ll.* are attempts to remove the ambiguity.

Another form of the saying gained currency : αἰτεῖτε τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται. Orig. quotes it with ὁ σωτὴρ . . . φησιν ; Ambr. similarly with 'scriptum est' ; Clem. Al. and Eus. quote the first half (see Resch, *Agrapha*[2], 111). It reapplies the thought of *vv.* 25 b, 27 f.—If God can give the greater things, He can surely give the lesser.

34. μὴ οὖν κτλ.] Absent from Lk. Though μὴ μεριμνήσητε forms a link with the preceding verses, the thought is different ; the trust in God, enjoined in *vv.* 25–33, involves a happy confidence that no day shall have its κακία, because He will provide. The present saying, if a genuine utterance of Jesus, must have belonged to a different context. For the personification of ἡ αὔριον cf. Prov. xxvii. 1. She 'will bear the anxiety of herself' ; but μεριμνᾶν does not elsewhere take a gen., and αὐτῇ is suggested by 'ipse cogitabit *sibi*' (k Cypr.), 'sollicitus erit *sibi* ipse' (b c vulg.) ; μερ. αὑτῆς, however, may be a lit. rendering of יצף דילה (so 𝔖 cur with the words transposed), 'is anxious about *its own*,' in which case the *v.l.* τὰ ἑαυτῆς is a correction which gives the true sense. For ἀρκετόν, a rare word, cf. x. 25, 1 Pet. iv. 3, Jos. *BJ.* iii. 130, *Anth. Pal.* ix. 749 ; it occurs in Chrysipp. and in two pap. of the 2nd and 3rd centt. (see Allen). On the neut. predicate see Blass, § 31. 2. κακία (here only in the Gospp.) is frequent in the LXX. for רָעָה, 'trouble' ; elsewhere in the N.T. it is used only of moral badness. Jer. (*Ep. ad Amandum*) criticizes the O.L. rendering *malitia*, preferring *afflictio*.

Both parts of the verse have Rabb.

VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ 4 σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς

parallels;—(*a*) *Sanh.* 100 b: 'Be not anxious for the morrow, for thou knowest not what a day may bring forth [cf. Prov. *l.c.*]; perhaps on the morrow he is not, and he is found troubling himself about a world which is not his' (cf. Jam. iv. 14). (*b*) *Berak.* 9 a: 'There is enough trouble in its hour.'

vii. 1–5. (Lk. vi. 37 f., 41 f.) *Against judging.*

There is no connexion of thought with the preceding verses; the Sermon as it stood in Q is taken up at the point where Mt. left it, at the end of ch. v. Lk. couples the verses by καί with the commands 'Love your enemies' and 'Be merciful.'

1. μὴ κρίνετε κτλ.] Not only false judgment is forbidden, but a censorious habit of mind; cf. Jam. iv. 12. ἵνα μὴ κριθῆτε (Lk. καὶ οὐ μὴ κρ.) may refer to divine judgment, whether immediate, or at the Last Day (cf. 1 Cor. iv. 5, Jas. v. 9), or, as Mt. interprets it, to human judgment; those who judge others must expect similar treatment; see next verse. As often, the principle is laid down without mention of possible limitations (see v. 32, note). The words are quoted in *Ep. Polyc.* ii. 3; and cf. Clem. *Cor.* xiii. 2, ὡς κρίνετε οὕτως κριθήσεσθε.

2. ἐν ᾧ γάρ κτλ.] Mt. understands both halves of the verse to refer to adverse judgments. But Lk., though, for the first half, he gives καὶ μὴ καταδικάζετε κτλ., continues with injunctions of a kindly attitude towards others—ἀπολύετε κ. ἀπολ., δίδοτε κ. δοθ. ὑμῖν, μέτρον καλὸν . . . δώσουσιν εἰς τ. κόλπον ὑμ., where the impers. δώσουσιν may mean 'other men,' or possibly God. Mk. iv. 24 has ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (adding καὶ προστεθήσεται ὑμῖν, possibly a reminiscence of the saying drawn from Q in Mt. vi. 33, Lk. xii. 31), but referring to the spirit in which a man attends to teaching which he receives (see Swete). Clem. Rom. (xiii. 2) knew the saying: ᾧ μέτρῳ μετρεῖτε ἐν αὐτῷ μετρηθήσεται ὑμῖν. Cf. *Ep. Polyc.* ii., Clem. Al. *Strom.* ii. 18. It was perhaps a current proverb; cf. *Sotah* i. 7: 'With the measure wherewith a man measures do they (? God) measure to him,' a saying which probably belongs to the 1st cent. A.D.

3. τί δὲ βλέπεις κτλ.] An illustration of the warning in *v.* 1. It was perhaps another current proverb: R. Tarphon (beg. 2nd cent. A.D.) lamented that men in his day could not accept reproof; if one said to another 'Cast the mote out of thine eye,' he would answer 'Cast the beam out of thine eye' (*Erach.* 16 b; cf. *B. Bath.* 15 b); but this was possibly an attack on the N.T. words. For the thought cf. Rom. ii. 1, *Kidd.* 70 a, 'He who accuses another of a fault, has it himself.' Plut. *De Cur.* 515 d, τί ἀλλότριον . . . κακὸν ὀξυδερκεῖς τὸ δ' ἴδιον παραβλέπεις; Hor. *Sat.* 1. iii. 25.

κάρφος (der. κάρφω) is a piece of dried wood or straw; *festuca* (Vulg.), *stipula* (k). In Gen. viii. 11 it is used for טָרָף, 'plucked off.' 'Mote' is the rendering in all Engl. versions.

4. ἢ πῶς κτλ.] Lk. πῶς δύνασαι λέγειν, and before ἄφες he inserts

ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ; ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, 5 καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ 6 βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· 7

ἀδελφέ (voc. frequent in Ac., not found in Mt., Mk.). For ἄφες cf. xxvii. 49, *Ox. Pap.* 413 ἄφες ἐγὼ αὐτὴν θρηνήσω (see Blass, § 64. 2). On ἐκβάλλειν see viii. 12.

5. ὑποκριτά κτλ.] See vi. 2, note. He is a hypocrite because his unkind criticism takes the outward form of a kindly act. On πρῶτον for πρότερον see Blass, § 11. 5. διαβλέπειν, apart from this context, occurs only in Mk. viii. 25, and not in the LXX. Aq. has διάβλεψις in Is. lxi. 1.

6. *Dogs and swine.* If the verse stood in Lk.'s source, he may have omitted it because it was distasteful to his Gentile readers, whom Jews called 'dogs.' Hil., *al.* explain the 'dogs' as the heathen, and the 'swine' as heretics. But as the original context is unknown, an exact interpretation is impossible. In its present position the saying seems intended to supply a necessary limitation of the command 'Judge not': the disciple must, after all, exercise some discrimination (? in teaching). But the transition is abrupt. τὸ ἅγιον, both in number and meaning, is strange in parallelism with τοὺς μαργαρίτας. It may have been originally due to a mistaken rendering of the Aram. קדשא, which can also mean ear-ring(s); cf. Prov. xi. 22, where 'an ear-ring (Targ. קדשא) in a swine's mouth' is a simile for incongruity. The rendering τὸ ἅγιον might arise from the application of the word to sacrificial flesh; cf. the converse regulation in Ex. xxii. 31. The widespread liturgical formula τὰ ἅγια τοῖς ἁγίοις, used before the distribution of the Eucharistic elements (cf. Cyr. Jer. *Myst.* v. 19, Chrys. *Hom. in Heb.* 17, *Const. Ap.* viii. 12), led to the reading τὰ ἅγια in min. 157, Chrys., *al.* The words are quoted in *Didache*, ix., in forbidding the admission of the unbaptized to the Eucharist, and by Tert. (*De Praescr.* xli.), who blames heretics for admitting them. On the saying τὰ μυστήριά μου ἐμοὶ καὶ τοῖς ἐμοῖς, which Theod. couples with this, see Resch, *Agrapha*², p. 108 f.

μή ποτε κτλ.] If not merely intended to heighten the effect of the simile, this may describe the violence of religious enemies who have learnt enough of Christ's teaching to use it as a handle for persecution.

7–11. (Lk. xi. 9–13.) *The value of Prayer.*

In Lk. the passage follows the parable of the friend at midnight, and the Lord's Prayer. Here it stands in no apparent relation with the context.

7, 8. αἰτεῖτε κτλ.] With the symmetrical tautology of the verses see vi. 6 (note). The emphasis is on the imperatives (*v.* 7) and participles (*v.* 8); it is only by asking, etc., that the desired end can be won. As often, no conditions or limitations are attached to the state-

8 ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς
γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ
9 κρούοντι ἀνοιγήσεται. ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν
10 αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ; ἢ
11 καὶ ἰχθὺν αἰτήσει—μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς

8 ανοιγησεται] ανοιγεται B 𝔖 cur.pesh.hcl.pal me 9 τις] B* L 𝔏 b c g^1 h me sah; *add* εστιν ℵB²CE *al* 𝔏 a f ff^1 g^2 k q vg Cyp | ον] *add* εαν ℵ^{b}E *al* 𝔏 f ff^1 g^2 k q vg 𝔖 hcl Cyp

ment; in xviii. 19 success is gained by corporate prayer, in xxi. 22 by believing prayer, but in every case πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ (xxvi. 39) is to be understood. ὁ δὲ κακῶς ζητῶν οὐχ εὑρίσκει (Orig.). With ζητεῖτε κτλ. cf. Prov. viii. 17, *Ox. Pap.* iv. p. 4 f. μὴ παυσάσθω ὁ ζητῶν ... ἕως ἂν εὕρῃ. With κρούετε κτλ. cf. *Meg.* 12 b, 'Mordecai knocked at the doors of mercy, and they were opened to him'; *Pesikta* 176 a, R. Benaiah (*c.* A.D. 200) said that a man should deeply study the Mishna, 'for if he knocks it will be opened to him.' 'Knock' (whether the following vb. be fut. or pres.) does not necessarily mean 'Strive to enter the Kingdom' (Zahn); the 2nd and 3rd clauses are pictorial illustrations of the first.

9. ἢ τίς κτλ.] ὃν ... ὁ υἱὸς αὐτοῦ seems to be a reproduction of the Aram. ברה...ר, and the insertion of μή causes an anacoluthon by forming a separate question. Lk. τίνα δὲ ἐξ ὑμ. τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν avoids the former but not the latter. The *v.ll.* do not succeed in improving the construction.

ἐπιδώσει] *porriget* (Vulg.), 'Will hand to him'; cf. Lk. iv. 17, xxiv. 30, 42. It needs a higher than human wisdom and love to test a son by giving him stones instead of loaves (iv. 1–4). For 'loaf' and 'stone' Lk. substitutes 'egg' and 'scorpion' after 'fish' and 'serpent.'

10. ἢ καὶ ἰχθύν κτλ.] Fish would be, next to bread, one of the commonest articles of food near the Sea of Galilee; the town of Taricheae, at the S.W. corner of the lake, derived its name from the curing of fish. Stones on the shore, and possibly water-snakes, suggested themselves as substitutes. Lk. adds ἢ καὶ αἰτήσει ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; (see Plummer). The Lord may have employed all three illustrations, two of which were differently preserved in the two recensions of Q; cf. xxiv. 40 f. note.

11. εἰ οὖν κτλ.] With πονηροὶ ὄντες cf. xii. 34. Lk. ὑπάρχοντες (not in Mt., Mk.; Lk., Ac.^{31}). In comparison with God, all men—even kind parents—are 'evil' (cf. xix. 17). There can be no reference to original sin (Jer.); nor must πονηροί be confined to the meaning 'niggardly.' Aug. asks 'Quomodo mali dant bona?' and replies 'Quisquis ea malus dat, non de suo dat; domini est enim terra et plenitudo ejus.' For οἴδατε cf. xxvii. 65, Jam. iv. 17. On ὁ ἐν τ. οὐρανοῖς see vi. 9. Lk. has the unique ὁ ἐξ οὐρανοῦ, 'the Father who [gives] from heaven'; cf. Jam. i. 17. Lk. defines ἀγαθά by substituting πνεῦμα ἅγιον, 'an outpouring of the Holy Spirit'; ἀγαθά is probably nearer to the original, including material blessings (cf. vi. 25–33) as well as spiritual (cf. Rom. viii. 32).

πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. Πάντα οὖν ὅσα ἐὰν 12 θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

12. (Lk. vi. 31.) *The Golden Rule.*

In Lk. this follows the passage which is parallel with Mt. v. 42. Mt. appears to have removed it to this point to form a general conclusion to the main body of his Sermon, the rest of it being an epilogue.

πάντα οὖν κτλ.] *οὖν* is not in logical sequence with *v.* 11, but sums up the Sermon to this point (cf. *v.* 24, v. 28). Lk. has *καθὼς θέλετε ἵνα κτλ.*, and for *οὕτως* he has *ὁμοίως* after *αὐτοῖς*. The thought is found widely in negative forms: *e.g.* Tob. iv. 15, *ὃ μισεῖς μηδενὶ ποιήσῃς*, Philo (*ap.* Eus. *Praep.* viii. 7), *ἅ τις παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν*, Hillel, 'What is hateful to thee, thou shalt not do to thy neighbour; this word is the whole law, and all else is commentary' (*Shabb.* 31 a), Ac. xv. 29 (D), *ὅσα μὴ θέλετε ἑαυτοῖς γείνεσθαι ἑτέρῳ μὴ ποιεῖν* (so Iren., Cypr.). Other parallels, pagan, Jewish, and Christian, are collected by G. Resch, *Das Aposteldekret*, 132–141. The positive form is immeasurably higher, and appears to be the Lord's own coinage. It is imitated by Justin (*Dial.* 93), *καὶ ὁ τὸν πλησίον ὡς ἑαυτὸν ἀγαπῶν, ἅπερ ἑαυτῷ βούλεται ἀγαθά, κἀκείνῳ βουλήσεται*: similarly *Clem. Hom.* vii. 4.

οὗτος γάρ κτλ.] Absent from Lk. Cf. xxii. 40, and Hillel's saying quoted above; see also *Ber. R.* xxiv. (Wünsche, 112) on 'This is the book etc.' (Gen. v. 1). The Golden Rule is the distilled essence of that 'fulfilment' (v. 17) which is taught in the Sermon. As in v. 17, xxii. 40, it is possible that *καὶ οἱ προφῆται* is a later addition. For *οὗτος* (instead of *τοῦτο*) attracted to the gender of *νόμος* see Kühner-Gerth, § 369.

13–27. Epilogue. Like the Book of the Covenant (Ex. xx.–xxiii.), the Deuteronomic code (Dt. xii.–xxviii.), and the Law of Holiness (Lev. xvii.–xxvi.), the Lord's commentary on the Law closes with warnings and exhortations, compiled from various sources on a basis which is represented by Lk. xiii. 24, vi. 43–46, xiii. 26 f., vi. 47–49. It consists of three contrasts: the *Two Ways* (*vv.* 13 f.), *Profession and real Fruit* (*vv.* 15–23), the *Two Foundations* (*vv.* 24–27).

13, 14. (Lk. xiii. 24.) *The Narrow Gate; the Two Ways.*

In Lk., where there is no contrast between 'narrow' and 'broad,' and the ὁδός is not mentioned, a crowd is pictured struggling to enter by a narrow *door*, *i.e.* perhaps to gain admission, at the Last Day, into the Kingdom. Lk. gives the words as a reply to the question *εἰ ὀλίγοι οἱ σωζόμενοι*; and the use of *θύρα* led to the appending of words parallel with Mt. vii. 23. The difference, however, between *πύλη* and *θύρα* cannot be pressed: each might represent the Aram. תרע (so ℌ); and the verbs *εἰσέρχεσθαι* (Mt., Lk.), *εὑρίσκειν* (Mt.), *ἰσχύειν* (Lk.) may all point to מטא. For *εἰσέρχεσθαι* in connexion with the Kingdom see v. 20 note.

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα καὶ
εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
14 πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ
15 ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. Προσέχετε

13 πλατεια] ℵ* 𝔏 a b c h k m ; *add* η πυλη ℵ^{b}BC *al* 𝔏 f ff^{1} g^{1,2} m q vg 𝔖 cur. pesh.hcl.pal me sah arm aeth 14 οτι] ℵ*B*1** 𝔏 m me ; τι ℵ^{bc}B^{2}E *al* 𝔏 vet.vg 𝔖 cur.pesh.hcl.pal aeth Cyp Leif

Mt.'s picture is based upon Jer. xxi. 8 ; cf. Dt. xxx. 19. The simile of the Two Ways had a wide currency in Jewish and Christian writings: *e.g. Did.* i.–vi., *Barn.* xviii.–xx., *Secr. Enoch* xxx. 15, 4 Esd. vii. 7 f., *Test. Abr.* (James, 88 ff., 112 ff. ; cf. 51 ff.). See Harnack, *Die Apostellehre u. d. jüd. beiden Wege*, 57.

13. ὅτι πλατεῖα κτλ.] The insertion of ἡ πύλη after πλατεῖα has strong support, but the presence of πύλη in the first clause and in the following verses would lead to its insertion, and the singulars ἡ ἀπάγουσα and δι' αὐτῆς refer only to ἡ ὁδός. In the O.T. εὐρύχωρος connotes freedom and prosperity (Ps. xxx. [xxxi.] 9, Hos. iv. 16, Is. xxx. 23) ; πλατύς and εὐρύχ. occur together in Is. xxxiii. 21. For the road to destruction cf. Ps. i. 6, Prov. xiii. 15, xiv. 12, Sir. xxi. 10. ἀπώλεια recurs in the synn. in xxvi. 8 (Mk. xiv. 4) only, with a different meaning. καὶ πολλοί κτλ. : 'and many are they who enter [into destruction] by it.' For διά cf. ii. 12.

14. ὅτι στενή κτλ.] Parallel with the ὅτι of *v.* 13 ; cf. vi. 32 γὰρ . . . γάρ. The *v.l.* τί forms an exclamation combining the πύλη of *v.* 13 a with the ὁδός of *v.* 13 b. The way that leads to life involves straits and afflictions ; cf. Ac. xiv. 22. θλίβεσθαι is not elsewhere used of place in N.T. or LXX., but the metaphorical meaning makes itself felt in the simile. θλίψις and στενοχωρία are coupled in Rom. ii. 9, viii. 35, as in Deut. xxviii. 53 *al.* ζωή has an eschatological force in the synn. (see on xviii. 8, and Add. n.) ; cf. *Ber. R.* 9, 'Which way is it that leads to the life of the age to come?' For the Jewish use of the word see Dalman, *Words*, 158 ff., Volz, *Jüd. Esch.* Index *s.v.* 'Leben.' The fuller form ζωὴ αἰώνιος occurs in xix. 16, 29 (Mk., Lk.), xxv. 46, Lk. x. 25. In the 4th Gosp. Christ is the ὁδός (xiv. 4 ff.), the πύλη (x. 7, 9), and the ζωή (v. 26, xi. 25, xiv. 6), which men can have *now* (i. 4, iii. 36 *al.*), but progressively (iv. 14). On the Gk. and Heb. words for 'life' see Burkitt, *ZNW.*, 1911, 228 ff.

15–23. (Lk. vi. 43–46, xiii. 26 f.) *Profession and real Fruit.*

Throughout the section Mt. shapes the sayings into condemnations of false *teachers* ; the shorter passages in Lk. speak only of unreality in personal religion.

15. προσέχετε κτλ.] The narrow road is hard to find ; beware of false prophets who profess to guide you, but for their own advantage. The verse, absent from Lk., is akin to xxiv. 11, 24, where the coming of false prophets is predicted ; here they are a present evil. False *Christian* prophets did not appear till after the Lord's death, when the struggles with Judaizing Christians

ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες. ἀπὸ 16
τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν 17
δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δέν-
δρον καρποὺς πονηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν 18

began; cf. 1 Jo. iv. 1. False *Jewish* prophets are mentioned in Ac. xiii. 6, 2 Pet. ii. 1. Their counterparts in Christianity are also called ψευδοδιδάσκαλοι (2 Pet. *l.c.*), ψευδαπόστολοι (2 Cor. xi. 13). In Zach. xiii. 2, Jerem.[9] ψευδοπροφήτης represents נְבִיא, his falseness being shewn by the context. The pseudo-prophet of Apoc. xvi. 13, xix. 20, xx. 10 symbolizes a different peril (see Swete on xiii. 11). For προσέχειν ἀπό see Blass, § 34. 1 n.

οἵτινες κτλ.] On ὅστις for ὅς see ii. 6. In outward appearance they are sheep, *i.e.* Christians. ἐνδύμ. προβάτων seems to mean no more than this, but some see in it a reference to the prophet's mantle of hair (cf. iii. 4, Zach. xiii. 4). Tert., Just., Clem. Al. have δέρμασιν, which Blass would read here. For λύκοι in this sense cf. Ez. xxii. 27, Zeph. iii. 3, Jo. x. 12, Ac. xx. 29. Wolves call for greater caution than dogs and swine (*v.* 6), οἱ μὲν γὰρ ὡμολογημένοι καὶ φανεροί, οὗτοι δὲ συνεσκιασμένοι (Chrys.).

16–20. (Lk. vi. 43 f.) *Good and bad trees.*

16. ἀπὸ τῶν καρπῶν κτλ.] Mt. has added the first sentence to connect the simile of the trees with the prophets; the plur. ἐπιγνώσεσθε corresponds with προσέχετε. In xii. 33 he has ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται, which is a closer parallel with Lk.'s ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Cf. Ign. *Eph.* xiv. 2, φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ. For the thought cf. Sir. xxvii. 6. On καρπός see iii. 8.

μήτι συλλέγουσιν κτλ.] This sentence and *v.* 18 appear in Lk. in the converse order; and he has a positive statement (οὐ γὰρ . . . συλλέγ.) for the question. For μήτι ('numquid') expecting the answer No, cf. xii. 23, xxvi. 22. 'Thorns' and 'thistles' occur together in Heb. vi. 8, Gen. iii. 18, Hos. x. 8. Lk. has 'figs from thorns,' and 'a grape-cluster from a bramble-bush' (βάτος), adding, with the latter, the correct verb τρυγῶσιν. S. James (iii. 12) imitates the saying. Cf. *Berak.* 48 a 'A gourd a gourd [*i.e.* each gourd] is known by its branch'; and there are many class. parallels.

17. οὕτω κτλ.] Absent from Lk. In quality, as in species, like produces like. With Semitic redundancy the statement is made first positively, and then (*v.* 18) negatively.

18. οὐ δύναται κτλ.] A closer parallel with Lk. than xii. 33, where ποιεῖν is used differently. ἀγαθός alternates with καλός, and σαπρός with πονηρός, apparently for the sake of variety (in xii. 33 and Lk. only καλός and σαπρός are used); and for the same reason ἐνεγκεῖν with ποιεῖν; cf. Ez. xvii. 8. The saying must be balanced by instances in which the Lord saw the possibilities of good in bad people. Here, as in xii. 33 ff., He deals with the principle that evil *as such* cannot

καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς
19 καλοὺς ποιεῖν. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν
20 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν
21 αὐτῶν ἐπιγνώσεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι Κύριε
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ
ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ

produce good; cf. Job xiv. 4. σαπρός is not 'rotten,' for a rotten tree would produce no fruit of any kind, but 'worthless'; cf. xii. 33, xiii. 48. At this point Lk. (vi. 45) has a saying which Mt. inserts at xii. 35.

19. πᾶν δένδρον, κτλ.] Absent from Lk. Repeated *verbatim* from iii. 10 (see note). For other instances in which echoes of the Baptist's teaching are ascribed to Jesus see iii. 2 note. The saying is further echoed in Jo. xv. 6.

20. ἄραγε κτλ.] Absent from Lk. The words resume *v.* 16 b, an inference being drawn from the intervening argument: 'so then you see that, etc.' The strengthened form ἄραγε occurs only in xvii. 26; cf. Ac. xvii. 27.

21–23. (Lk. vi. 46, xiii. 26 f.) *Warning against Self-deception.*

21. οὐ πᾶς κτλ.] Lk. (vi. 46) has τί δέ με καλεῖτε κ. κ. καὶ οὐ ποιεῖτε ἃ λέγω; which is in harmony with his next verse (= Mt. *v.* 24); in Lk. the character of disciples in the present is dealt with, in Mt. that of the false teachers, which will be revealed at the Last Day. For κύριε κύριε cf. xxv. 11, Ps. cviii. [cix.] 21, cxl. [cxli.] 8. τάδε λέγει κύριος κύριος is frequent in Ezek. κύριε (Aram. מרי) often occurs as a form of polite address to Jesus in Mt., Lk., Jo.; in Mk. only in vii. 28, by a foreigner. But here it is more than that, since in *v.* 22 it is addressed to Him in His supreme power at the Last Day. During His lifetime not only the Jews (viii. 19, xii. 38, xxii. 16, 24, 36), but also the disciples (Mk. iv. 38, ix. 38, x. 35, xiii. 1, Lk. xxi. 7; cf. Mt. xxvi. 18), probably addressed Him only as διδάσκαλε, *i.e.* Rabbi (Mk. ix. 5, xi. 21, Jo.[7]; cf. Mt. xxiii. 7 f., xxvi. 25, 49), for which Lk. usually has ἐπιστάτα (see Dalman, *Words*, 324–340); in Mk. x. 51, Jo. xx. 16 the still more respectful ῥαββουνί is used. κύριε was the later title of worship, adopted in consequence of the Resurrection (cf. 1 Cor. xii. 3). In two passages (viii. 25, xvii. 4) Mt. uses the later title where Mk. and Lk. have the earlier. The present verse affords no indication that Q was later in date than Mk. (Wellh.); see Mackennal, *Interpreter*, Oct. 1912. On ποιῶν τὸ θέλημα [א θελήματα] κτλ. see vi. 10 b note, and cf. xii. 50.

22. πολλοί κτλ.] Lk. (xiii. 26), beginning τότε ἄρξεσθε λέγειν, pictures men at the Last Day claiming to have been *disciples*, because they had associated with Jesus on earth; Mt. pictures 'many' claiming to have been Christian *preachers* and *miracle-workers*. 'That Day' (*dies irae dies illa*) is a common eschatological expression; cf. Is. x. 20, Hos. i. 5, Am. ix. 11, Mt. xxiv. 36, xxvi. 29 (Mk. xiv. 25), Lk. xvii. 31, xxi. 34, 2 Thes. i. 10, 2 Tim. i. 18, iv. 8; for Apocalyptic reff. see Volz, *Jüd. Esch.* 188 f.

τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, *καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν ;* *καὶ τότε ὁμολογήσω αὐτοῖς ὅτι* Οὐδέποτε ἔγνων ὑμᾶς· 23 ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

οὐ τῷ σῷ ὀνόματι κτλ.] Compare the false prophets in Israel, Jer. xiv. 14 f., xxvii. 15. The dative is here instrumental, and has the same force as *ἐν*, *ἐπί c. dat.* (see on xxviii. 19) and *διά*, *ἀπό* which occur in patr. writings. Attempts to exorcise by the name of Jesus were both successful (Mk. ix. 38) and unsuccessful (Ac. xix. 13–16); unworthy Christians 'preached Christ' (Phil. i. 17), and miracles of healing were probably performed by the use of His name as a magical formula; see Heitmüller, *Im Namen Jesu*, Tambornino, *De Antiquorum Daemonismo*, 27–54, and extracts from a Christian incantation in Milligan, *Pap.* No. 47. Miracles are not of the first importance (Lk. x. 20), and a faith which can do them is not necessarily a right faith (1 Cor. xiii. 2). 'Adde : commentarios et observationes exegeticas ad libros et loca V. et N.T. scripsimus, homilias insignes habuimus, etc.' (Beng.).

23. καὶ τότε κτλ.] Lk. (xiii. 27) has *καὶ ἐρεῖ*, the subject being *ὁ οἰκοδεσπότης*. The synn. contain many references to the Last Judgment, and to judgment by the Son of Man ; but the latter is not spoken of in Mk. or Lk. before the prediction of the Passion which followed S. Peter's confession, and only in Mt. does Jesus explicitly claim to be Himself the Judge.

οὐδέποτε κτλ.] All the time that ye were prophesying, etc., in My name, I never recognized you for what you professed to be. For *ἔγνων* cf. 2 Tim. ii. 19, which seems to be influenced by the present passage ; and see Mt. xxv. 12, where *οἶδα* has a somewhat different force. Lk. here has *λέγω ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ*.

ἀποχωρεῖτε κτλ.] A quotation from Ps. vi. 9, *ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν*. Lk. has *ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας* : this agrees with the LXX. in the first half, and Mt. in the second. For the thought cf. xxv. 41. *ἀποχωρεῖν* recurs in the N.T. in Lk. ix. 39, Ac. xiii. 13 only, and is rare in the LXX. ; *ἀφιστάναι* is frequent in the LXX. and in Lk., Ac., but does not occur in Mt., Mk. *ἀνομία* and *ἀδικία* are both frequent in the LXX., but Mt. uses the former only, and Lk. the latter only (each 4 times), none of them in parallel passages except here. The relation, therefore, of the source or sources of the evangg. to the LXX. in this passage remains a problem.

On the apocryphal saying attributed to the Naz. Gosp., *ἐὰν ἦτε ἐν τῷ κόλπῳ μου καὶ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς μὴ ποιῆτε, ἐκ τοῦ κόλπου μου ἀπορρίψω ὑμᾶς* (cf. 2 Clem. iv.), see *Texte u. Untersuch.*, 1911, 297 f.

24–27. (Lk. vi. 47–49.) *The Two Foundations.*

In Mt. the houses are built upon rock and sand respectively ; in Lk. the digging is emphasized, which is deep enough to reach rock (which Harnack improbably thinks is due to the writer's reflexion that in this case the nature of the soil is immaterial), while the second house is built 'upon the ground without a foundation.' In Mt. the rain, the floods (*ποταμοί*), and the winds cause

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-
25 μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο
26 γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
27 ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

24 τουτους] *om* B* 𝔏 a g¹ k m 𝔖 pal Cyp

a great 'fall'; in Lk. the flood (ποταμός) alone breaks against the house and causes a great 'breaking up.'

24. πᾶς οὖν κτλ.] οὖν introduces the conclusion of the whole Sermon; cf. *v.* 12, v. 48. τούτους refers to the foregoing sermon; its omission (see Appar.) is probably a harmonization with Lk.: πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων κτλ. See Plummer (*St. Mat.*) on the greatness of the claim involved in μου. Cf. Prov. i. 33, and for the contrast between the two houses, Prov. xiv. 11. The fut. ὁμοιωθήσεται occurs only in *v.* 26, xxv. 1, but has parallels in the LXX.; Mt. also has ὡμοιώθη (see xiii. 24 note). Lk.: ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος (ὑποδ. in this sense in Lk., Ac. only). See xi. 16 note. φρόνιμος and μωρός are absent from Lk.; cf. Mt. xxv. 1 ff.; the latter is confined to Mt.[7] of the synn., the former occurs in Mt.[7], Lk.[2] On ὅστις for ὅς see ii. 6. πέτρα is not the rock of xvi. 18 (Jer.), nor Christ's teaching (Chrys.); the rock foundation is simply a metaphor for a condition of safety (cf. Ps. xxvi. [xxvii.] 5, xxxix. [xl.] 3, lx. [lxi.] 3). See the similar metaphor in Sir. xxii. 16–18.

25. καὶ κατέβη κτλ.] βροχή is a rare word; cf. Ps. lxvii. [lxviii.] 10, civ. [cv.] 32, Sym. Prov. xxv. 23 (all = גֶּשֶׁם), *Orac. ap.* Clem. *Prot.* viii. 77. In two papyri of the 1st and 2nd cent. βροχαί are artificial inundations (*Ox.* ii. 280. 5, iii. 593), and ἄβροχος, 'not inundated,' is fairly frequent. οἱ ποταμοί are the rush of waters caused by the torrent of rain. Lk. πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμός, omitting rain and winds. προσπίπτειν (usually 'fall down,' 'do obeisance') nowhere occurs with the exact meaning 'fall against'; but cf. Prov. xxv. 20, προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ. Lachmann, followed by Blass, conjectures προσέπαισαν; see Field on Sym. Ps. xc. [xci.] 12 (LXX. προσκόπτειν). With Lk.'s προσέρηξεν cf. Aq. Ps. ii. 9 (LXX. συντρίψεις). The original of both, and of προσέκοψεν 27) may have been אתטרא, as in 𝔖.

καὶ οὐκ ἔπεσεν κτλ.] Lk. καὶ οὐχ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. The complete difference of wording, with identity of meaning, points to the free use of the parable by early preachers. For a Rabb. parallel see *JThS.* xiv. 618.

27. καὶ προσέκοψαν κτλ.] προσκόπτειν (usually 'stumble against') occurs in Is. iii. 5 for רהב, 'to

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- 28
τους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν 29
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ
γραμματεῖς αὐτῶν.

storm' (see note above). καὶ ἦν ἡ πτῶσις κτλ. 'And [the extent of] its ruin was great,' *i.e.* 'large portions of the house fell.' πτῶσις is frequent in the LXX. for מַפֵּלָה, מַפֶּלֶת; in Nah. iii. 3 βαρεῖα πτῶσις = כֹּבֶד פָּגֶר, 'a mass of corpses' (‖ πλῆθος τραυματιῶν). Lk. ἐγένετο τὸ ῥῆγμα μέγα (cf. Am. vi. 11 [12]).

28, 29. *Editorial Conclusion.*

28. καὶ ἐγένετο κτλ.] A formula employed by Mt. after each of his five principal collections of the Lord's sayings (*i.e.* chs. v.–vii., x., xiii., xviii., xxiii.–xxv.), as a transition to the following narrative. Since the Λογίων κυριακῶν ἐξήγησις of Papias consisted of five books (Eus. *HE.* iii. 38) Nestle suggests (*ZNW.*, 1900, 252 ff.) that the Logia used by Mt. may have been arranged in five groups. The phrase is somewhat similar in Lk. vii. 1 a, and may have been suggested here by Q. καὶ ἐγένετο (a LXX. expression, common in Lk.) is not found in Mt. except in these formulas.

ἐξεπλήσσοντο κτλ.] The ὄχλοι were not present at the delivery of the Sermon (v. 1), but Mt. mechanically follows Mk. i. 22 (= Lk. iv. 32); he now returns to the Marcan narrative, which he last employed in iv. 23. The ἐξουσία of Jesus was felt, not in the novelty of all that He said, but in His inborn knowledge of right and wrong. The Scribes rested mainly on the authority of antiquity and precedent. The Apocalyptic writers claimed to give out something new, learned by immediate inspiration, but their speculations did not touch the life of the masses; the Lord dealt not merely with the future, but also with the living present as a preparation for it. Cf. Jo. vii. 46; and see Swete on Mk. i. 22.

29. ἦν γάρ κτλ.] The construction is modelled on the Aram. (see Moulton i. 227). In Mk. the best reading omits αὐτῶν; its addition in Mt. reflects a feeling against the Jews as a hostile body; cf. iv. 23, ix. 35, x. 17, xi. 1, xiii. 54.

Additional Note on the Sermon on the Mount.

Mt.'s material may be arranged as follows:

§ 1. Discourse common to Mk. and Lk.—

	Mt.	Lk.
(*a*)	v. 3	vi. 20
	4, 6*	21 b, 21 a
	5, 7–10	—
	11, 12	22, 23
(*b*)	38–42	29, 30
	43–48*	27, 28, 32–36
(*c*)	vii. 1, 2	vi. 37, 38 b
	3–5	41, 42
	12*	31
(*d*)	16–20	43, 44
	21	46
	24–27	47–49

§ 2. Scattered passages collected by Mt.—

v. 13	xiv. 34, 35 (Mk. ix. 50)	vi. 19–21	xii. 33, 34
15	xi. 33 (viii. 16, Mk. iv. 21)	22, 23	xi. 34–36
18, 19	xvi. 17	24	xvi. 13
25, 26	xii. 58, 59	25–33	xii. 22–31
32	xvi. 18	vii. 7–11	xi. 9–13
vi. 9–13	xi. 2–4	13, 14	xiii. 24
		22, 23	xiii. 26, 27

§ 3. Passages peculiar to Mt.—

v. 14, 16, 23, 24, 31, vi. 7, 8, 14, 15, vii. 6, 15.

§ 4. Discourse peculiar to Mt.—

Thesis: v. 17 (18 f.), 20.

(1) The Righteousness of the Scribes, v. 21–37, 38–48: Murder (*vv.* 21, 22), Adultery (*vv.* 27–30), False Oaths (*vv.* 33–37).

(2) The Righteousness of the Pharisees, vi. 1–6, 16–18: The general Principle (*v.* 1), Alms (*vv.* 2–4), Prayer (*vv.* 5, 6), Fasting (*vv.* 16–18).

Our Lord must frequently have delivered public discourses, which were not collections of disjointed aphorisms, but formal handlings of definite themes. And it need not be supposed that the disciples were so lacking in ability that they could not remember some of these themes, and the main outline of His treatment of them. Two themes which they would be more likely to remember than any others are (1) the moral characteristics that He desired to see in His followers, and (2) the relation of these characteristics to the laws and customs of His nation. The first of these, found in § 1 above, forms the whole content of Lk.'s sermon. With the exception of a few verses (indicated by asterisks) the order is the same in both gospels. The section comprises: (*a*) The condition which Jesus pronounces happy. (*b*) Injunctions of friendliness and love. (*c*) Prohibitions of behaviour which will injure this friendliness. (*d*) Concluding sayings which declare that character is shewn by its results. This discourse doubtless stood in Q, as also the scattered passages in § 2. Whether Q contained any of the sayings in § 3 cannot be determined; but the notes shew, in each case, that they do not stand in their original context. § 4, which contains the remainder of Mt.'s material, consists of a complete and coherent discourse on the second of the two great themes. Harnack (*Sayings*, 129) thinks that it cannot have stood in Q, because it is too distinctively anti-Jewish. That it was the work of Mt., or of any other early Christian, is utterly improbable. The moral insight which could penetrate to the spiritual 'fulfilment' of the Mosaic laws is that of the Lord Himself, and of none other. But Lk.'s omission of the verses needs to be accounted for. Stanton (*Gosp. as Hist. Doc.* 80–4) suggests that the Logian document in its original Aramaic form contained (*a*) the common material of Mt. and Lk. (§§ 1, 2), and (*b*) the verses in § 4, virtually in the form in which Mt. now has them; this Aram. original appeared in two Greek translations, one intended for Jews, the other for Gentiles;

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ 1 VIII.

and the translator of the latter omitted all that he deemed unsuitable for Gentiles, including ἠκούσατε . . . ἐγὼ δὲ λέγω ὑμῖν in the sayings on Retaliation and on Love and Hatred; and having omitted the condemnations of hypocrisy in alms, prayer, and fasting, he added the Woes (Lk. vi. 24 ff.) as a sort of generalization of them (cf. Lk.'s ἀπέχετε τὴν παράκλησιν ὑμῶν with Mt.'s ἀπέχουσιν τὸν μισθὸν αὐτῶν). It is true that Lk. would hardly have ventured to set aside the passage on the Law, if he had found it ready translated in his document; but it is scarcely less improbable that a translator would have set it aside if he had found it in his Aram. document. Moreover the explanation does not account for the fact that in Mt. Retaliation (*v.* 39–42) is *followed* by Love and Hatred (v. 44–48), while Lk. inserts the former in the middle of the latter. Allen (p. 71) thinks that Lk. must have derived his sermon from an unknown source, after it had passed through many alterations and mutilations, and that he, or the writer of his source, omitted the passages about the Law because of their polemical character. Votaw (*HDB.* Extr. vol. p. 1 ff.) allows a large place not only to Aram. oral tradition, but, in the case of Lk., to Greek written records, as well as a Greek form of the Logia, and in the case of both evangelists, to their own selection and presentation of the Gospel material.

While it is clear that Mt. and Lk. employed different recensions of Q, the history of which cannot be traced, the most serious difficulty would be removed if we could suppose that the discourse on the Law (§ 4) was originally circulated as an independent document. Mt. may have found it so, or it may already have been attached, at some point (not necessarily in the Sermon) to the recension of Q which he used. Finding the sayings on Retaliation, and on Love and Hatred, arranged in the form in which Lk. has them, he altered the order, adding *vv.* 38 and 43, and ἐγὼ δὲ λέγω ὑμῖν, thus making them similar to the preceding sayings in his discourse. Derivation from an independent source would also account for the Greek form Ἱεροσόλυμα (v. 35) in an utterance of Jesus (see on xxiii. 37). Lastly, the command 'Judge not' (vii. 1) affords no sequence with the preceding verses, but is closely connected with v. 44–48 (Love excludes censorious judgment); and in Lk. the parallels to v. 48 and vii. 1 are placed together; Mt. vi., therefore, was interpolated by Mt., and not omitted by Lk. or his source, for polemical or other reasons.

viii. 1–4. (Mk. i. 40–45, Lk. v. 12–16.) A LEPER HEALED.

Having made use (in vii. 29) of Mk. i. 22, Mt. here omits the healing of the demoniac (Mk. i. 23–28, Lk. iv. 33–37). Of the three reasons which Allen suggests for this, perhaps the most cogent is that it was useful to place the incident of the leper immediately after the Sermon, because it illustrates the Lord's attitude towards legal ceremonies. On the disarrangement of Mk. in Mt. viii., ix. see Hawkins, *ExpT.* xii. 471 ff., xiii. 20 ff.

1. καταβάντος δέ κτλ.] On the gen. absol. followed by αὐτῷ (cf. *v.* 5) see Moulton i. 74. The ὄχλοι πολλοί are those of iv. 25; but ὅρα μηδενὶ εἴπῃς (*v.* 4) implies that no crowds were present. On the position of the incident in Mk. see J. Weiss,

2 ὄχλοι πολλοί. Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει
3 αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. καὶ
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι·
4 καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ ὁ
Ἰησοῦς Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ

Das ält. Ev. 152. Lk. writes 'And it came to pass when He was in one of the cities,' in accordance with the words of Jesus in Lk. iv. 43. The command 'shew thyself to the priest' suggests that Jerusalem was near, and that the incident occurred in Judaea; which is borne out by Lk. iv. 44, where Ἰουδαίας is the true reading. See n. before v. 1.

2. καὶ ἰδού κτλ.] On καὶ ἰδού see i. 20. For λεπρός (so Mk.) Lk. has ἀνὴρ πλήρης λέπρας: an extreme case appealed to him as a physician. On the impf. προσεκύνει 'besought' see Blass, § 57. 4. κύριε (so Lk.) is absent from Mk.; see vii. 21 note. The Jewish feeling that leprosy was pollution shews itself in the fact that in the Gospels the healing of it is always καθαρίζειν, not θεραπεύειν or (except Lk. xvii. 15) ἰᾶσθαι. Cf. x. 8, xi. 5, Lk. iv. 27, xvii. 14. In the O.T. καθαρίζειν mean 'to pronounce clean' (טָהֵר); cf. Lev. xiii. 6, 23, 34, 37; hence J. Weiss (*l.c.*) suggests that the man asked Jesus to pronounce him clean, but that Jesus, being loyal to the Law, told him to go to the priest; a narrative which originally illustrated His attitude to the Law was transformed by tradition into a miracle.

3. καὶ ἐκτείνας κτλ.] Mk.'s σπλαγχνισθείς (D 𝔏 ὀργισθείς) is omitted; Mt. and Lk. frequently omit words which ascribe human emotions to Jesus; cf. the omission of ἐμβριμησάμενος αὐτῷ in the next verse (see Hawkins, *Hor. Syn.* 96, 99, Allen, p. xxxi.). Mt., however, uses σπλαγχνίζεσθαι five times, and ἐμβριμᾶσθαι in ix. 30. By touching the leper, the Lord allowed the ceremonial law of uncleanness to give way before the higher principle of love; see xv. 11 note. Patr. writers contrast Elisha who did not touch Naaman the leper.

4. ὅρα μηδενὶ εἴπῃς] The man was to report himself to the priests, but not publish openly the manner of his cure. For similar injunctions of silence see ix. 30, xii. 16 (Mk. iii. 12), xvii. 9 (Mk. ix. 9), Mk. i. 34 (Lk. iv. 41), v. 43 (Lk. viii. 56), vii. 36, viii. 26; the Lord's purpose seems to have been to suppress the growth of public excitement about Himself which would make people flock to Him as a mere wonder-worker, instead of listening to His message, and would also impede His work by fanning the hostility of the authorities. See Sanday, *JThS.*, Apr. 1904, Burkitt, *AJTh.*, Apr. 1911. For ὁρᾷν μή cf. xviii. 10, and βλέπειν μή xxiv. 4; neither occurs in the LXX.; contrast the imper. alone (Mt. ix. 30, xxiv. 6), and ὁρᾶτε καί (xvi. 6, Lk. xii. 15, Ex. xxv. 40).

ἀλλὰ ὕπαγε κτλ.] In accordance with Lev. xiv. 2. When the ceremonial law did not conflict with higher principles, the Lord observed it as a loyal member of His race (cf. Lk. xvii. 14). τὸ δῶρον: cf. v. 23 f., xv. 5, xxiii. 18 f.; it is the Heb. and Aram. קָרְבָּן, קׇרְבָּן (*Korban*, cf. Mk. vii. 11), and refers to the offerings specified in Lev. xiv. 10. Mk., Lk. have προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ [Lk. καθώς] κτλ., explaining the law more clearly for non-Jewish

ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς. Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρ- 5
ναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παρα- 6

readers. Jesus, as Man, speaks from the intellectual standpoint of His day and country in naming Moses as the author of the passage in Lev. The man's offering was to be εἰς μαρτύριον αὐτοῖς (cf. x. 18 (Mk., Lk.), xxiv. 14, Mk. vi. 11 (Lk. ix. 5); elsewhere only Jam. v. 3), *i.e.* a witness to the priests, not that he had recovered, a fact which they would investigate as the Law enjoined, but either that there was a Power in the world capable of healing leprosy, or, more probably, that Jesus was not hostile to the Law, since He had bidden the man to obey it.

Mt. shuns Mk.'s remaining statements that the man disobeyed Jesus by publishing the matter, thereby forcing Him to remain in deserted places whither the people thronged to Him (see Allen). Lk. tones them down to διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, omitting ὥστε μηκέτι αὐτὸ δύνασθαι κτλ., and characteristically adds that Jesus was 'praying' while in retirement. On features of Mk.'s narrative appearing in Mt. ix. 30 f. see Add. note p. 129.

5–13. (Lk. vii. 1–10, xiii. 28 f.; cf. Jo. iv. 46–53.) A Centurion's Servant healed.

Lk. places the incident immediately after the Sermon on the Plain, a position which it probably held in Q; he shews, as often, that he employed a different recension of the source from that known to Mt., but the only reason for doubting that the incident stood in Q is the assumption that the latter contained only sayings of Jesus, with no narrative or with the briefest possible narrative settings. Lk. connects the incident with the Sermon by ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ (see Mt. vii. 28 note).

5. εἰσελθόντος δέ κτλ.] For the gen. absol. followed by αὐτῷ see *v.* 1. 'After these things' (ℵ sin 𝔏 k), instead of the first clause, possibly represents the true reading (see Burkitt, *Ev. da Meph.* ii. 237). On Capharnaum see iv. 13. The form ἑκατόνταρχος occurs in Xen.; ℵ* has the earlier -χης. In Jo. iv. 46 he is a βασιλικός, 'an officer of the king' (*i.e.* of Herod Antipas); cf. Aphr. 'a king's slave'; and some have thought that he was a Jew (*e.g.* Ambr.); but Mt. and Lk. almost certainly thought of him as a Gentile. The class. meaning of παρακαλεῖν, 'to call to one's aid,' passes in later Gk. into that of 'beseech,' rare in the LXX., but common in the N.T.; cf. *vv.* 31, 34.

6. κύριε κτλ.] Lk. has δοῦλος for παῖς. Mt. may have understood παῖς to mean υἱός (so Jo.); contrast τ. δούλῳ μου (*v.* 9). βέβληται, 'has been laid (on a bed of sickness)' answers to the Aram. רמא; cf. *v.* 14, ix. 2, Mk. vii. 30, Aesop, *Fab.* 257, λύκος ὑπὸ κυνῶν δηχθεὶς καὶ κακῶς πάσχων ἐβέβλητο. On βασανιζόμενος see iv. 24. In Lk. the servant's illness is described by the evang., κακῶς ἔχων ἤμελλεν τελευτᾶν, and the centurion does not come, but sends 'elders of the Jews,' who explain that he is worthy of receiving the favour that he asks, 'for he loveth our nation and himself built our synagogue for us,' *i.e.* he was a

7 λυτικός, δεινῶς βασανιζόμενος. λέγει αὐτῷ Ἐγὼ ἐλθὼν
8 θεραπεύσω αὐτόν. ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη
Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
9 ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου· καὶ
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων
ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
10 μου Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς
ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν,
11 παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. λέγω

10 παρ' ουδενι . . . Ισραηλ] B 4 22 (1 118* 209 *om* εν τ. Ισ.) 𝔏 a g^1 k q vg 𝔖 cur me sah aeth; ουδε εν τ. Ισ. τοσ. Π. uncc.*rel* minn.*rel* 𝔏 b c ff^1 g^2 h l vg 𝔖 sin. pesh.go (*ut Lc*)

Gentile well disposed to Judaism, and perhaps a proselyte.

7. ἐγὼ ἐλθών κτλ.] The patient's condition made it impossible for him to be brought to Jesus, and the hope is implied, which Lk. makes explicit, that Jesus will come to him. The Lord's answer should probably be printed as a question (see next verse). If the centurion was a Gentile, it was pollution for a Jew to enter his house, and Jesus tries his faith by asking 'Am I to come and heal him? —I a Jew?' ἐγώ is emphatic, and θεραπεύσω is a deliberative subj.

8. οὐκ εἰμὶ ἱκανός κτλ.] Cf. iii. 11. On ἵνα see Moulton, i. 208. ἱκανὸς ἵνα (not in LXX.) occurs only in the parallel, Lk. vii. 6, a sign of dependence upon a written Gk. source. The centurion assents to the question ('Yes, I know I am not worthy'), but only as a preliminary to the further request (see xv. 27 note). If the Lord's words ἐγὼ ἐλθών κτλ. are a direct statement assenting to the request that He would come, the humble answer, with its profound faith, is called forth by no apparent cause. On the position of μου see *JThS.*, Jan. 1909, 263. εἰπὲ λόγῳ: for the dat. of the instrument cf. *v.* 16, Ac. ii. 40, and for the use of εἰπεῖν cf. iv. 3. Lk. relates that Jesus went with them, and when He was near the house the centurion sent friends saying κύριε μὴ σκύλλου (cf. Mk. v. 35 = Lk. viii. 49), οὐ γὰρ ἱκανός εἰμι κτλ.

9. καὶ γὰρ ἐγώ κτλ.] For καὶ γάρ, *nam etiam*, cf. xv. 27 (Mk. vii. 28), Mk. x. 45 (see Blass, § 78. 6). ὤν would be expected for εἰμί, and ἔχω for ἔχων (Wellh.): 'for even I [in my subordinate position], a man placed under authority, have soldiers, etc.,' so that I know what it is to receive obedience to a word of command. ἄνθρωπός εἰμι does not imply that he thought Jesus was other than man; the implied contrast is not with ἄνθρ. but with ὑπὸ ἐξουσίαν: Jesus was subject to no human authority in His work.

10. ἀκούσας δέ κτλ.] The Lord, as Man, was not above surprise; cf. Mk. vi. 6. Mt. does not often preserve words ascribing to Him human emotions (see *v.* 3 note). On ἀμὴν λέγω ὑμ. see v. 18.

παρ' οὐδενί κτλ.] Jesus often spoke of the faith of those who appealed to Him; see ix. 22, 29, xv. 28, Mk. x. 52, Lk. vii. 50, xvii.

δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκ- 12 βληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ

12 εκβληθησονται] ℵ[a]BCE *al* minu 𝔏 f ff[1] g[2] vg me sah ; εξελευσονται ℵ 𝔏 k 𝔖 *omn* Cyp½ [ibunt 𝔏 a b c g[1] h q Iren[lat] Aug]

19, and cf. Mt. ix. 2 ; it was as necessary on the side of the recipient as the exercise of power on His (cf. xiii. 58 = Mk. vi. 6) ; ἡ πίστις δύναμίς τις τοῦ θεοῦ (Clem. Al.). It was not belief in Him as divine, but confidence that He could perform a miracle ; many Jews shewed such a faith, but only the Canaanite woman reached the same height as the centurion, in believing that the wonder could be wrought at a distance (see xv. 28). But in both cases the chief matter to the evang. (emphasized in the *v.l.* as in Lk.) is the notable exception in the mission of Jesus to Jews.

11, 12. (Lk. xiii. 28, 29.) The original context of these words is doubtful. Mt., in placing them here, understands them to refer to the admission of Gentiles into the Kingdom ; the centurion's faith is interpreted as a 'faith unto salvation.' Lk. places them, more suitably, after the passage which is parallel with Mt. vii. 21 f., in a context which contains no mention of Gentiles.

11. λέγω δὲ ὑμῖν ὅτι κτλ.] The saying, an allusion to Ps. cvi. [cvii.] 3 (cf. also Mal. i. 11), is thus connected with the incident. Lk. omits πολλοί, and after δυσμῶν adds καὶ ἀπὸ βορρᾶ καὶ νότου, either based on a text of the Ps. which read מִיָּמִין for מִיָּם, or interpreting for Gentile readers Mt.'s O.T. expression which means 'from all quarters of the world' (cf. xxiv. 27). The joys of the coming age were frequently depicted in Jewish writings as a banquet, cf. xxii. 1–14, xxvi. 29, Lk. xiv. 15, xxii. 30, Apoc. xix. 9 (see Dalman, *Words*, 110–13, Volz, *Jüd. Esch.* 331); different minds would treat the symbol with varying degrees of material literalism or of spiritual understanding. Lk. transfers the names of the patriarchs (adding καὶ πάντας τοὺς προφήτας) to the next verse, which he places first. For the bearing of the passage on xi. 11 see note there.

12. οἱ δὲ υἱοί κτλ.] Cf. xiii. 38 (see Deissm. *Bible St.* 162 ff.). Another Jewish thought : sonship involves heirship. In virtue of their birth, Jews thought that they had a natural right to the privileges of the Kingdom ; 'a son of the age to come' occurs frequently in the Talm., cf. οἱ υἱοὶ τοῦ αἰῶνος τούτου, Lk. xvi. 8 (see Dalman, *Words*, 115 f.). In the Lord's mouth the words can mean 'all Jews who trust in their Judaism,' in contrast not necessarily with Gentiles, as Mt. understands it by placing the saying here, but with Jews whose character truly fitted them for the Kingdom (see iii. 9, v. 3, 10, vii. 21); cf. υἱὸς γεέννης (xxiii. 15). ἡ βασιλεία, with no further definition, occurs only in Mt., iv. 23, ix. 35, xiii. 19, 38, xxiv. 14, in the last three, as here, in words ascribed to the Lord. Dalman (*Words*, 95 f.) holds that the expression arose in the Christian Church later than the life of Jesus, since in early Jewish literature 'the Kingdom' meant only the secular government.

ἐκβληθήσονται κτλ.] The Aram.

13 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς
τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ
14 ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ. Καὶ ἐλθὼν ὁ Ἰησοῦς
εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην

נפק, 'to go out' (see the *v.l.* ἐξελεύσονται), does duty for a passive corresponding to אפק, 'to send out.' The latter is sometimes rendered by βάλλειν, ἐκβάλλειν (cf. v. 29 f., vii. 4 f., ix. 25, 38, xii. 20, 35, xiii. 52, xviii. 8 f., xxii. 13, xxv. 30, Mk. i. 12, and cf. xv. 17 [ἐκβάλλεται] with Mk. vii. 19 [ἐκπορεύεται]). Lk. has ὑμᾶς δὲ ἐκβαλλομένους ἔξω. The depicting of the state of final punishment as darkness is characteristic of Jewish apocalypse; cf. Wisd. xvii. 21, and the reff. in Allen (*ad loc.*), Bousset, *Rel. d. Jud.* 266, Weber, *Jüd. Theol.* 393, Volz, *Jüd. Esch.* 284 f. τὸ σκότος τὸ ἐξώτ. recurs only in xxii. 13 (where, as here, the darkness is contrasted with the banqueting hall) and xxv. 30. ἐξώτερον does not differ in meaning from ἔξω (Lk.); in Jos. *BJ.* III. ix. 2 ἐξωτέρω is a prep. with the gen. (cf. τὸ ἐσώτερον, Heb. vi. 19).

ἐκεῖ ἔσται κτλ.] In Lk., by the transposition of the verses, this stands at the beginning, so that ἐκεῖ has nothing to refer to; the Engl. idiom 'there shall be weeping' obscures this. Elsewhere the sentence is found only in Mt. (xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30); the Lord may have used it more than once, but it would easily become a stereotyped formula in Christian teaching, and be added in some cases by the evang. The 'gnashing of teeth' may be derived from Ps. cxi. [cxii.] 10; cf. xxxvi. [xxxvii.] 12. For the 'weeping' Allen cites *Enoch* cviii. 3, 5, *Secr. Enoch* xl. 12. See the kindred metaphor in Apoc. xvi. 10. Lk. here adds (*v.* 30) a sentence similar to Mt. xix. 30, xx. 16.

13. καὶ εἶπεν κτλ.] With ἐν τ. ὥρᾳ ἐκ. (so Jo. iv. 53) cf. ἀπὸ τῆς ὥρας ἐκείνης (ix. 22, xv. 28, xvii. 18). With the whole verse cf. xv. 28. It is possible, as there, to hold either that the authoritative word of Jesus effected the cure, or—which is not essentially different—that He knew, and declared, that God would heal the sufferer because of the suppliant's faith.

14, 15. (Mk. i. 29–31, Lk. iv. 38 f.) PETER'S WIFE'S MOTHER HEALED.

14. καὶ ἐλθών κτλ.] In Mk., Lk. the Lord came straight from the synagogue, where the man with the unclean spirit was healed; but Mt. has omitted that incident. For Πέτρου Lk. has 'of Simon,' Mk. 'of Simon and Andrew,' adding 'with James and John,' who, according to Mk., had just been called at the lake-side near Capharnaum. Since Lk. places the call of the four (three) apostles after this incident (v. 1–11), Spitta thinks that the Simon here mentioned was, in the original tradition, not Peter. In Jo. i. 44 Andrew and Peter belong to Bethsaida, not Capharnaum. Mt. omits Andrew, James, and John because his narrative is removed at a distance from the account of their call. εἶδεν abbreviates Mk.'s καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς: Lk. the physician describes it as a consultation, κ. ἠρώτησαν αὐτὸν π. αὐτ., and his συνεχομένη πυρετῷ μεγάλῳ is more circumstantial than πυρέσσουσα. On βεβλημένην (Mk. κατέκειτο) see *v.* 6.

καὶ πυρέσσουσαν· καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν 15
αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ. Ὀψίας 16
δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς·
καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς
ἔχοντας ἐθεράπευσεν· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου 17

15. καὶ ἥψατο κτλ.] Mt. abbreviates Mk.'s καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός. For the manual contact Lk. has ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ. The restored woman waited at a meal upon Him (αὐτῷ): Mk., Lk. αὐτοῖς; in Mk. this means Jesus and the disciples; in Lk., who has not yet related the call of any disciples, it must mean Jesus and the people in the house, Simon and perhaps his wife. The imperf. διηκόνει (so Mk., Lk.) represents the Aram. narrative idiom, or possibly means 'she began to minister.'

16, 17. (Mk. i. 32–34, Lk. iv. 40f.) THE SICK HEALED AT EVEN.

16. ὀψίας δέ κτλ.] It was the Sabbath (see Mk. i. 21, 29, 32), and the people, therefore, waited till sunset to be healed. Mk.'s addition ὅτε ἔδυσεν ὁ ἥλιος (Lk. similarly) is omitted by Mt., since he does not mention that it was the Sabbath. προσήνεγκαν (Mt.[15], Mk.[3], Lk.[4]) takes the place of the imperf. ἔφερον (Mk.), which either is an Aramaism or denotes that 'case after case arrived' (Swete). Mk. relates that they brought πάντας, and that the Lord healed πολλούς: Mt. transposes them, avoiding the implication that some were not healed; cf. xii. 15 with Mk. iii. 10. Both Mt. and Lk. omit Mk. *v.* 33, 'And the whole city was congregated at the door' [*i.e.* of Simon's house]. For other omissions of Mk.'s (sometimes vague) references to a house see ix. 2, xii. 22, xv. 15, 21, xvii. 19, xviii. 1, xix. 9.

καὶ ἐξέβαλεν κτλ.] πνεύματα, with no definition to shew that evil spirits are meant, is not found elsewhere in the N.T. Mk., Lk. have δαιμόνια. On λόγῳ see *v.* 8; Mk. does not state the method of cure; Lk. has τὰς χεῖρας ἐπιτιθείς; see the converse in *v.* 15. Mt. avoids the statement of Mk., Lk. that Jesus suffered not the demons to speak, because they knew Him (to be the Messiah, Lk.): cf. his omission at xii. 15 of Mk. iii. 11. For other general statements of healing see iv. 23 note. Mk., Lk. mention the sick before the demoniacs; Mt. transposes them, connecting the former with the quotation which he adds.

17. ὅπως πληρωθῇ κτλ.] Mt. only. On the formula see i. 22. The quotation is from Is. liii. 4. The LXX. runs οὗτος τὰς ἁμαρτίας [ἀνομίας ℵAQ] ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται. Mt.'s rendering probably stood in his Gk. version of a collection of Aram. *testimonia*. The two Heb. verbs נשא and סבל, here used as parallels (ἔλαβεν and ἐβάστασεν), both mean 'to bear,' the former of taking up a load, the latter of supporting its weight. In Is. *vv.* 11 f. the latter occurs again (*v.* 11) with עָוֹן ('guilt' or 'punishment'), the former (*v.* 12) with חֵטְא ('sin' or 'punishment'): the Servant of Yahweh carries the burden of the sicknesses and pains, and of the punishment, of others. But He does so as a substitute or equivalent for others, the verbs thus virtually gaining the meaning 'to take away'; the

τοῦ προφήτου λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελ-
19 θεῖν εἰς τὸ πέραν. Καὶ προσελθὼν εἷς γραμματεὺς

sicknesses and pains of the people *are* their punishment. The LXX. translators seem not to have perceived this identity, since they render the verbs by φέρει and ὀδυνᾶται in *v.* 4, but by ἀναφέρειν in *vv.* 11, 12. Mt. similarly, or his source, makes no reference to the propitiatory value of the Servant's work; he quotes only *v.* 4, and quotes the wording of it mechanically, as in other instances, to illustrate the immediate incident, using the Greek verbs in their collateral force of 'to take away.' The passage, *as Mt. employs it*, has no bearing on the doctrine of the Atonement (see on xx. 28 *fin.*). Deissmann's suggestion (*Bible St.* 102 f.) that Mt. transposes the Heb. clauses is unnecessary.

18. (Mk. iv. 35, Lk. viii. 22.) PROPOSAL TO CROSS THE LAKE.

Mt. here makes a serious departure from Mk.'s order. According to Mk. i. 39 Jesus made a tour in Galilee (so Mt. iv. 23), in the course of which He healed a leper (Mk. i. 40–45, Mt. viii. 1–4), and returned to Capharnaum (Mk. ii. 1), at and near which various incidents and discourses are related (Mk. ii.–iv. 34), which Mt. places for the most part in chs. ix., xii., xiii. Mt. (viii. 18, 23–34) now makes the sequel to the first stay at Capharnaum what Mk. (iv. 35–v. 20) makes the sequel to the second; and he omits Mk. i. 35–38 (Lk. iv. 42 f.) in which the disciples express their disappointment that Jesus withdrew Himself from the crowds in the moment of success.

ἰδὼν δέ κτλ.] See iv. 23 note. Mk. gives the lateness of the hour (ὀψίας γενομένης) as the reason for the Lord's retirement. ἐκέλευσεν ἀπελθεῖν, the command of a Master, takes the place of λέγει (εἶπεν) διελθῶμεν (Mk., Lk.). On πέραν see iv. 15; τὸ πέραν is confined to Mt. and Mk.

19–22. (Lk. ix. 57–60.) TWO CANDIDATES FOR DISCIPLESHIP.

The section is placed too early; it belongs, as Lk. has it, to the period of the last journey to Jerusalem, for (1) Jesus no longer had 'where to lay His head'; Capharnaum had, therefore, ceased to be 'His own city' (ix. 1), and He no longer had a house of His own (ix. 10, Mk. ii. 15); (2) if He is on His way to the boat, late in the evening (*v.* 16), the request 'suffer me first to go and bury my father' is impossible. Mt. possibly wished to record early in the ministry typical instances of unworthy discipleship. Since his tendency is to arrange incidents in groups of three, his recension of Q probably did not include Lk.'s third instance (*v.* 61 f.).

19. καὶ προσελθών κτλ.] For εἷς = τις (Lk.) cf. ix. 18, xii. 11, xiii. 46, xix. 16, xxvi. 69 (Blass, § 45. 2, Moulton, i. 97). The scribe was already a μαθητής: cf. ἕτερος τῶν μαθητῶν (*v.* 21). The one speaker addressed Jesus as διδάσκαλε, the other as κύριε (see vii. 21 note), both of which are absent from Lk. With ἀκολουθήσω κτλ. cf. Lk.'s form (xxii. 33) of S. Peter's impulsive words. The speaker's motive may have been

εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν 20
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ
ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Ἕτερος δὲ 21
τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον
ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς λέγει 22
αὐτῷ Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς

sincere; there is nothing to indicate that it was covetousness (as Jer., Thphlact.). The scribe does not say that he will accompany Jesus wheresoever His wanderings may take Him, but 'whithersoever Thou art [at this moment] departing'; and the Lord's reply is to the effect that He is not on His way home, nor to any definite resting-place, for He has none. For ὅπου = 'whither' cf. Mk. vi. 10, Jo. viii. 21 f.

20. αἱ ἀλώπεκες κτλ.] φωλεός is a late word occurring in Aristot., Plut., Luc.; φωλεύουσι is used by a translator of Job xxxviii. 40 (Field, *Hexapla*). κατασκηνώσεις are 'roosts,' *i.e.* leafy σκηναί for settling at night (*tabernacula*, *habitacula*), not nests. The subst. occurs in the LXX. (4 times), only of the tabernacling of God in the sanctuary; in Sym. Ps. xlviii. [xlix.] 12 of human dwellings (= LXX. σκηνώματα), and in Polyb. of the act of encamping. The verb -νοῦν (very frequent in the LXX.) is used of birds in Ps. ciii. [civ.] 12, Dan. iv. 18 (Theod.), Mt. xiii. 32 (Mk., Lk.).

ὁ δὲ υἱός κτλ.] If the words had been addressed to one of the Twelve, the title Son of Man would have been intelligible after S. Peter's confession (xvi. 16 f.) but not before; but to anyone else it could have no meaning at all; see pp. xix. ff., xxv. The explanation is forced and unnatural that, as in Dan. vii. 13, the principal source of the title, 'Son of Man' (*i.e.* Human being) is contrasted with the symbolic beasts, so here it is contrasted with the literal foxes and birds.

21. ἕτερος δέ κτλ.] Clem. (*Strom.* iii. 4) identifies him with Philip. Both men were μαθηταί: the first had impulsively offered himself for permanent companionship without a call, the second delays to accept a call that has been given (Lk. transposes the ἀκολούθει μοι of *v.* 22, so as to record the call); but the Lord sees that the one will find it hard to sacrifice his house, and the other his relatives, for His sake (cf. xix. 29).

ἐπίτρεψόν μοι κτλ.] On πρῶτον see Blass, § 11. 5. The redundant ἀπελθεῖν, and the simple co-ordination of the verbs (Lk. ἀπελθόντι θάψαι), are both Semitic. On the duty of burying a father cf. Gen. l. 5 f., Tob. iv. 3, vi. 15. The necessity of burying a relative freed a Jew from reading the *Sh*ema (*Berak.* iii. 1).

22. ἀκολούθει μοι κτλ.] The Lord's call is more imperative than Elijah's (1 Kings xix. 20); cf. Mt. x. 37. δεῖ μὲν γὰρ καὶ τοὺς γονεῖς τιμᾶν, ἀλλὰ τὸν θεὸν προτιμᾶν (Thphlact.). The first νεκρούς is generally explained as 'spiritually dead' (cf. Lk. xv. 24, 32), referring to other members of the man's family. In our ignorance of the circumstances this sounds somewhat harsh, though it may have been the incentive that the waverer needed. The Gk. perhaps obscures an Aram. proverb analogous

23 ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον ἠκο-
24 λούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμὸς μέγας
ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ
25 τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. καὶ προσελθόντες
26 ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύμεθα. καὶ

to 'Let the dead past bury its dead.' Another suggestion is that the infin. *θάψαι* (Aram. לְמִקְבַּר) is a misreading of the participle לְמִקְבַּר: 'Leave the dead *to him that buries* their dead bodies,' *i.e.* 'Leave your father's body to be buried by anyone that will do it'; cf. Ez. xxxix. 15, *ἕως ὅτου θάψωσιν αὐτὸ οἱ θάπτοντες*. Wendt (*Lehre Jesu*, 290) thinks that the man's father may have been still alive, and that the request was an excuse for indefinite delay. He cites an interesting modern parallel. But nothing is said (as in xix. 22) to shew that the Lord's appeal to either of the men was unsuccessful, and Lk.'s additional words *σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ* perhaps imply the opposite. *ἑαυτῶν* is not emphatic: its force was often weakened in late Gk.; cf. xviii. 31, xxi. 8, xxv. 1, 4, 7. Moulton (i. 87 f.) cites instances from papyri.

23–27. (Mk. iv. 36–41, Lk. viii. 23–25.) A STORM ON THE LAKE. See note on *v.* 18.

23. *καὶ ἐμβάντι κτλ.*] Mt. and Lk. abbreviate Mk., who relates that the disciples 'leaving the crowd take Him as He was in the boat' (where He had been preaching, Mk. *v.* 1); Lk., who does not mention that the preaching was in a boat (*v.* 4), introduces the incident with *ἐγένετο δὲ ἐν μίᾳ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον*. The preaching explains the Lord's physical weariness. Other boats, according to Mk., also went with them, but they play no further part in the story. Spitta suggests that 'as He was' means 'by Himself,' and that the subject of 'they take Him' is the fishermen, not the disciples, who make use of the other boats, the subject of *παραλαμβάνουσιν* having fallen out; ? *οἱ ἀλεεῖς*.

24. *καὶ ἰδού κτλ.*] Mt. draws a picture of the scene as though by an onlooker: an upheaval (*σεισμός*) of the waters, so that the boat was concealed (*καλύπτεσθαι*) in the trough of the waves. Mk. and Lk. speak of a *λαῖλαψ ἀνέμου*, 'and the waves hurled themselves against the boat, so that the boat was already filled' (Mk.).

αὐτ. δὲ ἐκάθευδεν] Omitting Mk.'s descriptive detail 'in the stern upon the cushion.' That the narrative is based on that of Jonah, the disobedient prophet (Jon. i. 5 b, 6, 15 f.), is inconceivable.

25. *καὶ προσελθόντες κτλ.*] Mt., with his characteristic participle, loses Mk.'s Semitic simplicity, *καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ*. In Mt. the disciples' cry implores the unskilled Passenger to do what the trained boatmen cannot, and yet astonishment is caused by the result (*v.* 27); in Mk. and Lk. they awake Him, not with words which shew any expectation of a miracle, but because the boat is in danger. And the result is not so much astonishment as terror (Mk.): terrified astonishment (Lk.). Mt. and Lk. (*ἐπιστάτα ἐπιστάτα ἀπολλύμεθα*) shun the touch of reproach in Mk.'s *οὐ μέλει σοι ὅτι ἀπολλύμεθα*.

λέγει αὐτοῖς Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες 27 Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν; Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν 28

26. τί δειλοί ἐστε; κτλ.] ὀλιγόπιστοι (see vi. 30 note) softens the severity of Mk.'s πῶς οὐκ ἔχετε πίστιν; (Lk. ποῦ ἡ πίστις ὑμῶν;). Mt. often softens or omits statements derogatory to the disciples; see xiii. 16 (prelim. n.), xiv. 33, xvi. 9, xvii. 4, 9, 23, xviii. 1, xix. 23, xx. 17, 20 (see, however, xxvi. 8). Mk. and Lk. place the question, with more probability, after the stilling of the storm. For δειλός cf. Apoc. xxi. 8.

τότε ἐγερθείς κτλ.] 'roused from sleep' (cf. i. 24, ii. 13 f., 20 f.), corresponding with ἤγειραν. R.V. has 'he arose' (Vulg. *surgens*), but 'awoke' in Mk., Lk. for διεγερθείς. The Lord 'rebuked' the winds and the lake, as though they were conscious beings possessed with demons (cf. xvii. 18). Vulg. *imperavit* loses the thought. Mk. emphasizes it by adding the words of rebuke, σιώπα πεφίμωσο (cf. φιμώθητι, addressed to an unclean spirit, Mk. i. 25). This is important. The incident is related, not primarily for the sake of recording a miracle, but as an instance of the subduing of the powers of evil, which was one of the signs of the nearness of the Kingdom; see xii. 28.

καὶ ἐγένετο κτλ.] Preceded in Mk. by καὶ ἐκόπασεν ὁ ἄνεμος (possibly a later assimilation to Mk. vi. 51). Jesus performs the action of God Himself (Ps. lxxxix. 10, cvii. 23–30). J. Weiss explains that by 'an astonishing coincidence' the storm happened to lull at the moment that Jesus spoke!

27. οἱ δὲ ἄνθρωποι] These are not the occupants of the other boats, which Mt. does not mention, nor the crowds on the shore (Chrys.); Jer. says 'non discipuli, sed nautae et qui in navi erant.' This would agree with Spitta's suggestion (see *v.* 23). But ἄνθρωποι with the article elsewhere in Mt. (27 times) always means 'men,' 'people'; see *e.g.* xvi. 13. Mt. seems to have understood the subject of the verb in Mk. to be the disciples, but shrinks from ascribing to them a doubt as to the nature of the Lord's person. By adding οἱ ἄνθρωποι he converts the passage into an editorial remark on the wonder produced in men's minds.

28–34. (Mk. v. 1–20, Lk. viii. 26–39.) Two Demoniacs of Gadara.

28. καὶ ἐλθόντος κτλ.] On τὸ πέραν see *v.* 18. Γαδαρηνῶν is the best reading in Mt., Γερασηνῶν in Mk., Lk. Γεργεσηνῶν, resembling the O.T. Γεργεσαῖοι, is probably due to Origen, who points out that neither Gadara nor 'Gerasa of Arabia' fulfils the requirements of the narrative. Gerasa is probably the modern *Kersa* or *Gersa* at the mouth of the *Wady Semak*, on the E. of the lake, a little to the N. of the middle point (Sanday, *Sacr. Sites*, 25–29, 92 f.). If Mt. knew only the larger Gerasa in Decapolis, 30 m. S.E. of the lake, he may have substituted Gadara, 6 m. from the lake in the same direction, μητρόπολις τῆς Περαίας καρτερά (Jos. *BJ.* iv. vii. 3). But whatever was the name of the district (Jos. *ib.* iii. x. 10 speaks of 'Gadaritis'), the πόλις of

εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαι-
μονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν
29 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. καὶ
ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
30 ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ μακρὰν

28 Γαδαρηνων] ℵ* (Γαζ.) BC*MΔ minn.*nonn* 𝔖 sin.pesh ; Γερασηνων 𝔏 *omn* sah ; Γεργεσηνων ℵᶜC³*al* minn.*pler* me go arm aeth

v. 33 was not necessarily that which gave it its name ; it may have been any village near the eastern shore.

δύο δαιμονιζόμενοι κτλ.] Mk., Lk. mention only one ; cf. ix. 27, xx. 30. That Mt. here compensates for his previous omission of the cure of a demoniac (see note before viii. 1) is not more probable than that Mk., Lk. mention only the more important of the two. Mk. describes the sufferer as ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ : Lk. ἀνήρ τις ἔχων δαιμόνια. Mk. uses the singular until the swine have been mentioned, and thereafter the plural, which is explained in *v.* 9, 'he saith unto Him, My name is Legion, for we are many.' Lk. has the singular in *v.* 29 f. only. This alternation of one demon and many is avoided by Mt., who uses the plural throughout because there were two demoniacs. He did not think, as some suggest in the case of Mk., Lk., that many demons were necessary because there were many swine. τῶν μνημείων : Sanday (*l.c.*) states, against Wilson (quoted by Swete), that there are tombs near Kersa. By haunting tombs, the maniacs acted in keeping with their obsession that they were dominated by spirits. In two words Mt. summarizes. Mk. *vv.* 3–5, which Lk. reproduces briefly in *v.* 29 ; but Mt. alone adds ὥστε μὴ ἰσχύειν κτλ.

29. τί ἡμῖν κτλ.] The demoniacs, or the demons, knew that there could be no συμφώνησις Χριστοῦ πρὸς Βελίαρ (2 Cor. vi. 15). The expression 'What is there in common to us and thee?' occurs in the O.T. (cf. Judg. xi. 12, 2 Regn. xvi. 10, 3 Regn. xvii. 18), and in class. Gk. (see Wetstein, *ad loc.*) ; cf. xxvii. 19, Mk. i. 24, Jo. ii. 4.

υἱὲ τοῦ θεοῦ] For the use of the title by demons cf. Mk. iii. 11, Lk. iv. 41 ; Lk. there shows that he understood it to be equivalent to 'the Messiah' ; see also Mt. xvi. 16 (contrast Mk. viii. 29), xxvi. 63 (Lk. xxii. 70), xxvii. 54 (Mk. xv. 39 ; contrast Lk. xxiii. 47). Dalman (*Words*, 268–276) holds that it was not in common use as a Messianic title (see iii. 17, note), and that it was not used of Jesus by any of His contemporaries, but, in the cases of demons, was substituted by the evangg. for a Messianic title. Mk., Lk. add τοῦ ὑψίστου (cf. Mt. v. 45 with Lk. vi. 35), which is a marked feature in Lk., Ac., and probably 'did not really belong to the popular speech, but characterized the language of religious poets and authors following a biblical style' (Dalman, *op. cit.* 198).

ἦλθες ὧδε κτλ.] Mk. ὁρκίζω σε τὸν θεὸν μή με βασανίσῃς. Lk. δέομαί σου μ. μ. βασ. It was a current belief that the Last Day would put an end to the power of demons over mankind ; cf. *Eth. Enoch* xv. f., *Jubil.* x. 8, 9. The maniacs, speaking the language of the demons within them, acknowledge

ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες 31
παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις ἡμᾶς, ἀπό-
στειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς
Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθαν εἰς τοὺς χοίρους· καὶ 32
ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. Οἱ δὲ βόσκοντες 33
ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα
καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ πᾶσα ἡ πόλις 34

the Messiah, and think that His functions must already have begun. In Mk. and Lk. the words are a shriek of despair because the hour of torment has arrived; in Mt. this is expressed more vividly—'Surely Thou hast come too early!' In Mk. and Lk. the cry is caused by the fact that Jesus had already commanded the demons to depart; Mt. omits this (perhaps because it implied that the command was not instantly obeyed), also the question, 'What is thy name?' the answer, and the entreaty that He would not send them ἔξω τῆς χώρας (Mk.)—εἰς τὴν ἄβυσσον (Lk.). Mt. often, though not always, omits questions asked by Jesus, sometimes apparently shrinking from implying ignorance on His part; see notes on ix. 22, xiv. 17, xvi. 4, 12, xvii. 11, 14, 18, xviii. 1, xix. 4, xxvi. 18.

30. ἦν δὲ μακράν κτλ.] 𝔖 vet. pesh 'beyond them.' 𝔏 vet.vulg. *non longe* seems to be an intentional correction. Mk., Lk. ἐκεῖ πρὸς [Lk. ἐν] τῷ ὄρει. Nestle would explain μακράν and πρὸς τ. ὄρει as due to different pointings of the Aram. לטורא. The swine were probably owned by some rich Gentile. The population of the district was a mixture of Jews and Greeks (Jos. *BJ.* III. iii. 5).

31. οἱ δὲ δαίμονες κτλ.] There is no other certain use of δαίμων in N.T. or LXX.; some MSS. add it in Mk. xii. 5, and it is a variant for δαιμόνιον in Lk. viii. 29, Apoc. xvi. 14, xviii. 2, Is. lxv. 11. The imperf. παρεκάλουν may represent the Aram. construction; it is probably the true reading in Mk.; on the word see *v.* 5. ἀπόστειλον, like πέμψον (Mk.), is permissive, 'Cause [*i.e.* allow] us to go' (cf. vi. 13 note); Lk. ἐπιτρέψῃ. On this verse and 32 a see Add. note.

32. καὶ ἰδού κτλ.] 'Not only are there [at Kersa] tombs near at hand, but here alone is there a cliff that falls sheer almost into the lake' (Sanday, *op. cit.*). Mt., Lk. omit Mk.'s ὡς δισχίλιοι (see Plummer, *St. Luke*); cf. xiv. 17, 19, xxvi. 9. ἀπέθανον: Mk. ἐπνίγοντο, Lk. ἀπεπνίγη. Mk. has ἐν τῇ θαλάσσῃ following εἰς τὴν θάλασσαν: Mt. varies, and Lk. omits, it.

33. οἱ δὲ βόσκοντες κτλ.] So Lk. The adj. describes a class; cf. xiii. 3, xxi. 12, xxv. 9, xxvi. 25, 46, 48, Mk. vi. 14, Jer. xxxviii. [xxxi.] 10. Mk. adds αὐτούς. After πόλιν Mk., Lk. add καὶ εἰς τοὺς ἀγρούς (cf. Mk. vi. 36, 56), *i.e.* the country places, or hamlets, round. πάντα κτλ. is added by Mt. For the use of τά cf. τὸ τῆς συκῆς (xxi. 21).

34. καὶ ἰδού κτλ.] A brief summary of Mk. *vv.* 15–17, Lk. *vv.* 35–37 a. Hostility for the loss of the swine, and gratitude for the removal of the scourge of the district, are alike swallowed up by fear of the Wonder-worker. On εἰς ὑπάν-

ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρ-

τησιν αὐτῷ see XXV. 1 note. παρεκάλεσαν (Lk. ἠρώτησαν) takes the place of Mk.'s characteristic ἤρξαντο παρακαλεῖν, as often, and μεταβῇ (Mt.[5], Mk.[c], Lk.[1]) of ἀπελθεῖν (Mk., Lk.).

Additional Note on viii. 28–34.

That the narrative possesses a historical foundation is often denied. The suggestion that it was a popular tale originally unconnected with Jesus, does not help matters. Few scholars now doubt that on several occasions He restored persons, believed to be dominated by evil spirits, to a normal state of mind, and consequently of body. The scientific study of Nature has brought to the scientific study of Theology a priceless boon in the realization that mind can exert powerful influence over matter, an influence whose results are evident but its laws still unknown. In the present instance the sovereign power of the Lord's personality healed a maniac who was obsessed with the idea that a multitude of demons dwelt within him. Everyone in the neighbourhood no doubt firmly believed the same; whether Jesus also thought so, or not, does not affect the credibility of the cure, though there is plenty of evidence in the Gospels that, as Man, He shared the contemporary beliefs as to demoniacal possession. The unique feature of the narrative is the part played by the swine. Their presence in a semi-pagan district causes no difficulty, nor the fact that a sudden fright made them start down a steep slope, so that they were drowned in the lake. The problem is to explain the connexion between their panic and the healing of the man. If the Lord miraculously caused the swine to stampede, it was to confirm the man's peace of mind, and so complete the cure, by giving him an optical demonstration that that which had troubled him had departed from him for ever. Of the rationalizing explanations which have been proposed the simplest is that the wildness of the maniac, as he rushed past the swine, perhaps shrieking, towards Jesus, frightened them into a panic, which the efforts of their keepers to restrain them only increased. The cure of the man coincided with their rush over the cliff, which contributed to his certainty and peace of mind. Not only he himself would believe that the demons had passed from him into the swine, but also the disciples, the swineherds, and the inhabitants of the district; and hence there were added to the narrative the accounts of the demons' request to enter the swine, and the permission granted to them. If *vv.* 31, 32 a are due to 'the reports of chroniclers whose minds were necessarily coloured by the prevailing beliefs of the age, psychic and cosmic' (Whitehouse, in *HDB.* i. 594), the remainder of the narrative does not essentially differ from those of other cures of demoniacs performed by the Lord.

Another, more drastic, explanation is that the narrative was derived from the account which the healed man himself gave of his experiences. The bestiality into which he had sunk was such that when he was rescued from it he thought of the demons which left him as being in the form of swine which perished.

εκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ 1 IX.
ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν
πόλιν. Καὶ *ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης* 2
βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν
τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.

The Jewish ideas on possession by demons may be seen in Menzies Alexander, *Demonic possession in N.T.*, Edersheim, *L. and T.* ii. 770–6, *JQR.*, July and Oct. 1896, Weber, *Jüd. Theol.* 254 ff., Bousset, *Rel. d. Jud.* 331 ff.

ix.–xvi. 20. Opposition to the Lord now begins, culminating in a plot to destroy Him (xii. 14), and the ascription of His works to diabolical agency (xii. 24). Throughout this period He forbade those who were healed to publish the fact (ix. 30, xii. 16, Mk. v. 43, vii. 36, viii. 26), He arranged for the carrying on of His work by the apostles (ch. x.), He taught under the veiled form of parables (ch. xiii.), He withdrew from His opponents (xii. 15), and finally left Jewish territory for a time (xiv. 13).

ix. 1–8. (Mk. ii. 1–12, Lk. v. 17–26.) A PARALYTIC HEALED AND FORGIVEN.

Mt. now reverts to Mk.'s order; see on viii. 18. He greatly abbreviates Mk.'s narrative, confining himself to the essential points.

1. *καὶ ἐμβάς κτλ.*] The first clause is an editorial link; in Mk., Lk., Jesus has not crossed the water, but has been touring in Galilee. *ἡ ἰδία πόλις* is Capharnaum (Mk.); see on iv. 13. On *ἴδιος* see Blass, § 48. 8. Mk. adds *ἠκούσθη ὅτι ἐν οἴκῳ ἐστιν*, and he speaks of the *πολλοί* who filled even the approaches to the doorway while Jesus was preaching. Lk. rewrites the whole: the company consists of 'Pharisees and teachers of the law, who had come from every village of Galilee and Judaea and Jerusalem, *καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν*, which strikingly follows the statement in the previous verse that He had been in the desert places *praying*. If the healing of the leper occurred in Judaea (see on viii. 1 and n. before v. 1), Lk., who does not mention the arrival at Capharnaum, probably represents this incident also as taking place in Judaea.

2. *καὶ ἰδού κτλ.*] On *βεβλημένον* see viii. 6. Only Mk. says that he was *αἰρόμενον ὑπὸ τεσσάρων*. Mt. omits the crowds and the house (see on viii. 16), and hence the breaking of the roof, and the letting down of the bed (Mk. *κράβαττον*). If his narrative stood alone, there would be nothing to shew that the bed was not brought to Jesus in the open street, which would not require less faith in His power to heal.

καὶ ἰδών κτλ.] Mt. adds *θάρσει* as in *v.* 22. The paralytic himself may be included in *αὐτῶν*; but the power of faith in obtaining blessings for another is illustrated in viii. 10, xv. 28, Jam. v. 15. It rests upon the real unity of human life. *ἀφίενται*, *remittuntur*. Lk. has the Doric *ἀφέωνται*. The pres. means either 'are in a state of remission,' not different from the perf., or 'are at this moment remitted,' an aoristic pres. (Blass, § 23. 7, § 56. 4, n. 1).

3 Καὶ ἰδού τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς Οὗτος
4 βλασφημεῖ. καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν
εἶπεν Ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;
5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφίενταί σου αἱ
6 ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε

4 ειδως] BME²Π¹ minn 𝔖 pesh.hcl sah arm ; ιδων ℵCDE*al 𝔏 *omn* 𝔖 sin.pal me

3. καὶ ἰδού κτλ.] Mt. abbreviates Mk. *v.* 6 f., omitting 'who can forgive sins but One, God?' which is implied in βλασφημεῖ (see xii. 31). The first appearance of the scribes (viii. 19 f. is placed too early) introduces the first note of conflict. εἶπαν ἐν ἑαυτ.: Mk. διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν. They did not express their thoughts aloud, as might be inferred from Lk. ἤρξαντο διαλογίζεσθαι. See next verse. For the contemptuous οὗτος cf. xii. 24, xiii. 55, xxvi. 61, xxvii. 47.

4. καὶ εἰδώς κτλ.] Mk. ἐπιγνοὺς τῷ πνεύματι αὐτοῦ, Lk. ἐπιγνούς; all record an intuition. If the *v.l.* ἰδών is correct, the Lord 'saw' what was in their minds, either by intuition (cf. xii. 25 note), or possibly, as He 'saw' the faith of the man's friends (*v.* 2), by their actions. Their looks and gestures might lead Him to realize that they were thinking, what such an audience would be likely to think, that He had claimed a divine prerogative. His intuition, like His sympathy, though human, was profound, because of the perfection of His humanity in its union with the will of God; it does not in itself δείκνυσιν ἑαυτὸν θεόν (Thphlact.). ἐνθύμησις recurs only in xii. 25, Ac. xvii. 29, Heb. iv. 12, Sym. Job xxi. 27, Ez. xi. 21. The LXX. has ἐνθύμημα (freq. in Ezek.). On the verb see i. 20. On καρδίαις see Swete on Mk. *v.* 6. ἵνα τί (sc. γένηται), freq. in the LXX., occurs in xxvii. 46 (LXX.), Lk. xiii. 7, Ac. iv. 25 (LXX.), vii. 26, 1 Cor. x. 29 (Blass, § 50. 7).

5. τί γάρ ἐστιν κτλ.] The deeply rooted Hebrew conviction that suffering was the punishment of sin is found *passim* in the O.T.; it is seen in the disciples' question in Jo. ix. 2. In the present case Jesus knew that the paralytic had sinned, and His audience would feel sure that as long as the suffering remained, the sin was still being punished, and therefore unforgiven. To say *effectually* 'thy sins are forgiven' appeared to them futile and impossible; to say *effectually* 'arise and walk' was no less difficult. It is the equal difficulty of both that is implied in the Lord's question. The healing of the sufferer would, according to the ideas of the time, be the only possible proof that his sins were forgiven. εὐκοπώτερον (so Mk., Lk.): cf. xix. 24 (Mk., Lk.), Lk. xvi. 17, εὔκοπος, Sir. xxii. 15, 1 Mac. iii. 18, εὐκοπία, 2 Mac. ii. 25; the words (der. εὖ κοπιᾷν) belong to the later Gk. On the position of σου see *JThS.*, Jan. 1909, 263 f. Lk., with Mt., has ἔγειρε κ. περιπάτει, omitting Mk.'s καὶ ἆρον τὸν κράβαττόν σου, which is repeated two verses later, unless it is here a gloss in Mk.

6. ἵνα δέ κτλ.] Identical with Mk. as far as ἁμαρτίας. It is probable that here, as in xii. 8, 32, the Lord did not use the personal title 'the Son of Man,' but an Aram. expression which meant 'men,' 'mankind'; see pp. xix. ff., xxv. Sin separates

ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ Ἔγειρε ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου. καὶ ἐγερθεὶς 7 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ ὄχλοι ἐφοβή- 8 θησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθή- 9 μενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ

the individual from the one life of men in God; and not only the Son of Man, but any man, has authority to represent mankind as a spokesman, and to re-admit a sinner into union with the one life, *i.e.* to forgive sins. (In the Church, as a corporate body, while any member has this authority (see xviii. 15, note), it is officially delegated to chosen representatives; cf. Jo. xx. 23.) ἐπὶ τῆς γῆς emphasizes this: 'Man upon earth' suggests as its complement 'God in heaven.' The ἐξουσία is not δύναμις: it is not inherent but delegated, as Mt. shews in the last words of *v.* 8.

τότε λέγ. τῷ παραλυτικῷ] Mk. λέγ. τῷ παρ. Lk. εἶπεν τῷ παραλελυμένῳ. The parenthesis is different in each case, but the use of a parenthesis shews the dependence of Mt. and Lk. upon Mk. In the command, which the Lord addresses without a pause to the paralytic, τὴν κλίνην takes the place of Mk.'s τὸν κράβαττον (a dialectal word for a poor man's pallet): Lk. τὸ κλινίδιον. 'The command points to his being an inhabitant of Capernaum, and not one of the crowd from outside. He would therefore remain as a standing witness to Jesus' (Swete).

8. ἐφοβήθησαν κτλ.] Mk. ὥστε ἐξίστασθαι πάντας, Lk. καὶ ἔκστασις ἔλαβεν ἅπαντας . . . καὶ ἐπλήσθησαν φόβου. All the three evangg. relate that they glorified God; Lk. adds that the healed man did so first. τὸν δόντα κτλ., which refers not to the miracle of healing, but to the forgiveness of sins guaranteed by it, is a valuable interpretation of the significance of the event (see above), which Mt. substitutes for Mk.'s colloquial exclamation, λέγοντας ὅτι οὕτως οὐδέποτε εἴδαμεν: Lk. ὅτι εἴδαμεν παράδοξα σήμερον.

9. (Mk. ii. 13 f., Lk. v. 27 f.) The Call of Matthew.

καὶ παράγων κτλ.] The word is used rather loosely where ὑπάγων would be expected (cf. *v.* 27); it is taken from the next verse in Mk., where it is rightly used of passing along by the lake. Mt., Lk. omit Mk.'s πάλιν εἰς τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. The custom-officers (see v. 46 note) would sit by the landing-stage to collect custom dues on exports carried across the lake to territory outside Herod's rule. τελώνιον (𝔏 *teloneum*) is both the 'toll' (Strabo xvi. i. 27) and the 'custom-house' as here (so Rheims vers.). A.V. 'receit of custome' follows Cranmer's and the Geneva Bibles. For ἐπί with acc. of place where see Blass, § 43. 1.

Μαθθαῖον λεγόμενον] Mk. Λευεὶν (D 13 69 124 𝔏 vet^{nonn} Orig.$^{vid.}$ Ἰάκωβον) τὸν τοῦ Ἀλφαίου (see Swete). Lk. τελώνην ὀνόματι Λευείν. Mt. identifies the custom-officer as Matthew the apostle (x. 3), following a non-Marcan tradition; this has

10 Ἀκολούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ
ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ
11 καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον

been usually, though not universally, accepted. The derivation is uncertain: (1) מתי (similar to מתא on a Palmyr. inscr.), an abbreviation of a late Jewish name מתיה, מתתיה or מתתיהן 'the gift of Yah' (Dalman); (2) an abbreviation of אֲמִתַּי (Amittai) or אַמַּתַּי (Nöldeke, *al.*); either is possible. For a double Semitic name cf. Simeon (Simon) and Kephas. It is probable that previous intimacy with Jesus had prepared the way for the call ἀκολούθει μοι (cf. iv. 20 note). Lk. (καὶ καταλιπὼν πάντα) emphasizes the sacrifice involved; fishermen could return to their boats (Jo. xxi. 3), but a τελώνης threw up his occupation altogether (see Swete on Mk. ii. 14). It did not, according to Lk., mean forsaking his house and possessions, since he at once invited Jesus to a meal in his house.

10–13. (Mk. ii. 15 ff., Lk. v. 29–32.) A Meal with Custom-officers and Sinners.

10. καὶ ἐγένετο κτλ.] With the following καὶ ἰδού the construction is Semitic; Mk. also has καὶ . . . καί, but with the historic pres. γίνεται. Lk. remodels the sentence. ἀνακεῖσθαι in bibl. Gk. is 'to recline' at a meal (1 Esd. iv. 10, Tob. ix. 6 (א), Mk. xiv. 18, xvi. 14, etc.); Mk., Lk. have the class. κατακεῖσθαι (cf. Jdth. xiii. 15, Mk. xiv. 3, 1 Cor. viii. 10), which is used of one sleeping (Prov. vi. 9) or ill (Mk. i. 30 *al.*).

ἐν τῇ οἰκίᾳ] Mk. adds αὐτοῦ, which is ambiguous, since αὐτόν, and αὐτοῦ may refer respectively to Jesus and Levi (so Lk.), or *vice versa*, or both may refer to Jesus. But συνανεκεῖντο τῷ Ἰησοῦ κτλ. (Mt., Mk.) suggests rather that Jesus was the host; Matthew (Levi) might hesitate to ask many custom-officers and sinners to meet him, but Jesus could freely invite them to His own house, and this gives further point to the metaphor καλέσαι in *v.* 13. If Capharnaum had become ἡ ἰδία πόλις (*v.* 1), it is improbable that He lodged permanently in 'the house of Simon' (so Memph.); see *v.* 28, iv. 13, xvii. 25 (notes).

καὶ ἰδού κτλ.] On the τελῶναι see v. 46. ἁμαρτωλός was a Jewish term of depreciation with a wide variety of usage, applicable alike to the despised condition of a custom-officer (Lk. xix. 7; cf. Lk. vi. 32 with Mt. v. 46), Gentile nationality (Gal. ii. 15; see Mt. v. 47 note), heresy (Jo. ix. 16, 24 f. 31, 1 Mac. ii. 44, 48), and open immorality (Lk. vii. 37).

11. καὶ ἰδόντες κτλ.] Mk. has 'Scribes who belonged to the Pharisees' (cf. Ac. xxiii. 9); Lk. 'the Ph. and their Scribes,' combines Mt. and Mk. The details needed to explain ἰδόντες are not given by Mt. In Mk. the Scribes followed (καὶ ἠκολούθουν αὐτῷ καὶ γραμματεῖς) with the rest of the company to the house. But if it was mealtime nothing would induce them to enter. They saw the group of despised persons go in, obviously for a meal (cf. Lk. xv. 2), and their question to the disciples would be asked later in the day, respect for the popular Rabbi preventing them from questioning Him personally, as they did later when their hostility increased (xii. 2, 10). The Jewish estimation of eating

τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν 12 Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες. πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεος θέλω καὶ 13 οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτω-

13 αμαρτωλους] *add* εις μετανοιαν CE *al* 𝔏 c $g^{1.2}$ 𝔖 sin.hcl^{mg}·pal me sah

with Gentiles is seen in Ac. xi. 3, Gal. ii. 12. It was not forbidden in the O.T.; but the necessity of refraining from meats offered to idols, from forbidden foods, and from blood, led the stricter Jews to shun not only meals, but all intercourse, with Gentiles. At an early date the Christian Church broke loose from these bonds; and the recital of such incidents as the present would help in her emancipation. Mt. and Lk. both have διὰ τί for Mk.'s ὅτι (see Swete, and Blass, § 50. 5). Mk.'s ἐσθίει καὶ πίνει has a touch of scorn by the omission of the subject; Lk. avoids this by ἐσθίετε καὶ πίνετε, Mt. by the respectful ἐσθίει ὁ διδάσκαλος ὑμῶν.

12. ὁ δὲ ἀκούσας κτλ.] The question was either overheard by Jesus, or at once reported to Him, and He replied to the Pharisees. The reply is identical in Mk.; Lk. has ὑγιαίνοντες for ἰσχύοντες. It was perhaps a current proverb; for parallels in pagan Gk. writers see Swete. Here it involves the thought that as a Physician the Lord was bound to come into close contact with οἱ κακῶς ἔχοντες, regardless of the contagious pollution which the Pharisees shunned; cf. Ephr. *Ev. Conc. Expos.*, 'sed ubi dolores sunt, ait, illic festinat medicus' (Resch, *Agrapha*^{2}, 202).

13 a. πορευθέντες κτλ.] This half verse, peculiar to Mt., opens with a Rabb. formula צא ולמד (see Wetstein, *ad loc.*). A redundant use of πορευθῆναι, frequent in Mt. (cf. xii. 45, xviii. 12, xxv. 16, xxvii. 66), and Lk., is not found in Mk.; cf. ἀπελθεῖν xiii. 28. The quotation is from Hos. vi. 6, agreeing with the Heb. (not the LXX. ἔλεος θέλω ἢ θυσίαν), and is ascribed to Jesus again, by Mt. only, in xii. 7. The insight into the deeper meaning implicit in the words is different from the verbal literalism which characterizes many of the citations made by the evang. The Lord doubtless quoted the passage on some occasion, but perhaps not here: the splendid simplicity of His argument rests upon the very fact that it is not an act of 'mercy,' but an obvious duty, for a physician to visit the sick rather than the healthy. θυσία is quoted as denoting any kind of ritual correctness; here it is the avoidance of contact with sinners. It has no bearing on the Lord's attitude to Jewish sacrifices, as it was understood by the Ebionites (*ap.* Epiph. *Haer.* xxx. 16), ὅτι ἦλθεν καταλῦσαι τὰς θυσίας. No instance is known of the quotation of the passage before the time of Jesus; but Johanan b. Zakkai, who was opposed to resistance to Rome, employed it (A.D. 70) to shew that in spite of the destruction of Jerusalem, God wants, and gives, mercy and not sacrifice.

13 b. οὐ γὰρ ἦλθον κτλ.] Mt. adds the γάρ: 'study Hosea's words, *for* they contain the principle on which I work.' In Mk., Lk. the

14 λούς. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάνου
λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ
15 δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ
Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν

14 *νηστευομεν*] ℵ*B 27 71 ; *add* πολλα uncc.*caet* 𝔏 *omn* 𝔖 sin [' eagerly '].pesh. hcl pal me sah

sentence rightly explains the simple truth of the proverb about the physician: 'if these ἁμαρτωλοί had been δίκαιοι, I would not have come to invite them to be healed.' There may be, though the words do not necessitate it, an implied rebuke of the Pharisees who thought themselves δίκαιοι (Chrys., Thphlact., *al.*). καλέσαι gains additional point if it was Jesus who had invited the guests to His own house (see *v.* 10 note; and cf. xxii. 3 f., 8 f.). Lk. interprets it by adding εἰς μετάνοιαν, 'in order to explain why the δίκαιοι were not called' (Allen); but in Mk., and in the best text of Mt., the verb stands alone. In the epistles it becomes a part of the Christian vocabulary; cf. Rom. viii. 30, ix. 11, 1 Cor. vii. 15, 17 f., 20 ff. *al.* On ἦλθον see v. 17.

14, 15. (Mk. ii. 18–20. Lk. v. 33–35.) A Question about Fasting.

14. τότε προσέρχονται κτλ.] The question follows, not inappropriately, the narrative of the feast; but there is no definite connexion between them. Mt.'s usual τότε is no evidence of a chronological sequence (see on ii. 7). Mk. relates that, at a time when John's disciples and the Pharisees were observing a fast, '*they* come and say etc.'; the subject may be the persons just mentioned, or the verb is impersonal. Mt., understanding Mk. to mean that John's disciples were the questioners, rewrites his opening verse accordingly; Lk. οἱ δὲ εἶπαν refers, on the contrary, to the Pharisees and scribes. The Baptist's disciples are mentioned again in xi. 2 (Lk. vii. 18 f.), xiv. 12 (Mk. vi. 29), Lk. xi. 1, Jo. i. 35, iii. 25, iv. 1. They probably played a larger part in the early history of the Church than our records would suggest. In *Clem. Hom.* ii. 23 Simon Magus is said to have been the chief of them. On a modern sect claiming to be descended from them see *DCA.* i. 884.

διὰ τί κτλ.] It was perhaps an occasion of public fasting during the autumn drought (see vi. 2). The strict asceticism of the Baptist (xi. 18), and of the Pharisaic Rabbis (Lk. xviii. 12) was imitated by their disciples: the disciples of the Son of Man, who 'came eating and drinking,' imitated Him. πολλά should probably be inserted (Lk. πυκνά). It is adverbial, and equivalent to the Aram. סגי (cf. xiii. 3, xvi. 21, xxvii. 19). 𝔖 sin has 'diligently'; but this may be a repetition of its rendering of πυκνά in Lk., where the MS. is now wanting. To the fasting Lk. alone adds καὶ δεήσεις ποιοῦνται: cf. Lk. xi. 1. For οὐ νηστεύουσιν, 'are not fasting,' Lk. has ἐσθίουσιν καὶ πίνουσιν, *i.e.* make a practice of not fasting; cf. xi. 18 f.

15. μὴ δύνανται κτλ.] Lk. μὴ δύνασθε τ. υἱοὺς . . . ποιῆσαι νηστεῦσαι; In Mk. the thought expressed by the question is repeated tautologically by a negative statement, which Mt., Lk. omit; and Mt. condenses Mk.'s ἐν ᾧ and ὅσον χρόνον into ἐφ' ὅσον [*sc.* χρόνον], which is used with this meaning in 2 Pet. i. 13 only, and with a different mean-

ἐφ' ὅσον · μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-

ing in Mt. xxv. 40, 45 only; it does not occur in the LXX. 'The sons of the bridechamber' is a late Heb. expression for the wedding-guests = בְּנֵי הַחֻפָּה; see *Tos. Berak.* ii. 10 (ed. Zuckermandel, p. 4): 'the friends of the bridegroom (cf. Jo. iii. 29) and all the sons of the bridechamber,' and instances in Jastrow, *Dict. Targ. s.v.* חוּפָּה. The reading of D *οἱ υἱ. τ. νυμφίου*, 𝔏 *filii sponsi*, is due to a misunderstanding of the expression. For idiomatic uses of *υἱός* cf. *οἱ δύο υἱοὶ τῆς πιότητος* (Zech. iv. 14), *οἱ υἱοὶ τῆς ἄκρας* (1 Mac. iv. 2), Mt. viii. 12, xiii. 38, xxiii. 15, Mk. iii. 17, Lk. x. 6, xvi. 8, xx. 34, 36; see Deissm. *Bible St.* 162 ff. *νυμφών* recurs in bibl. Gk. only in xxii. 10, Tob. vi. 14, 17; cf. *Acta Phil.* c. 29, Heliod. vii. 8. There is, of course, no reference here to the Messianic feast of the future age (cf. xxii. 2); the Bridegroom is Jesus in His human companionship with His disciples. *πενθεῖν* (Mk., Lk. *νηστεύειν*), which Mt. appears to use for the sake of variety, though perhaps influenced by the thought of the Lord's death, is the mourning of which fasting is one sign. For *νυμφίος* cf. xxv. 1 etc., Jo. ii. 9, iii. 29, Apoc. xviii. 23.

ἐλεύσονται δέ κτλ.] So Mk., but with the tautological addition in the singular *ἐν ἐκείνῃ τῇ ἡμέρᾳ* (Lk. *ἐν ἐκείναις ταῖς ἡμέραις*), on which see Jülicher (*Gleichnisreden*, ii. 183) against H. Holtzm. and J. Weiss. The vb. *ἀπαίρειν*, used here by the three synn., is not found elsewhere in the N.T.; the active intransitively (= נסע), 'to march, journey,' is frequent in the LXX. and class. Gk. (cf. *μετῆρεν*, xiii. 53, xix. 1); transitively it occurs only in Ps. lxxvii. [lxxviii.] 26 (MSS.), 52, of God bringing the east wind, and leading Israel like a flock (both = הִסִּיעַ), and 1 Mac. vi. 33 of removing a camp. The evidence of bibl. Gk., therefore, does not support the sense of a *violent* removal. Some (*e.g.* J. Weiss) think that the sentence, being a definite prediction of the Lord's death, is a later addition; Wellh. assigns the whole verse to a date when the Christian Church wanted an authoritative basis for her practice of fasting. But even if the Lord was thinking of a violent death, which was not impossible, considering the Baptist's arrest, and the growing tension between Himself and the religious authorities, He did not foretell it to the disciples until xvi. 21, and his hearers in the present case would think only of the death which He would undergo in the ordinary course of nature, which to all appearance was improbable for many years to come. The Baptist, on the other hand, who was the 'bridegroom' for his friends and followers, was in prison, and in imminent peril of death, and the fasting of his disciples was therefore natural. The verse perhaps formed the basis of Jo. iii. 29.

16, 17. (Mk. ii. 21 f., Lk. v. 36–39.) THE OLD AND THE NEW.

If these verses are in their true context, they appear to mean, 'The Baptist's *régime* of life for his disciples is not to be entirely condemned, but it is impossible for My disciples to adhere to it, and at the same time to live in accordance with their new and deeper view of things.' But though Mt. supplies a connecting link with the preceding verses (*δέ*), Mk. has none; and Lk. separates it

16 στεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ

by a fresh introduction: ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι. The passage has probably been drawn from another context, and deals with the whole Jewish system of religious thought, as maintained under its traditional forms. Possibly it reflects 'arguments that Jesus had first of all used with Himself' (King, *Ethics of Jesus*, 117). *V.* 16 (The New Cloth) teaches that it is foolish to attach mechanically to the Jewish system any fragment of the new and vigorous ethics or practice taught by Jesus; the Jewish forms, though threadbare, can still be useful; but to patch them up is to ruin them. The truth is illustrated in Rom. xiv. 13–23, 1 Cor. viii. 9–13. It does not conflict with Mt. v. 17; the worn-out coat is not the Mosaic Law, but the system deduced from it. *V.* 17 (The New Wineskins) goes further. The new practice is the outcome of the new spirit; and it would be even more fatal to attempt to force the Jewish forms to receive the new spirit, for it would immediately burst its bonds, and thereby ruin itself as well as the bonds. *Some forms it must have*, as wine must be put into a bottle, but they must be forms of a new kind, such as will expand with its expansion. 'Free' thought, that recognizes no authoritative control, is as useless as spilt wine. 'It is very striking that Jesus shews the necessity of a new form, while in actual fact He left everything in this respect to His Church after His death' (Wellhausen). On the Lord's use of illustrations in pairs see *Oxf. Stud.* 195.

16. ἐπίβλημα κτλ.] 'A patch [consisting] of an uncarded strip'; *commissuram panni rudis* (𝔏). ἐπίβλημα occurs in connexion with dress in Is. iii. 22, Sym. Jos. ix. 5 [11], τὰ σανδάλια ἐπιβλήματα ἔχοντες. For ῥάκη, 'strips' of cloth, cf. Jer. xlv. [xxxviii.] 11, Artemid. 27, *Ox. Pap.* i. 117. 14. ἄγναφος is 'not cleaned' by carding or combing, hence 'new, undressed'; the similar ἄγναπτος occurs in Plut. See M.-M. *Vocab. s.v.* In Lk. a further thought is introduced; the patch is not of undressed cloth, but is torn from a new *garment*, and the result is 'he will both tear the new, and the patch which is [taken] from the new will not harmonize with the old.'

αἴρει γάρ κτλ.] 'For [if he does] its patch drags away from the garment.' The new strip is thought of as sewn along the frayed edge of the garment. Mt. avoids Mk.'s εἰ δὲ μή, producing an ellipse. αὐτοῦ probably refers to the following ἱματίου, but it is possible to treat it as masculine, 'his patch.' Mk. has αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ, adding loosely as an explanation (perhaps a late gloss) τὸ καινὸν τοῦ παλαιοῦ 'the new (patch) from the old (garment).' πλήρωμα can be rendered 'that which fills'; Lightfoot (*Coloss.* 255 ff.) is driven to a forced explanation by adhering to the passive sense of 'completeness,' as the result of πληροῦν; see, however, J. Armitage Robinson, *Ephes.* 255 ff. But πλήρωμα may be a rendering of an Aram. word from the root מלא, 'to fill' (Wellh.); the same root is used in Syr. for 'to mend,' and ܡܠܝܐ means a 'cobbler.' Thus ἐπίβλημα and πλήρωμα are virtually the same, a 'patch' *put on* to *fill* a gap.

τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλουσιν 17
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ
ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφό-
τεροι συντηροῦνται.

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς προσελ- 18

18 εις προσελθων] ℵ^{b}B L a b c ff^{1} vg Sˢ [pesh ελθων αρχ. εις προσελθων]; om εις ℵ* 13 157 al; εις ελθων KSVΔΠ minn.pl L d f Sˢ sin.hcl arm aeth go; εισελθων ℵ^{c}CDE al minn.pl; τις [προσ]ελθων vel τις εισελθ. C^{3}GLUΓ al [quidam princeps veniens h k; quid. pr. accessit et g^{1} Sˢ pal]

καὶ χεῖρον κτλ.] 'and a worse rent is the result.' σχίσμα is literal, but its metaphorical meaning is implied; cf. 1 Cor. xii. 25.

17. οὐδὲ βάλλουσιν κτλ.] Cf. Anacr. 36, βάλλ' οἶνον ὦ παῖ; and see M.-M. *Vocab. s.v.* For οἶνος νέος, wine recently made, cf. Is. xlix. 26, Sir. ix. 10; contrast καινός in Mt. xxvi. 29, wine of a new kind, such as has not existed before. The ἀσκοί, on the other hand, are not νέοι, but καινοί, fresh, unused; cf. Heb. viii. 8, xii. 24 (Westcott). The adjs., however, are not strictly distinguished in late Gk. παλαιοί and καινοί are both applied to ἀσκοί in Jos. ix. 10 [4], 19 [13]. Cf. the proverbial references to worn-out ἀσκοί in Job xiii. 28 (LXX.), Ps. cxviii. [cxix.] 83. The meaning of the skins and the wine is discussed above; it introduces confusion to explain the old skins as the Scribes and Pharisees, the new as the disciples (Jer.). For εἰ δὲ μήγε see vi. 1 note. On the form ἐκχεῖται see Blass, § 17. Mk.'s καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί is expanded in Mt., Lk. with two verbs; and to his terse ἀλλ' οἶνον νέον εἰς ἀσκοὺς καινούς Mt. adds βάλλουσιν, Lk. βλητέον. In Mt. the thought is emphasized by the addition of the last three words. In Lk. an additional saying (*v.* 39) from another context is added in many MSS., entirely out of harmony with the rest of the passage.

18–26. (Mk. v. 21–43, Lk. viii. 40–56.) Healing of a Child, and of a Woman in the Street.

After making use of Mk. ii. 1–22, Mt. now picks up the other Marcan thread, which he adopted in viii. 18 (see note), 23–34, postponing for later use (*a*) conflicts with the Pharisees (Mk. ii. 23–iii. 6, 20–30), and an accompanying incident (*vv.* 31–35), (*b*) a series of parables (Mk. iv. 1–34), (*c*) the call of the Twelve and their names (Mk. iii. 13–19), and omitting Mk. iii. 7–12. For (*a*), (*b*), and (*c*) see notes on xii. 1, xiii. 1, and x. 1.

18. ταῦτα . . . αὐτοῖς] An editorial setting for the following incident. In Mk., Lk. Jesus returned across the lake, to find a crowd waiting for Him; Mt. has already related the return in *v.* 1.

ἰδοὺ ἄρχων κτλ.] Mk., Lk. give his name Jairus, and relate that he fell down at the feet of Jesus. Mt. greatly abbreviates Mk.'s narrative throughout. The reading εἷς προσελθών best accounts for the *v.ll.*, some of which seem to have arisen from εἷς being misread as εἰς. On εἷς = τις see viii. 19; and on the impf. προσεκύνει see Blass, § 57. 4. ἄρχων (Mk. ἀρχισυνάγωγος, Lk. ἄρχων τῆς συναγωγῆς) = רֹאשׁ הַכְּנֶסֶת,

θὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτε-
λεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
19 ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ
20 μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη
προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
21 αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱμα-

the supervisor of the synagogue worship; cf. Lk. xiii. 14, Ac. xiii. 15 (plur.), xiv. 2 (D), xviii. 8, 17; see Schürer, *HJP.* II. ii. 63 ff. It had a wider meaning, however, than ἀρχισυνάγωγος: it is used for a chief Pharisee (Lk. xiv. 1), any Jewish religious leader (Jo. iii. 1, vii. 26), or (plur.) for high priests (Ac. iv. 5); and, like the Rabb. ארכונא, ארכונטם (Dalman, *Gr.* 148), it seems to denote a rich or important man (Lk. xviii. 18; see Mt. xix. 16 note). And see M.-M. *Vocab. s.v.*

ἡ θυγάτηρ μου κτλ.] Mk. τὸ θυγάτριόν μου, giving her age as 12 years (*v.* 42); Lk. θυγάτηρ μονογενής (cf. Lk. vii. 12, ix. 38; elsewhere in the N.T. the adj. is used only of the Son of God). Mt. omits the message sent later to the ruler that the child was dead (Mk. *v.* 35), but anticipates it by giving his words as ἄρτι ἐτελεύτησεν (for Mk.'s ἐσχάτως ἔχει, *in extremis est*); Lk. has ἀπέθνησκεν, 'was dying.'

ἀλλὰ ἐλθών κτλ.] This avoids Mk.'s elliptical ἵνα [*i.e.* αἰτέω ἵνα] ἐλθ. ἐπιθῇς. The ruler may have known by report, or had himself seen, that the Lord was wont to heal by the imposition of hands. καὶ ζήσεται takes the place of Mk.'s redundant ἵνα σωθῇ καὶ ζήσῃ, but in Mt. the verb means 'come to life,' in Mk. 'continue to live.' On the consec. καί see Blass, § 77. 6.

19. καὶ ἐγερθείς κτλ.] The participle is added by Mt. only (cf. i. 24 note), and also the mention of the disciples at this point, instead of (as in Mk., Lk.) later in the narrative. Mk., Lk. relate that a crowd accompanied Jesus, and pressed round Him (Mk. συνέθλιβον, Lk. συνέπνιγον).

20. καὶ ἰδού κτλ.] In *vv.* 20–22 Mt. relates in the briefest language the cure of the woman, which Mk., Lk. record at some length. She was αἱμορροοῦσα: Mk., Lk. οὖσα ἐν ῥύσει αἵματος. She had suffered for 12 years, *i.e.* since Jairus' daughter was born (Mk. *v.* 42). Mk., and in a modified form Lk., speak of the failure of physicians to cure her. She could not approach openly, but came behind (ἐν τῷ ὄχλῳ Mk.), because she was ceremonially unclean, and contact with her was pollution. While Mk. says that she touched His garment, Mt., Lk. mention the sacred part of it, τὸ κράσπεδον, which Mk.'s Roman readers would not have understood. This was the corner (Zech. viii. 23), or the tassel (צִיצִית, Num. xv. 38 f., Dt. xxii. 12) which hung from it, Vulg. *fimbria*; see *HDB.* art. 'Fringes,' and Swete, *ad loc. Marc.*; cf. Mt. xiv. 36, xxiii. 5. The word passed into Aram. as כְּרוּסְפֵּד (Targ.^{Onk} Num. *l.c.*).

21. ἔλεγεν γάρ κτλ.] After her recovery she would joyfully relate to many her inward thoughts. Lk. omits the verse. For μόνον instead of Mk.'s κἄν cf. xiv. 36 with Mk. vi. 56. Except in this narrative σώζειν is not used by Mt. in this sense, nor in the LXX.; but cf. Mk. v. 23, vi. 56, x. 52, Lk. viii. 36, xvii. 19, Jo. xi. 12, Ac. xiv. 9.

τίου αὐτοῦ σωθήσομαι. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν 22
αὐτὴν εἶπεν Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν
σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ 23
Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς
καὶ τὸν ὄχλον θορυβούμενον ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ 24

22 Ιησους *om* ℵ*D 𝔏 a b c k q 𝔖 sin

22. ὁ δὲ Ἰησοῦς κτλ.] Mt. omits the account in Mk., Lk. of the Lord's question (see viii. 29, note) *τίς μου ἥψατο τῶν ἱματίων;* (Lk. *τίς ὁ ἁψάμενός μου;*) asked because He realized that *δύναμις* had gone forth from Him; also the answer of the disciples (Lk., Peter), and the woman's confession. *θαρσεῖ* is added by Mt. only, as in *v.* 2. The disease was probably, like that of the paralytic, due to sin; but faith rendered the sinner a *τέκνον* in the one case, a *θυγάτηρ* in the other. The vocative should perhaps be spelt *θυγάτηρ* in all three gospels, as in Jo. xii. 15, Ruth ii. 2, 22; cf. *θυγατῆρος*, Sir. xxxvi. 26 (ℵ). For *ἡ πίστις σ. σέσωκ. σε* (so Mk., Lk.) cf. Mk. x. 52, Lk. xvii. 19. On the operation of faith see viii. 10 note; it was not the magic of the tassel which restored her.

καὶ ἐσώθη κτλ.] Mt. alone adds *ἀπὸ τ. ὥρας ἐκ.*, emphasizing the immediacy and permanence of the cure (as in xv. 28, xvii. 18; cf. viii. 13), but they are implied in Mk.: 'go (*ὕπαγε*, cf. Jas. ii. 16) into peace and be sound from thy scourge,' and Lk.: 'go (*πορεύου*) into peace.' On the legends connected with the woman see Swete; her name is said to have been *Βερονίκη* or Veronica.

23. *καὶ ἐλθών κτλ.*] Mt. omits all that is not essential to the main fact. Mk. relates that a message came to the ruler that he was not to trouble the Rabbi further, because the child was dead; Jesus, disregarding (*παρακούσας*, cf. Mt. xviii. 17) what was being said, encouraged the ruler, and then allowed only Peter, James, and John to accompany Him to the house. Lk.'s narrative is similar, but he has *ἀκούσας* for *παρακούσας*, and places the choice of Peter, James, and John after the arrival at the house; they only, with the child's parents (whom Mk. mentions later), were admitted to the room.

καὶ ἰδών κτλ.] Mt. alone, from a knowledge of Jewish customs, mentions the flute-players, of whom there were probably several, the house being that of an important person; cf. Jos. *BJ.* III. ix. 5, *Kethub.* iv. 4: at the burial of a wife, 'R. Judah says, Even a poor man in Israel will not have less than two flute-players and one waiting-woman.' Both Mt. and Mk. imply that the hired mourners were not in the bedroom; they were probably congregated in the courtyard, where Jesus addressed them, and after their dismissal entered (*v.* 25) *ὅπου ἦν τὸ παιδίον* (Mk. *v.* 40).

24. *ἀναχωρεῖτε κτλ.*] On *ἀναχωρεῖν* see ii. 12. The command of a Master takes the place of Mk.'s *τί θορυβεῖσθε καὶ κλαίετε* (Lk. *μὴ κλαίετε*). *κοράσιον*, a colloquial term of later Gk., occurs in Arrian and Lucian, and in the LXX., especially Ruth and Esther (= נַעֲרָה); elsewhere in the N.T. it is used only of the daughter of Herodias (xiv. 11, Mk. vi. 28). Lk.'s account clearly relates a real raising from the dead, since

ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς 26 αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη 27 αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι

he adds 'knowing that she was dead' after 'and they laughed at Him' in *v.* 53, and 'her spirit returned' in *v.* 55 (cf. ἀφῆκεν τὸ πνεῦμα Mt. xxvii. 50). But, whatever Mt. and Mk. may themselves have thought of the incident, there is not a word in their narratives to shew that the Lord's statement 'the maiden [Mk. the child] is not dead but sleepeth' was not literally true. καθεύδειν is, indeed, equivalent to πεθνηκέναι in Dan. xii. 2 (LXX., Theod.), 1 Thes. v. 10 (cf. κοιμᾶσθαι Jo. xi. 11 ff.); but here the verbs are not synonymous but contrasted. If it was literally true, those who sent the message to the ruler (Mk. *v.* 35) were mistaken in thinking that the child was dead. Mt. and Mk. would have united in agreeing that the Lord *could* raise one who had died (cf. xi. 5); only Lk. records explicitly that He actually did so in the present instance.

25. ὅτε δὲ ἐξεβλήθη κτλ.] Mk. αὐτὸς δὲ ἐκβαλὼν πάντας. The verb need not imply forcible action (see viii. 12 note); the crowd was 'dismissed' from the courtyard; cf. Ac. ix. 40. All the synn. record the hand-grasp, which was part of the means of restoration; but Mt. omits, probably only for the sake of brevity, the Aram. words of command ταλιθὰ κούμ [or κούμι] given by Mk., with their interpretation τὸ κοράσιον, σοὶ λέγω, ἔγειρε (Lk. ἡ παῖς ἔγειρε).

καὶ ἠγέρθη τὸ κ.] The pass. of ἐγείρειν in Mt. means 13 times 'to rise from a lying or sitting posture,' 12 times 'to rise from the dead.' ἀνέστη (Mk., Lk. here) Mt. uses in the former sense in ix. 9, xxvi. 62, in the latter it is a *v.l.* in xvii. 9 only. Mk. adds that 'she walked about (περιεπάτει), for she was twelve years old,' and that they (Lk. 'her parents') were amazed; Lk. records here, Mk. in the next verse, that Jesus ordered food to be given her.

26. καὶ ἐξῆλθεν κτλ.] φήμη (class.) recurs in bibl. Gk. only in Lk. iv. 14, Prov. xvi. 2 [xv. 30], 2 Mac. iv. 39, 3 M. iii. 2, 4 M. iv. 22; cf. the verb in *v.* 31 below. The verse takes the place of Mk.'s statement 'and He enjoined them greatly (διεστείλατο αὐτοῖς πολλά) that no one should know this'; Lk. 'but He exhorted (παρήγγειλεν) them to tell no one what had happened.' For similar injunctions of silence, and their purpose, see viii. 4 note. The present miracle obviously could not be permanently concealed, because the restored child would be seen by the inhabitants, and the report would naturally spread. τὴν γῆν ἐκείνην is the district round Capharnaum; for this narrow use of γῆ (= χώρα) cf. *v.* 31, ii. 6, iv. 15, x. 15, xi. 24; it is not found in Mk., Lk.

27–31. Two Blind Men healed.

The passage is peculiar to Mt., and may be a duplicate of the incident in xx. 29–34. See Add. note below.

27. καὶ παράγοντι κτλ.] The next verse suggests that the miracle is placed in Capharnaum. Mt. has δύο τυφλοί in xx. 30 and δύο δαιμονιζόμενοι in viii. 28; in both places Mk., Lk. speak only of one sufferer. υἱὲ Δαυείδ is used by the blind men in xx. 30 (Mk., Lk.); elsewhere the Lord is addressed by the title in Mt.

ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ κράζοντες
καὶ λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δανείδ. ἐλθόντι δὲ 28
εἰς τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς
ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν
αὐτῷ Ναί, κύριε. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων 29
Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεῴχθησαν 30
αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς
λέγων Ὁρᾶτε μηδεὶς γινωσκέτω· οἱ δὲ ἐξελθόντες διεφήμι- 31

30 ενεβριμηθη] ℵ B* 1 22 118; ενεβριμησατο B² *etc* minn.*caet*

only (xv. 22, xxi. 9, 15; cf. i. 1, xii. 23, who never misses an opportunity of emphasizing His Messiahship). Popular Messianic hopes centred on a Davidic king, though 'Son of David' as a title of the Messiah is not found earlier than *Pss. Sol.* xvii. 23. After the 1st cent. A.D. it became frequent (Dalman, *Words*, 316 ff.). Here, as in xx. 30, it might possibly be only a form of polite address, though the idea that Jesus was possibly the Messiah may have been already in the air, as it had recently been with regard to the Baptist (see Lk. iii. 15). For the spelling Δανείδ see i. 6.

28. *ἐλθόντι δέ κτλ.*] By 'the house' is probably meant the Lord's own house in Capharnaum; see *v.* 10 note. As in xv. 23 Mt. relates that He at first disregarded the request. The question *πιστεύετε κτλ.* did not merely seek information, but was a spur to their faith.

29. *τότε ἥψατο κτλ.*] So in xx. 34, *ἥψ. τ. ὀμμάτων αὐτ.* The best commentary on *κατὰ τὴν πίστιν κτλ.* is xiii. 58 (Mk. vi. 5 f.); see viii. 10 note.

30. *καὶ ἠνεῴχθησαν κτλ.*] A Hebraic expression for the recovery of sight; cf. Is. xxxv. 5, xlii. 7 (Ac. xxvi. 17), 4 Regn. vi. 17; in the N.T. it recurs only in xx. 33, and Jo. ix. (7 times), x. 21.

καὶ ἐνεβριμήθη κτλ.] 'vehemently charged them.' The middle is used (as in some other verbs expressive of emotion, Blass, § 20. 1) in Mk. i. 43, xiv. 5, Jo. xi. 33; and *ἐνεβριμήσατο* is possibly the true reading here. The word *βριμᾶσθαι*, akin to *βρέμω*, *fremo*, denotes lit. to 'snort with indignation' (Aristoph. *Eq.* 855, Xen. *Cyr.* iv. 5. 9); the compound *ἐμβριμ.* is used of the snorting of horses (Aesch. *Theb.* 461), and of the raging or fuming of Brimo (Luc. *Necyom.* 20). In the O.T. the verb and the subst. *ἐμβρίμημα* and *-μησις* occur in the LXX. (Dan. xi. 30, Lam. ii. 6), and other Gk. translations, either for זעם, 'to be indignant' (11 times), or גער, 'to rebuke' (twice). But in none of the N.T. passages is there any cause for indignation or rebuke (𝔏 *comminatus est*, Wicl. 'threatened'). The word describes rather a rush of deep feeling which in the synoptic passages shewed itself in a vehement injunction, and in Jo. xi. 33 in look and manner. See Warfield, 'On the emotional life of our Lord,' *Princeton Bibl. and Theol. Stud.* On the Lord's injunctions of silence see viii. 4. On ὁρᾶτε with another imperative (cf. xxiv. 6) see Blass, § 79. 4.

31. *οἱ δὲ ἐξελθόντες κτλ.*] The vehement command in Mk. i. 44 was met with the same disobedience; *διαφημίζειν* (*diffamare*) also is there

32 σαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἐξερ-
33 χομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· καὶ
ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύ-
μασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
34 Ἰσραήλ. οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν
δαιμονίων ἐκβάλλει τὰ δαιμόνια.

32 κωφον] ℵB 𝔖 pesh me sah aeth ; *pr* ανθρωπον CDE *al* 𝔏 *omn* 𝔖 sin['mutum quemdam'].hcl.pal 34 *om vers.* D 𝔏 a k 𝔖 sin

used (elsewhere Mt. xxviii. 15 only), a late word, not found in the LXX. In Mk. the object is τὸν λόγον, here it is Jesus Himself. On γῆ = χώρα see *v.* 26.

32, 33. A DUMB DEMONIAC HEALED.

The passage is peculiar to Mt., and may be a duplicate of the incident in xii. 22 f. ; cf. Lk. xi. 14. See Add. note below.

32. αὐτῶν δέ κτλ.] Jesus and His disciples may be meant, but more probably the two blind men ; as they emerged from the house another patient was brought. προσήνεγκαν is impersonal, *more Aram.* κωφός, lit. 'blunt,' 'dull,' can be applied to the faculty either of speaking (as here, xii. 22, Lk. xi. 14) or of hearing (xi. 5, Mk. vii. 32, 37, ix. 25); 'moris est scripturarum κωφόν indifferenter vel *mutum* vel *surdum* dicere' (Jer.). The insertion of ἄνθρωπον (see xi. 19 note) before κωφόν has strong support.

33. καὶ ἐθαύμασαν κτλ.] If the miracle was performed in the house, the ὄχλοι did not witness it, but they would soon hear of it. οὐδέποτε κτλ. : cf. Mk. ii. 12. For the use of οὕτως as a quasi-subject cf. Jud. xix. 30 (A), οὔτε ἐγενήθη οὔτε ὤφθη οὕτως.

34. οἱ δέ κτλ.] The verse was probably a scribal insertion due to xii. 24, Lk. xi. 15, where it follows the cure of the dumb demoniac ; possibly it was added here to form an antecedent to x. 25.

Additional Notes on ix. 27–33.

(1) *Vv.* 27–31. Mk. twice relates the cure of a blind man (viii. 22–26, x. 46–52) ; Mt. twice relates the cure of two blind men (here, xx. 29–34). The second instances in Mt. and Mk. are parallels, but the present passage is widely different from Mk. viii. 22–26, and cannot be derived from it, although both of Mt.'s narratives appear to contain a reminiscence of Mk. viii. 22–26 in the touching of the eyes. Mt. may have derived it from an unknown source, but more probably it is compiled by a later hand from xx. 29–34 and Mk. x. 46–52, with i. 43–45. Notice the following points of similarity to ch. xx. : (1) δύο τυφλοί. (2) ἐλέησον ἡμᾶς υἱὲ Δαυείδ. The title occurs also in Mk. x., where it is not, as in Mt., a characteristic of the evangelist. (3) The Lord asked them a question as a spur to their faith (note ποιῆσαι and ποιήσω). (4) He touched their eyes. (5) He spoke of their faith (Mk. ; not Mt. in ch. xx.) (6) 'Their eyes were opened' (see note on *v.* 30 above) ; xx. 33 'that our eyes may be opened.' Thus all the

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, 35
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγ-
γέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγ- 36
χνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι

essential points in the two accounts are the same. But the remainder of the narrative seems to be due to Mk. i. 43–45; note the uncommon words *ἐμβριμᾶσθαι* and *διαφημίζειν*, and the fact that the Lord's injunction was disobeyed, which are the very points that Mt. omits in viii. 2–4.

(2) *Vv.* 32, 33 are closely similar to Lk. xi. 14. Mt. (xii. 22 f.) has another short narrative of the healing of a demoniac who was blind and dumb, in which, as in the other two, the astonishment of the crowds is recorded, and which is inserted, as Lk. *l.c.*, as a substitute for Mk. iii. 20 f. (an incident which both evangelists probably shrank from recording), to form a suitable introduction to the discourse on Beelzebul. For this purpose Lk. preferred the first of Mt.'s two stories, which were very possibly doublets from different sources, because it spoke more distinctly of the casting out of the demon; and he either adapted it, or assimilated it to some short narrative known to him from another source.

The reason for Mt.'s insertion of the two miracles after ix. 18–26 was probably to complete a triplet (the recovery gained secretly by the woman in the street not being reckoned as a miracle performed by Jesus). Each of the three narratives ends with a statement of the growing fame which the miracles brought to the Lord, by which the way was prepared for the work of the apostles dealt with in the next section. Wellhausen and H. J. Holtzmann suggest that *vv.* 27–33 were added to complete the series of miracles in xi. 5. But the paralytic, and the *κωφός* who recovers *speech* in ch. ix., scarcely correspond with the *χωλοὶ περιπατοῦσιν* and *κωφοὶ ἀκούουσιν* of xi. 5.

35–x. 4. Prelude to the Mission of the Twelve.

Mt. (*v.* 26) left Mk. at v. 43. He does not use Mk. vi. 1–6 a till xiii. 53–58, but continues with Mk. vi. 6 b, 7, which he expands in *v.* 35 and x. 1, adding other material in *vv.* 36–38, x. 2–4.

35. *καὶ περιῆγεν κτλ.*] The expansion of Mk. vi. 6 b takes the form of a *résumé* of the Lord's work. As far as *κώμας* it is based on Mk.'s *καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων*, after which it is identical with Mt. iv. 23, except for the omission of *ἐν τῷ λαῷ* (see notes there).

36. *ἰδὼν δέ κτλ.*] The wording is influenced by that of Mk. vi. 34, of which Mt. uses only a part in the corresponding place, xiv. 14.

The constr. *σπλαγχνίζεσθαι περί τινος* does not occur elsewhere (see Swete). In the N.T. the verb is confined to the synn.; cf. Prov. xvii. 5 (A), 2 Mac. vi. 8, Sym. 1 Regn. xxiii. 21 and Ez. xxiv. 21, *Test. Zeb.* 4, 6, 7.

ἐσκυλμένοι καὶ ἐριμμένοι] Not in Mk.; *vexati et jacentes* (Vulg.), *vex. et projecti* (𝔏 vet.). *σκύλλειν*, originally to 'flay' or 'mangle' (Aesch. *Pers.* 577), came to mean 'harass' or 'annoy' (Mk. v. 35, Lk.

37 ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. τότε λέγει τοῖς μαθηταῖς
αὐτοῦ Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργά-
X. 1 τας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς

vii. 6, viii. 49); so in *Ox. Pap.* 295 (A.D. 35), *Tebt.* 421. Allen gives other meanings in the papyri. For the subst. σκυλμός cf. 3 Mac. iii. 25, vii. 5; it also has a variety of meanings in the papyri. ἐριμμένοι can hardly mean 'scattered abroad' (Tynd., Cranm., A.V.), nor 'mentally dejected' (Allen), but 'cast down,' wounded or dead. Both participles refer to the people *as sheep*, mishandled and lying helpless. They form a comment on ἀπολωλότα (x. 6), and describe metaphorically the grievous state of unreadiness for the Last Day into which the Jews had fallen from want of spiritual guidance.

ὡσεί κτλ.] An echo of such passages as Num. xxvii. 17, 3 Regn. xxii. 17, 2 Chron. xviii. 16, Judith xi. 19.

37, 38. ὁ μὲν θερισμός κτλ.] In Lk. x. 2 this saying occurs at the beginning of the Charge to the Seventy (see note before x. 5 below). Palestine was like a field of ripe corn ready for reaping (cf. Jo. iv. 35); the masses were longing so eagerly for the Messiah that they were ripe for receiving the tidings that the Kingdom was at hand, and could be gathered into the company of the Lord's disciples if only there were enough preachers. The simile is quite different from that in xiii. 39, Mk. iv. 29. For θερισμός, a rare and somewhat late word (frequent in LXX.) cf. also Jo. *l.c.*, Apoc. xiv. 15. It is possible that the saying belongs to a somewhat earlier stage in the ministry (J. Weiss): Mt. does not include it in the mission Charge, but introduces it (τότε λέγει τ. μαθ. αὐτ.) as a separate saying from the preceding, and the change of metaphor from sheep to corn is sudden. If the Lord said it to some of the disciples soon after their call, the present mission of the Twelve was an answer to the prayer which He enjoined. On ἐκβάλῃ see viii. 12. ἐργάτης (cf. x. 10), common in the N.T., occurs in the LXX. only in Wisd. xvii. 17, Sir. xix. 1, xl. 18, 1 Mac. iii. 6.

x. 1. καὶ προσκαλεσάμενος κτλ.] The Lord's personal authority, which expected obedience, made an ineffaceable impression upon the disciples; cf. xv. 32, xx. 25; He also 'summoned' the multitude (xv. 10), a child (xviii. 2), and even the Scribes (Mk. iii. 23). τοὺς δώδεκα as a definite body are here abruptly mentioned for the first time; in basing this verse on Mk. vi. 7 a, Mt. assumes the previous selection of the Twelve (Mk. iii. 14), and transfers their names to this place from Mk. iii. 16–19. Besides *vv.* 2, 5, xi. 1, Mt. speaks of them as 'the Twelve' in xx. 17, xxvi. 14, 20, 47; and in xix. 28 it is implied that their number was purposely chosen to correspond with that of the tribes of which Israel was still ideally composed (Ac. xxvi. 7); so Barn. viii. 3, οἷς ἔδωκεν τοῦ εὐαγγελίου τὴν ἐξουσίαν, οὖσιν δεκαδύο εἰς μαρτύριον τῶν φυλῶν. Mt., Lk. omit Mk.'s καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο; but Mt. seems to imply the fact by placing the names in pairs, and Lk. found it in the source from which he drew x. 1.

δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων 2 τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος 3

ἔδωκεν αὐτοῖς κτλ.] For ἐξουσία with gen. of the obj. cf. Dan. v. 4 (LXX.), τὸν θεὸν . . . τὸν ἔχοντα τὴν ἐξουσίαν τοῦ πνεύματος αὐτῶν. Lk. has ἐπί with acc. (see Swete on Mk. vi. 7). πνεῦμα ἀκάθαρτον (Mk.[11], Lk.[6], Ac.[2]) recurs in Mt. in xii. 43 only; and cf. Apoc. xvi. 13, xviii. 2. It has its origin in O.T. ideas; see Zech. xiii. 2 (= רוּחַ הַטֻּמְאָה, 'the spirit of uncleanness'); cf. πν. ψευδές (3 Regn. xxii. 22 f.), πν. πονηρόν (Jud. ix. 23, 1 Regn. xvi. 14 ff., 23); see also *Test. Benj.* 2, καὶ τὰ ἀκάθαρτα πνεύματα φεύξονται ἀφ' ὑμῶν, and *Test. Iss.* vii. 7. Mt. alone explains the nature of the ἐξουσία by adding ὥστε ἐκβάλλειν αὐτά: in the remaining words πᾶσαν κτλ. (which are also part of the ἐξουσία, though the νόσοι and μαλακίαι are probably not thought of as due to the unclean spirits) he imitates iv. 23, ix. 35; Lk. has καὶ νόσους θεραπεύειν. The disciples' work was to be that of their Master, with an authority delegated, as His own was from the Father (vii. 29).

2–4. (Mk. iii. 16–19, Lk. vi. 14–16.) THE NAMES OF THE TWELVE.

2. τῶν δὲ δώδεκα κτλ.] Mk. has καὶ ἐποίησεν τοὺς δώδεκα, since he places the list in connexion with their first appointment. ἀπόστολος, a title conferred by Jesus Himself (Mk. iii. 14, Lk. vi. 13), occurs frequently in Lk., Ac., but not again in Mt.; Mk. has it also in vi. 30, Jo. only in xiii. 16 (not as a title; but cf. xvii. 18). In the O.T. it stands for שָׁלוּחַ, 3 Regn. xiv. 6 (A, Aq.), and צִירִים, 'ambassadors,' Is. xviii. 2 (Sym.).

πρῶτος Σίμων κτλ.] As the name stands first on the list, πρῶτος would be superfluous if it did not mean 'first and foremost' (cf. Jam. iii. 17), a position which was confirmed, if not won, at Caesarea Philippi (Mt. xvi. 17 ff.). His prominence in Mt. is natural in a Gospel for Jewish Christians; cf. xiv. 28–31, xv. 15, xvi. 17 ff., xvii. 24–27, xviii. 21. This prominence must have been recognized earlier than the time of the evangelist. There is absolutely no evidence that it implied hostility towards S. Paul. ὁ λεγ. Πέτρος is a reference to the fact stated by Mk., καὶ ἐπέθηκεν ὄνομα τῷ Σ. Πέτρον (Lk. ὃν καὶ ὠνόμασεν Π.). Σίμων is a graecized form of Συμεών (שִׁמְעוֹן); cf. Ac. xv. 14, 2 Pet. i. 1 (*v.l.*); both occur in 1 Mac. ii. 1, 3. Ἀνδρέας his brother, and Φίλιππος, had pure Gk. names. Bethsaida, to which all three are said originally to have belonged (Jo. i. 44), was a Hellenistic town. The names being placed in pairs, Andrew follows his brother (as in Lk.); it was probably thought that the Lord was likely to have sent out brothers together. In Mk., Andrew comes fourth, after the sons of Zebedee, the three most trusted disciples being named first. Mt., Lk. omit Mk.'s parenthesis about the sons of Zebedee, 'and He attached to them a name Boanerges which is Sons of Thunder' (see Swete).

καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκω-
4βος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος, Σίμων ὁ Καναναῖος καὶ

3 Θαδδαιος] ℵB 17 124 𝔏 c ff¹ g² l vg me sah; Λεββαιος D 122 𝔏 k *codd.ap. Aug* Or; Λεβ. ο επικληθεις Θαδ. C² E *al* 𝔏 f 𝔖 pesh.hcl.pal arm aeth; Θαδ. ο επικλ. Λεβ. 13 146; Judas Zelotes 𝔏 a b g¹ h q; Judas son of James 𝔖 sin [*post* Simon the C.]

3. Βαρθολομαῖος is 'son of Talmai' or 'Tolomai' (not Ptolemaeus, which would require τ for θ). Θωμᾶς is 'Twin,' cf. Jo. xi. 16, xx. 24, xxi. 2. On Ματθαῖος see ix. 9. The three names are Aramaic. Mk. transposes the two latter. Mt. adds ὁ τελώνης (see on v. 46), identifying the apostle with the Matthew of ix. 9. ὁ τοῦ Ἁλφαίου (see on xxvii. 56) distinguishes this James from the son of Zebedee. In Mk. ii. 14 Levi is called the son of Alphaeus, but this A. was not necessarily the father of James. On the Aram. form *Ḥalphai* see Lightfoot, *Galat.* 267 n. For further notes on these names see Swete. Θαδδαῖος: this is probably the true reading in Mt. and Lk.; in both occurs a variant Λεββαῖος, which appears to be derived from the Heb. לֵב, 'heart,' as a gloss on Θαδδαῖος which was thought to be derived from the Aram. תַּד (תְּהוֹם) = Heb. שַׁד, 'breast.' Dalman (*Words*, 40) connects Θαδδ. with Θευδᾶς, and Λεββ. with the Nabataean לבאי. Hort (*Notes*, 11 f.) suggests that Λεββ. 'is apparently due to an early attempt to bring Levi (Λευείς) the publican (Lk. v. 27) within the Twelve' (see Burkitt, *Ev. da Meph.*, *ad loc.*). But in Lk. vi. 16, Ac. i. 13, and in 𝔖 sin here (in each case *after* Simon the Zealot) the name Ἰούδας Ἰακώβου takes the place of Thaddaeus (probably the 'Judas not Iscariot' of Jo. xiv. 22); and Allen (*Enc. Bibl.*, art. 'Thaddaeus') suggests that Θαδδ. represents an original יהו(ו)דא or יהו(ו)דה = Judah (Judas), and cites instances of θ representing the initial gutturals ח, ה, and א. On the lat. reading *Judas Zelotes*, and on the conflation Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, see Hort, *l.c.*

4. Σ. ὁ Καναναῖος (so Mk.) is interpreted by Lk. as Σ. τὸν καλούμενον ζηλωτήν, and (Ac. i. 13) Σ. ὁ ζηλωτής. Καν. is connected with קנא, 'to be zealous'; see 4 Mac. xviii. 12, where Phinehas is called ὁ ζηλωτής (referring to Num. xxv. 11, 13). The title may have been given him by the Lord, or the other disciples, to describe a feature in his character; but if the termination -αῖος arises from the *plural* termination in the Aram. קנאניא, as Φαρισαῖος from פרישיא (Schürer, *HJP.* I. ii. 80 f., II. ii. 19; see, however, Dalman, *Words*, 2, n. 4), it must denote a member of a sect or party. Dalman (*ib.* 50) thinks that the original form was Καννα῀ος = קַנַּי, 'a zealot.' It is improbable that he had been a revolutionist, such as those described in Jos. *Ant.* XVIII. i. 1, 6, *BJ.* II. viii. 1; but he may have been a religious zealot (cf. Ac. xxi. 20, Gal. i. 14), who had learned from the Lord a righteousness exceeding that of the Scribes and Pharisees. Jer. (*ad loc.*) explains it as 'de vico Chana Galilaeae,' but this would require Καναῖος. The TR Κανανίτης cannot mean Canaanite (A.V.), which is Χαναναῖος (see xv. 22).

Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. Τούτους 5
τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς
λέγων

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν

Ἰούδας ὁ Ἰσκαριώτης] So Jo. xii. 4 (cf. xiv. 22); Ἰ. Ἰσκαρ. (Mt. xxvi. 14); Ἰ. ὁ καλούμενος Ἰσκαρ. (Lk. xxii. 3); but Ἰ. Ἰσκαριώθ in Mk. iii. 19, xiv. 10, Lk. vi. 16. In Jo. vi. 71, xiii. 2, 26 he is Ἰ. Σίμωνος Ἰσκαριώτου, but א in the former passage, and D in the two latter, have ἀπὸ καρυώτου, which probably points to the Aram. דקריות, in which case Ἰσκαριώθ (corrupted to Ἰσκαριώτης) represents איש קריות, 'a man of Kerioth' (Dalman, *Words*, 51): cf. Ἴστοβος (Jos. *Ant.* VII. vi. 1) = Εἰστώβ (2 Regn. x. 6, 8) = איש טוב, 'a man [men] of Tob.' On the identification of Kerioth see Swete. παραδούς, 'delivered up,' does not in itself express treachery as προδούς would have done (see xvii. 22 note). Judas is once called προδότης (Lk. vi. 16), but the verb is never applied to his action. This reticence of the evangelists was due to their knowledge that the παράδοσις was part of the divine plan; cf. Ac. ii. 23. On the aor. see Blass, § 58. 4 n.

5–42. Charge to the Twelve.

This is the second of the five principal discourses into which Mt. has collected sayings of the Lord (see on vii. 28). It falls into four sections: (*a*) *vv.* 5 b–16, (*b*) *vv.* 17–23, (*c*) *vv.* 24–39, (*d*) *vv.* 40–42. The first and last of these contain material which appears to represent the original Charge in a form which combines features of Mk. and Q, Mk. (vi. 8–11) being closely followed in Lk. ix. 3–5, and Q being represented in a Lucan form in a Charge to the Seventy (Lk. x. 3–12, 16), as follows:

	Mt. x.	Lk. x.
(*a*) *vv.*	5 b, 6	—
	7, 8	9
	9, 10 a	4 a
		(Mk. vi. 8 f., Lk. ix. 3)
	10 b	7 b
	11–14	5–11
		(Mk. vi. 10 f., Lk. ix. 4 f.)
	15	12
	16	3
(*d*)	40	16
	41	—
	42	— (cf. Mk. ix. 41)

5 a. τούτους κτλ.] On δώδεκα see *v.* 2; ἀπέστειλεν continues the thought of ἀπόστολος in the same verse. παραγγείλας is due to Mk. vi. 8; the verb is frequent in Lk. (Ev.^{4}, Ac.^{11}), but in Mt., Mk. it recurs only in xv. 35 = Mk. viii. 6.

5 b. εἰς ὁδὸν κτλ.] 'To the way leading to the Gentiles'; for the gen. cf. iv. 15, Jud. xx. 42, εἰς ὁδὸν τῆς ἐρήμου. Perhaps ἀπελθεῖν is to be understood strictly, 'depart,' *sc.* out of Jewish territory. On the chief Hellenistic towns of Palestine see Schürer, *HJP.* II. i. 57–149. The apostles, like their Master (xv. 24), were sent to Jews only. There is nothing in the chapter, or in Mk.'s account, at variance with this. Lk.'s omission of the words has been understood to imply that the Seventy were to go to Gentiles as well as Jews. This, however, is not stated. In a writing intended for Gentiles, the emphatic words were probably omitted to avoid misconception. Some have thought that the mission of the Seventy is altogether unhistorical, but that is only a conjecture from the undoubted fact that

6 μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ
7 ἀπολωλότα οἴκου Ἰσραήλ. πορευόμενοι δὲ κηρύσσετε λέ-
8 γοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας
θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια
9 ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε

Lk. has assigned to it the Charge which Mt. assigns to the mission of the Twelve.

καὶ εἰς πόλιν κτλ.] On the Samaritans, and the Jewish estimate of them, see Schürer, *HJP.* II. i. 5–8; cf. Sir. l. 25 f. The Samaritan district is described in Jos. *BJ.* III. iii. 4. It was the custom of Jews who wished to travel from Galilee to Judaea to avoid the Samaritans by passing into the Hellenistic districts on the E. of Jordan; but the Lord's double prohibition confined the apostles to Galilee (contrast xxviii. 19). In Lk. ix. 52, Jo. iv. 4 f., He is related to have passed through Samaria, but not for the purpose of preaching; see xix. 1 note.

6. *πορεύεσθε δέ κτλ.*] If the Jewish nation could be brought to repentance, the new age would dawn; see Ac. iii. 19 f., Jo. iv. 22. But when they proved obdurate, *τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν* (Rom. xi. 11). *τὰ πρόβατα . . . Ἰσραήλ* (repeated in xv. 24) is an allusion to Jer. l. [xxvii.] 6, *πρόβατα ἀπολωλότα ἐγενήθη ὁ λαός μου.* The participle is not 'lost' (A.V., R.V.) in the sense of 'strayed,' but 'perished' (Wicl.; *oves quae perierunt*, Vulg.); see ix. 36 note. 'House of Israel' is found *passim* in the O.T., but in the N.T. recurs only in xv. 24, Ac. ii. 36, vii. 42 (LXX.), Heb. viii. 8, 10 (LXX.). *οἴκου* without the art. represents the Heb. construct state.

7. *πορευόμενοι δέ κτλ.*] Throughout their journey (pres. partcp.) the content of their message was to be the same as that of their Master (see iv. 17 note). Lk. places this, and the acts of healing, a little later in the Charge to the Seventy (x. 9).

8. *ἀσθενοῦντας κτλ.*] Lk. has the first item only; Mt. expands with a series similar to that in xi. 5. The miracles were not mere acts of kindness, but had the far more momentous meaning (as in the Lord's work) of signs of the nearness of the Kingdom; see xii. 28 note. Some have thought the mention of them here to be merely a reflexion of apostolic experiences in the early days of the Church; but it is noteworthy that *lepers* are never mentioned in the N.T. outside the synopt. Gospels. *νεκροὺς ἐγείρετε* is omitted in the later uncials, perhaps owing to the absence of this sign of power from *v.* 1. On *καθαρίζετε* see viii. 2.

δωρεάν κτλ.] Mt. only. *δωρεάν* (frequent in LXX. = חִנָּם) recurs in the Gospp. in Jo. xv. 25 (from LXX.) only; elsewhere Paul. Epp.[4], Apoc.[2] The object to be supplied with *ἐλάβετε* is the power of healing (*v.* 1), with *δότε* the healing itself. The command is directed against the receiving of payment for acts of ministry. The Mishna (*Bechor.* iv. 6, *Ned.* iv. 3) contains similar injunctions. S. Paul rigidly abstained from it (2 Cor. xi. 7 ff.; cf. 1 Cor. ix. 18, 2 Cor. xii. 13–18, 1 Thes. ii. 9, Ac. xx. 33–35). See also Ac. iii. 6 (referred to by Ambr.), viii. 18–20. The abuse here guarded against soon grew rife in the Church; see *Didache*, xi.–xiii., esp. xi. 6, *ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν*

χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα 10

λαμβανέτω εἰ μὴ ἄρτον, ἕως οὗ αὐλισθῇ· ἐὰν δὲ ἀργύριον αἰτῇ, ψευδοπροφήτης ἐστί.

9, 10. *No provision for the tour.* Mk. (*vv.* 8 f.) has the series: staff, bread, wallet, money (*χαλκός*), [sandals], coats. Lk. ix. 3 is based on this, transposing bread and wallet (see Swete), writing *ἀργύριον* for *χαλκόν*, and omitting sandals. But Q (Lk. x. 4; cf. xxii. 35) has a different series: purse, wallet, shoes; and Mt. follows this order, dealing with money (three items), wallet, clothing (two items), and adds the prohibition of a staff.

9. *μὴ κτήσησθε κτλ.*] 'Do not procure,' *i.e.* as a provision before starting; not *nolite possidere* (Vulg.). Mk. and Lk. ix. have *αἴρετε*, Lk. x. *βαστάζετε*. It is not a prohibition against accepting payment for acts of ministry, since *κτήσησθε* governs all the accusatives down to *ῥάβδον*, and they can hardly have been thought of as given in payment; and if that were the meaning, the concluding *ἄξιος γάρ κτλ.* would be inexplicable. Mt. takes Mk.'s *χαλκόν*, alters Lk.'s *ἀργύριον*, both of which mean 'money' in general, and by prefixing *χρυσόν* forms a climax, 'neither gold, nor silver, nor (even) bronze.' The *ζώνη* was used for carrying money; cf. Hor. *Ep.* II. ii. 40, 'ibit eo quo vis qui zonam perdidit'; see *HDB.*, art. 'Bag.'

10. *μὴ πήραν κτλ.*] Cf. Judith x. 5, xiii. 10, 15, Sym. 1 Regn. xvii. 40, Martial III. 53. 2, 'Cum baculo peraque senex.' The wallet would, if it were part of their outfit, be used for carrying food for each day's journey; but it was forbidden, which probably means that, though they might accept hospitality, they were not to accept food to carry with them. On *πήρα* as a beggar's wallet see *Exp. T.*, Nov. 1906, 62. The *χιτών* was the coat worn over the *σινδών* (shirt), and under the *ἱμάτιον* (cloak); they were not to procure two of these for the journey. It is not clear whether this means that a second coat was not to be carried for future use, or that two were not to be worn together; but Mk. has *μὴ ἐνδύσησθε δύο χ.*, and this may be the meaning of *μήτε ἀνὰ δύο χιτῶνας ἔχειν* in Lk. ix. (cf. Jos. *Ant.* XVII. v. 7, who speaks of *ὁ ἐντὸς χιτών* of a slave, *ἐνεδεδύκει γὰρ δύο*, and see Mk. xiv. 63). Coats are not mentioned in Lk. x. On the other hand, *ὑποδήματα* are not mentioned in Lk. ix., but are forbidden in Mt. and Lk. x. (= Q). This probably means that there was originally no mention of them in Mk., where the insertion of *ἀλλὰ ὑποδεδεμένους σανδάλια*, which disturbs the construction, was probably a scribal note, perhaps added by one who thought that the ambiguous *μὴ κτήσησθε* (Lk. *βαστάζετε*) *ὑποδήματα* meant that shoes were not to be *carried*, but that the apostles were to go simply in those which they wore at the moment. Spitta (*ZWTh.*, 1913, 36–45, 116 f.) conjectures in Lk. *ὑπενδύματα* or *ὑποδύματα*, 'underclothing.' With regard to the staff there is a direct contradiction. It is not mentioned in Lk. x., but while Mt. and Lk. ix. have *μηδὲ* [*μήτε*] *ῥάβδον*, Mk. has *εἰ μὴ ῥάβδον μόνον*. In this case the increased strictness of the injunction may have been due to early tradition. In Diat. and Ⅎ sin

11 μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. εἰς
ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ
12 ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. εἰσερχόμενοι

ῥάβδος is rendered 'stick' in Mk., but 'staff' in Mt., Lk., as though an ordinary walking-stick were permitted, but not something more formidable to serve as a weapon of defence; but the distinction was probably Tatian's invention. Syr pesh has 'stick' (Vulg. *virga*) in all three gospels. Aug., *al.* explain the forbidden ῥάβδος as literal, but the permitted one as metaphorical of apostolic authority.

The object of all the prohibitions was probably not a stern asceticism. The apostles were to exercise the trust in God's providence enjoined in vi. 25 f., 28–33. The part which the prohibitions played in determining the aims of S. Francis of Assisi is well known.

ἄξιος γάρ κτλ.] The ἐργάτης sent into the harvest (ix. 38) would be right in accepting the supply of real needs from those to whom he preached. Cf. *Didache*, xiii. 1. Lk. (x. 7) places the saying in connexion with the acceptance of hospitality, and although it speaks of food, he has τοῦ μισθοῦ for τῆς τροφῆς. But τροφή in the case of a labourer or slave is virtually μισθός; cf. xxiv. 45, Thuc. vi. 93, viii. 57. The Lucan form is quoted in 1 Tim. v. 18, either as Scripture, or (if ἡ γραφή refers only to the foregoing quotation) as a well-known saying.

Lk. (x. 4) here adds μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε (cf. 4 Regn. iv. 29), in contrast with the salutation to be given when they entered a house (*v.* 5). The urgency of their work admitted of no delays.

11–16. *Manner of life during the tour.* Mk., followed by Lk. (ix.), has two simple injunctions: (1) in any house that they enter they are to remain, until they leave the place; (2) as they depart from any place that refuses to receive them, they are to shake off the dust of their feet as a witness against them. Mt. and Lk. (x.) give fuller material from Q, which they found differently treated in the respective recensions which they used.

11. εἰς ἣν κτλ.] This command, given in Mt. only, forms a preparation for the following κἀκεῖ μείνατε κτλ. which comes from Mk.: whenever they enter a city or village they must inquire in it for a worthy householder; 'and there,' *i.e.* in his house, they must lodge all the time that they are in the place. In Mk. and Lk. (ix.) there is no ambiguity in ἐκεῖ, since the preceding sentence speaks only of entrance into a *house*. In Lk. (x.) the command takes the form μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν: they must not appear to be seeking more comfortable lodgings; no reason must cause a change when once their host was known to be 'worthy.' What constituted worthiness is not stated, but it would naturally be readiness to receive the preachers and their message; see an instance in Ac. xvi. 15. For the absolute use of ἄξιος cf. xxii. 8, Apoc. iii. 4, xvi. 6, 2 Mac. xv. 21.

12. εἰσερχόμενοι δέ κτλ.] *V.* 11 has described the procedure to be adopted in any town or village; *vv.* 12, 13 describe the procedure at any given house. An explanation often given is that the inquiry for a worthy householder was to be made among the inhabitants of the town (so Jer.),

δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· καὶ ἐὰν μὲν ᾖ ἡ οἰκία 13
ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ
εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω. καὶ ὃς ἂν μὴ 14
δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι

and that having heard of one, on entering his house (*εἰς τὴν οἰκίαν*) they were to salute it. But *v.* 13 assumes the possibility that after entering a house they may find it to be unworthy. The inquiry, therefore, was probably to be made at a house, *by questioning the householder* whether he would receive them and their message; but before making the inquiry (Lk. *πρῶτον*), they were to give the house the privilege of a salutation, which, if the owner proved unworthy, would be ineffectual. *εἰσερχ. εἰς τ. οἰκίαν* means 'On entering the house where you intend to make the inquiry.' Wellhausen's explanation—'the guest may at first be unknown, but he then reveals himself to be a missionary, and thereupon experiences varying treatment'—is less simple. See the writer's note in *JThS.*, July 1910. Mt.'s *ἀσπάσασθε* and Lk.'s *λέγετε· εἰρήνη* represent the same Aram. original; *ἀσπάζεσθαι* = שְׁאַל לִשְׁלוֹם in Ex. xviii. 7, Jud. xviii. 15 (A), and in Sym. 1 Regn. xxv. 5, xxx. 21, 2 Regn. viii. 10, where LXX. has *ἐρωτᾷν* [*τὰ*] *εἰς εἰρήνην*.

13. *καὶ ἐάν κτλ.*] Lk. has the more Semitic *κ. ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης*. For *ἐλθάτω* and *ἐπιστραφήτω* he has *ἐπαναπαήσεται* (*-παύσεται*) and *ἀνακάμψει*, verbs which are fairly frequent in the LXX.; for the former see espec. Num. xi. 25, 4 Regn. ii. 15. A greeting uttered by apostles was not a mere friendly wish (*οὐκ ἀσπασμὸς τοῦτό ἐστι ψιλός, ἀλλ' εὐλογία*, Chrys.) but had, so to speak, an objective existence (cf. Is. xlv. 23, lv. 11, Zech. v. 3 f.); it would 'come' (Mt.) or 'settle' (Lk.) upon the house that was worthy of it; otherwise it would return, undiminished and available for future use, upon the speakers (*ἐφ' ὑμᾶς*; so Lk.). The preposition may, indeed, imply the further thought that it will be to the benefit of the speakers. The practical benefits that a worthy house would receive are those enumerated in *vv.* 7, 8.

14. *καὶ ὃς ἄν κτλ.*] Mk., followed by Lk. ix., deals only with the case of a *τόπος*, *i.e.* a city as a whole, that refused to receive the apostles. The account in Lk. x. is confused: *ἐσθίετε τὰ παρατιθέμενα ὑμῖν* (*v.* 8), which can only describe entertainment in a *house*, forms part of their reception by a *city* (*vv.* 8, 9), which is placed after their reception and entertainment in a house (*vv.* 5–7). Mt. continues to confine himself to the dealings with a particular householder (*ὃς ἄν*); but a scribe has introduced confusion by inserting *ἢ τῆς πόλεως* after *τῆς οἰκίας* (see next verse).

ἐξερχόμενοι κτλ.] 'At the moment that you emerge' is the counterpart of *εἰσερχόμενοι* (*v.* 12); it forms an abrupt anacoluthon after *ὃς ἄν*. To shake off dust implies the shaking off of pollution, a strong figure for the disavowal of fellowship. They were to treat the unworthy householder as though he were a Gentile. See Edersheim, *LT.* i. 643 f., Wetstein, *ad loc.* Mk. has *τὸν χοῦν*, which recurs in the N.T. in Apoc. xviii. 19 only, but is more frequent in the LXX. than *κονιορτός*, which in class. Gk. denotes dust stirred up as a

ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονι-
15 ορτὸν τῶν ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον
ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ
16 πόλει ἐκείνῃ. Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρό-

15 Γομορρων] Γομορρας CDLMP 1 22 *al* 𝔏 ff[1] h k

cloud. In Lk. x. the city is to be addressed, 'the very dust which has stuck to our feet from your city we wipe off against you; but know this, that the Kingdom of God hath drawn near.' In Mk. and Lk. ix. the shaking off of the dust is εἰς μαρτύριον αὐτοῖς (ἐπ' αὐτούς).

15. ἀμήν κτλ.] Lk. λέγω δὲ ὑμῖν: see v. 18 note. ἀνεκτότερον ἔχειν describes the condition of a convalescent in *Ox. Pap.* 939. 25. In bibl. Gk., apart from this context, the word does not recur, except in the similar sayings xi. 22, 24. The principle involved in 'more tolerable' is that laid down in Lk. xii. 47 f. The expression 'land of Sodom' is elsewhere found only in xi. 24. On γῆ = χώρα see ix. 26. Γόμορρα as a neut. plur. occurs 5 times in the LXX.; in accordance with the Heb. it should be a fem. sing., as in the *v.l.* here Γομόρρας, 2 Pet. ii. 6, and 9 times in the LXX. Lk. x. 12, and Mt. xi. 24 omit καὶ Γομ. For Sodom as typical of sin that receives divine punishment cf. also Lk. xvii. 29, Rom. ix. 29, 2 Pet. ii. 6, Jude 7, Jubil. xxxvi. 10. In *Sanh.* x. 3 it is said 'the men of Sodom have no portion in the age to come.'

ἐν ἡμέρᾳ κρίσεως] So xi. 22, 24, xii. 36, Judith xvi. 17 (20); εἰς ἡμέραν κρ. 2 Pet. ii. 9, iii. 7; ἐν τῇ ἡμ. τῆς κρ. 1 Jo. iv. 17. Lk. has ἐν τῇ ἡμ. ἐκείνῃ (x. 12), and ἐν τῇ κρίσει (x. 14). All denote the Judgment Day to come. See also the apocalyptic passages cited by Allen, *ad loc.* On the omission of the article in a fixed formula see Blass, § 46. 9. Since the 'Day' marked the advent of the Kingdom which was already near (*v.* 7), the punishment of the city was soon to fall.

Like the insertion of ἢ τῆς πόλεως in *v.* 14, this verse dealing with a *city* disturbs Mt.'s account of the procedure enjoined upon the apostles. It is a duplicate of xi. 24, added here by harmonization with Lk. x. 12, where the saying has been transposed from its true position after *v.* 15 in order to form an impressive continuation of the saying about rejection of a city. It is probable, therefore, that throughout the whole section Mt. originally had no mention of a city, but only of a house. See the note in *JThS.* referred to above.

16 a. ἰδοὺ ἐγώ κτλ.] 'Mittit ergo agnos inter lupos ut complerentur illud: Tunc lupi et agni simul pascentur' (Ambr.). Lk. (x. 3) places the saying near the beginning of the Charge, with which tradition connected it, doubtless on account of the word ἀποστέλλω. But there is no evidence that the apostles during their short tour were ever in peril; in Mt. ix. 36, x. 6 their hearers are πρόβατα; they did not become wolves till the Lord's death. In Mt. the saying forms a link between the Charge and the section on persecution which follows. There is no emphasis on ἐγώ, which Lk. omits; the Semitic idiom would

βατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ τῶν ἀν- 17
θρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας 18

17 δε] *om* D 𝔏 a c g^1 k m 𝔖 sin.pal.$diat^{Eph}$

require the pronoun and a participle. It carries encouragement nevertheless, standing at the head of the predictions of persecution (so Chrys.). Lk. has ἄρνας for *πρόβατα*, perhaps to heighten the contrast with *λύκων*. For the metaphor cf. Herod. iv. 149, *καταλείψειν ὄιν ἐν λύκοισιν*. On *ἐν μέσῳ* (B *εἰς μέσον*) see Blass, § 40. 8.

16 b. *γίνεσθε οὖν κτλ.*] Since Lk. omits the saying, Mt. has perhaps drawn it from another context. The Lord perhaps used a current proverbial expression. Ign. *ad Polyc.* ii. 2 alludes to it. The thought, without the metaphors, occurs in Rom. xvi. 19. In Midr. Cant. ii. 14, R. Juda (*c.* A.D. 200) said 'God saith of the Israelites, Towards me they are sincere as doves, but towards the Gentiles they are prudent as serpents.' Cf. *Test. Naph.* viii. 9, *γίνεσθε οὖν σοφοὶ ἐν θεῷ, τέκνα μου, καὶ φρόνιμοι*. For *φρόνιμος* of the serpent cf. Gen. iii. 1 (= עָרוּם). The thought is confined to the single characteristic of prudence; cf. Lk. xvi. 1–8. Naz. Gosp. seems to have had 'more prudent than serpents' (*ϕ. ὑπὲρ ὄϕ.*, see *Texte u. Unters.*, 1911, p. 39, 90). *ἀκέραιος*, 'pure, unmixed' as applied to wine, metals etc., is used with 'dove' in Sym. Cant. v. 2, vi. 8 [9], *ἡ ἀκεραία μου* (= תַּמָּתִי); in bibl. Gk. it recurs only in Est. xvi. 6, Rom. xvi. 19, Phil. ii. 15. 'Simplicitas columbarum ex Spiritus sancti specie demonstratur' (Jer.). Contrast Philo, *Qu. Rer. Div.* 25, 48, where the dove is a picture of wisdom, of the *Nous*, and of the *Logos*. For the strange patristic exegesis of the wisdom of the serpent see Zahn, *ad loc.*

17–23. (xxiv. 9, 13, Mk. xiii. 9–13, Lk. xxi. 12–19; cf. Lk. xii. 11, 12.) *Predictions of persecution.* Mt. here attaches to the Charge a group of sayings which belong to a late period of the Lord's life. Mk. is closely followed. Lk. largely coincides with him in contents and order, but in language is quite independent. Having placed the verses here, Mt. in ch. xxiv. summarizes them as briefly as possible.

17. *προσέχετε δέ κτλ.*] *δέ* is not 'but'; as often in Mt. it merely links separate sayings; there is some authority for its omission. On *προσέχειν ἀπό* for Mk.'s late and rare *βλέπετε δὲ ὑμᾶς ἑαυτούς* see Blass, § 34. 1. For Mt.'s use of *οἱ ἄνθρωποι* see viii. 27 note. On *συνέδρια*, the local courts of discipline, see v. 22. Having been tried by the elders of the synagogue, who formed the court, offenders were scourged in the synagogue buildings; see Eus. *HE.* v. xvi. 12. Mt.'s expression takes the place of Mk.'s pregnant *εἰς συναγωγὰς δαρήσεσθε* (lit. 'be flayed,' a LXX. word). On *αὐτῶν* see vii. 29.

18. *καὶ ἐπὶ ἡγ. δέ κτλ.*] 'Nay more' (*καὶ . . . δέ*). *ἡγεμόνες* in 1 Pet. ii. 14 are any governors subordinate to the emperor (*βασιλεύς*); but apart from the present context (except Mt. ii. 6) the word always

δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐ-
19 τοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
20 τῇ ὥρᾳ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ

stands in the N.T. for the Procurator of Judaea (Pilate Mt. xxvii. xxviii., Lk. xx. 20; Felix Ac. xxiii. 24 etc.; Festus *ib.* xxvi. 30). βασιλεῖς are here (contrast xvii. 25) the Herodian princes, *e.g.* Antipas (xiv. 9, Mk. vi. 14, 22), Agrippa I. (Ac. xii. 1), Agrippa II. (Ac. xxv. 13). ἕνεκεν ἐμοῦ (so Mk.) is not different from Lk.'s ἕνεκ. τοῦ ὀνόματός μου (see *v.* 22 note): in the immediate expectation of His own violent death, in which the words were spoken, the Lord could speak of their sufferings for His sake, or His name's sake, *i.e.* not, as in later times, merely for bearing the Christian name, but because they had been associated with Him.

εἰς μαρτύριον κτλ.] Cf. viii. 4. αὐτοῖς refers both to the Jewish 'kings' and to the Gentile 'governors.' By the apostles' trial Gentiles would have an opportunity of hearing their message; cf. 2 Tim. iv. 16 f. But the addition of καὶ τοῖς ἔθνεσιν, an adaptation of Mk.'s καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον, implies mission work beyond the borders of Palestine. See note on xxiv. 14 and compare the addition of τῶν ἐθνῶν in xxiv. 9.

19. ὅταν δέ κτλ.] The substance of *vv.* 19, 20 must have stood in Q. Lk. follows Mk. more closely in xii. 11 f. than in xxi. 14 f. The command is 'Be not anxious about the manner or matter of your defence' (so Lk. xii. 11). On τί see Moulton i. p. 93. Mk. has μὴ προμεριμνᾶτε, Lk. xxi. 14 μὴ προμελετᾶν 'prepare, or practise, beforehand.' Self-defence before Jewish kings and heathen governors would be a terrible ordeal for humble Galileans. The injunction applied to cases when preparation of a speech would ordinarily be impossible; 'non omnis praeparatio ex eo nobis prohibetur' (Beng.). The real preparation is to have the heart already full (xii. 34 b, 35, Ac. iv. 20).

20. τὸ πνεῦμα κτλ.] Mk. τὸ πν. τὸ ἅγιον, Lk. xii. 12 τὸ ἅγιον πν., but xxi. 15 ἐγὼ γὰρ δώσω κτλ. The last is certainly a later thought (cf. 2 Tim. iv. 17), and recalls the promise to Moses, Ex. iv. 11 ff. Mt. never uses 'the holy Spirit,' and his expression is unique. But the Spirit, though it is that of the transcendent Father, is immanent in the disciples (Mt. alone adds τὸ λαλοῦν ἐν ὑμῖν); He speaks in man as He prays in man (Rom. viii. 26, Gal. iv. 6), and He annuls human individuality as little in the one case as in the other. It is possible that Jesus had in mind Joel ii. 28 f. [iii. 1 f.]; the gift of the Spirit was to be one of the signs of the approach of the new age, and it would help the disciples in their persecutions.

21. παραδώσει δέ κτλ.] 'Hoc in persecutionibus fieri crebro videmus' (Jer.). Mk. has καὶ παραδ., but is otherwise identical till the end of the next verse. The words are an echo of Mic. vii. 6, which is adapted in *vv.* 35 f. θανατώσουσιν, 'procure the death of,' *morte eos afficient* (cf. 1 Regn. xxii. 21, Sus. 28) is

τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώ-
σουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ 22
ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

equivalent to παραδώσουσιν εἰς θάνατον. xxiv. 9 has simply ἀποκτενοῦσιν. Lk. qualifies it, θανατώσουσιν ἐξ ὑμῶν, since the honour of martyrdom was reserved for few. Social strife is often spoken of in the apocalypses as an accompaniment of the last days; see Allen, *ad loc.* It was to be one of Elijah's functions to reconcile fathers and children (Mal. iv. 6 [iii. 24], Sir. xlviii. 10).

22. καὶ ἔσεσθε κτλ.] So Mk., Lk.; in xxiv. 9 τῶν ἐθνῶν is added after πάντων. The periphrasis for μισήσεσθε perhaps implies 'Ye shall be (continually) in the condition of being hated' (Blass, § 62. 2). The 'name,' as often in the O.T., and still more frequently in the Targg. and Rabb. writings, stood for the 'person'; and such expressions as ὑπὲρ τοῦ ὀνόματός μου (Ac. ix. 16), ἕνεκεν τ. ὀν. μου (Mt. xix. 29), ὑπὲρ τ. ὀνόμ. τοῦ Κυρίου (Ac. xv. 26), and even ὑπὲρ τ. ὀνόματος (*id.* v. 41, 3 Jo. 7), may be only Semitic equivalents for ὑπὲρ Χριστοῦ (cf. 2 Cor. xii. 10, Phil. i. 29), ἕνεκεν ἐμοῦ (Mt. v. 11, x. 18), and the like; cf. the Rabb. לְשֵׁם, which frequently denotes no more than 'for the sake of' (see *v.* 41 note).

ὁ δὲ ὑπομείνας κτλ.] So xxiv. 13 and Mk.; Lk. has ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε ('ye shall win') τὰς ψυχὰς ὑμῶν, which does not differ in meaning. ὑπομείνας is absolute (cf. 2 Tim. ii. 12), and must not be connected with εἰς, as *e.g.* ὑπ. εἰς εἰρήνην (Jer. xiv. 19), εἰς τὸν νόμον αὐτοῦ (Ps. cxxix. [cxxx.] 5). The absolute use is not frequent in the LXX., where it usually has a personal object. The importance of ὑπομονή, while the thought is not absent from Jewish writings (see Volz, *Jüd. Esch.* 172), became a marked feature in apostolic teaching, the verb or subst. occurring 42 times in the Epp. and Apoc. See further Swete on Mk. xiii. 13. The meanings of εἰς τέλος vary in the LXX. and N.T., as in class. Gk.: 'for ever' = לָנֶצַח (Ps. lxxvi. [lxxvii.] 9, לָעַד (Ps. ix. 19); 'continually' (Lk. xviii. 5); 'finally' (2 Mac. viii. 29); 'utterly' = לִכְלָה (2 Ch. xii. 12), תָּמִם (Jos. viii. 24), Jo. xiii. 1, 1 Thes. ii. 16. In the N.T. there occur also ἕως, μέχρι, ἄχρι τέλους. It is less defined than εἰς τὸ τέλος 'till the end of the age,' *usque ad finem*, Vulg. (contrast xxiv. 13 with 14). Many would have no opportunity of shewing endurance till the Last Day, since they would already have suffered martyrdom (*v.* 21). εἰς τέλος is therefore 'continually,' *i.e.* to the utmost extent or intensity of the persecutions. This is simpler than to connect it with σωθήσεται, with the meaning 'finally.' The thought of the whole passsage has its best commentary in Apoc. ii. 10. The conceptions of σωθῆναι (σωτηρία) in the Jewish apocalypses varied from a crude materialism to a lofty spirituality, but they were always those of *deliverance* and *victory* which would be granted to the nation (or the righteous members of it) in the coming Kingdom (see *HDB.* art. 'Salvation,' Volz, *Jüd. Esch.* 332); cf. xix. 25 (note), xxiv. 13, 22, Lk. xiii. 23, Ac. ii. 21, xv. 1; and σωτηρία, Lk. i. 69, 71, 77, Jo. iv. 22. After the Resurrection Christians came to perceive more clearly that 'salvation,' like the

23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις

23 ετεραν] *add* εαν δε [*vel* καν] εν τη αλλη [*vel* ετερα, *vel* εκ ταυτης] διωκωσιν [-ουσιν D, εκδιωξουσιν L 247] υμεις φευγετε εις την αλλην DL 1 13 247 *al* 𝔏 a b ff^1 g$^{1.2}$ h k q 𝔖 sin.diat^{Eph} [(?) *vide* Burkitt, *Ev. da Meph.*]

coming of the Kingdom, was not merely a future event, but a present process leading to a consummation.

23. ὅταν δέ κτλ.] A continuation of the thought προσέχετε ἀπὸ τῶν ἀνθρώπων (*v.* 17 a). Regard to this command would have restrained the fanatical eagerness for martyrdom of which the later history of the Church supplies so many examples. The injunction to the disciples not to mind how often they flee (the reason for which is given in the following words) is emphasized in some MSS. by an additional clause (see Appar.).

ἀμὴν γάρ κτλ.] On the formula see v. 18. Were these words part of the original charge, they would imply that the disciples were to preach in each town to which they fled, and that before they had fled to, and preached in, every town in Israel, the Son of Man would come. But it is impossible to maintain that the Lord expected the end of the age before the disciples had finished their tour, because (1) *vv.* 17–22 (with which Mt. closely connects this verse) belong to the position in which Mk. xiii. 9–13 stands, as is shewn by Mt.'s parallel (xxiv. 9, 13); (2) the thought of fleeing from persecution differs *toto caelo* from that of the imperious action commanded in *v.* 14; the original Charge and the present section belong to different periods and reflect different conditions; (3) there was nothing in the message commanded in *v.* 7 to call forth persecution.

By combining this verse, as a real part of the Charge, with Mk. vi. 30 f., Schweitzer allows himself to reach the conclusion that Jesus was disappointed at the delay of the Parousia of the Son of Man, so that when the disciples returned, the prediction not having been verified, His plans, and His attitude towards the multitude, were altered, and He started to travel about with the Twelve only (*Quest. of the Hist. Jesus*, 357–63).

οὐ μὴ τελέσητε κτλ.] The opening γάρ connects the words with φεύγετε — 'Ye will not have exhausted, passed through the whole number of, the cities in your flight'; cf. the class. ἐκπληροῦν (Eur. *Or.* 54), so *explere* (Virg. *Aen.* xii. 763, Tibull. I. iv. 69), *complere* (Lucr. ii. 323). It is not the band of missionaries, but the community of the disciples, that is to flee; and the cities of Israel, *i.e.* the Jewish cities in Palestine, will afford them enough places of refuge, because the Son of Man is coming so soon. 𝔖 sin inserts 'the house of' before 'Israel' (cf. *v.* 6); Diat^{Ephr} omits 'of Israel,' extending the expression to all the cities of the Roman world, interpreting the injunctions as applying to Christian missionary activity. At the outbreak of the Jewish war in A.D. 66 the Christians fled, not to a Jewish town, but to Pella (Eus. *HE.* III. v. 3, Epiph. *Haer.* xxix. 7, xxx. 2), a heathen town of the Decapolis (see xxiv. 16); this, however, was not a flight from religious persecution. On οὐ μή see Moulton, i. 191.

τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστιν 24
μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον
αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος 25
αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδε-
σπότην Βεεζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς

25 Βεεζεβουλ] ℵB ; Βεελ ζ. CE *al* 𝔏 a f ff¹ q 𝔖 hcl arm aeth ; Βελ ζ. DLX 𝔏 b [Velzebul] g¹ [Beizebul] h k me ; Beelzebub 𝔏 c g² vg 𝔖 sin.pesh

ἕως ἔλθῃ κτλ.] Since the words are unconnected with the mission Charge, they cannot mean that the Lord would meet the disciples at some appointed spot during their tour. Orig. explains ἔλθῃ as analogous with the ἐλευσόμεθα of Jo. xiv. 23, a frequent spiritual intercourse (similarly Chrys., *al.*) ; but the evang. could not have used ἕως with an aor. to express this. Calvin, and many modern writers, explain it of the coming of the Holy Spirit at Pentecost. This was no doubt the beginning of its actual fulfilment. But the meaning of 'the coming of the Son of Man' is too distinctive in the Gospels to allow us to suppose that this was the thought in the Lord's mind at the time. (See p. xxvi.) For other instances of His use of the title, without explicitly applying it to Himself, see p. xix., group 1.

24–39. *Further collected sayings on persecution.*

24. οὐκ ἔστιν κτλ.] The disciple cannot expect to earn less hatred than his Teacher, etc. ; it should be enough (*v.* 25) for him that he is as his Teacher, *i.e.* that he does not suffer more than He. This would be unintelligible to the disciples till after the prediction (in xvi. 21) that their Master was to suffer. It cannot have belonged to the original Charge. Jesus may have been alluding to a current proverb ; cf. *Berak.* 58 b 'It is enough for the slave that he should be as his master (מרבו),' and other passages in Wetstein. Its true force is probably given in Lk.'s context (vi. 40). The δοῦλος clause, here and in *v.* 25, is absent from Lk., but it is used in Jo. xiii. 16 (after a reference in *v.* 13 to the διδάσκαλος and κύριος of the present verse), and (in connexion with persecution) xv. 20.

25. ἀρκετόν κτλ.] On ἀρκετόν see vi. 34 ; for the use of ἵνα see Moulton, i. 208. ὁ δοῦλος : *sc.* ἔστω or ἔσται. But Wellh. conjectures ὁ μαθητής for the dat.

The thought in Lk. is not very different : 'however well equipped, he will not be superior to his teacher.'

εἰ τ. οἰκοδεσπότην κτλ.] This saying, confined to Mt., was perhaps spoken soon after the scene in xii. 22–32. The term of reproach is variously spelt, and its meaning is doubtful. The form *Beelzebub* occurs in Gk. in Sym. 4 Regn. i. 2 f., 6, 16 (LXX. Βάαλ μυῖαν) = בַּעַל זְבוּב, but in the N.T. only in two 𝔏 MSS., Vulg. and 𝔖 ; from the Vulg. it is adopted in all Engl. versions. Riehm suggests that in the time of Jesus the word was בעל דָּבָא, 'Lord of enmity,' *i.e.* Satan. If so, Βεελζεβούλ, for which the textual evidence is decisive, may have been a popular corruption of it. Two derivations are suggested for the form Βεε(λ)ζεβούλ : (1) In bibl. Heb. the root זבל denotes 'to exalt,' hence *zᵉbūl* 'a lofty place, or abode' (1 Kings viii. 13, Is. lxiii. 15), either the temple (so also in later Heb.) or heaven.

26 αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκα-
λυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνω-
27 σθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί·

Thus 'Lord of [a lofty] Dwelling' is thought to be the name of an evil spirit or demon. Some even find a word-play in *οἰκοδεσπότης* (lord of a house), and a reference to this meaning in xii. 29 (see *JBL.*, 1912, 34 ff.). (2) It is connected with the Aram. and late Heb. זְבֶל = 'dung.' If it was the name of a heathen deity or a demon, as it is treated in xii. 24 (see note), זְבֶל may have been substituted for *z*ᵉ*būb* in scorn (as it is for זְבַח, a heathen 'sacrifice' in Bab. *Ab. Zara* 18 b). But the name of a demon as a term of reproach for a man is strange. The Heb. use of *baal* in expressions denoting personal characteristics was so wide that 'lord (master, owner) of dung' may well have been a vulgar insult with no reference to a demon. The interpretation of it as the name of a demon may have been the cause of the awkward *v.l.* in B* *τῷ οἰκοδεσπότῃ* and *τοῖς οἰκιακοῖς*, 'If they have laid [alliance with] B. to the charge of the master of the house, how much more to his household.'

οἰκιακοί (S sin 'the sons of his house'): a late word, recurring in bibl. Gk. in *v.* 36 only. It is used in *Ox. Pap.* 294. 17 for a member of the household of a government official. The *v.l.* *οἰκειακοί* means 'those who are his own.'

26–33. (Lk. xii. 2–9.) A series of sayings from Q connected by the thought 'Fear not' (*vv.* 26, 28, 31). In Lk. they are placed in connexion with the opposition of the Pharisees to the Lord's teaching (xi. 53 f.). Mk. has parallels with *vv.* 26, 33.

26. *μὴ οὖν* κτλ.] Apart from the first four words, given in Mt. only, the saying occurs, in a different form, in Mk. iv. 22 (Lk. viii. 17), of the coming to light of a truth concealed by a parable; in Lk. xii. 2 (from Q) it is the coming to light of a man's true nature concealed by hypocrisy. In Mt. the connexion of thought is difficult, and the passage can hardly be in its true position. It may be explained (1) by the preceding or (2) by the following words: (1) 'Face insults fearlessly, for everything that you undergo, however secretly, shall be known,' the thought being somewhat similar to that in vi. 4, 6, 18; (2) Preach fearlessly in spite of insults, for everything that I tell you in secret, I wish you to proclaim openly.' In *Ox. Pap.* iv. 654. 27 ff. the words occur: [*πᾶν τὸ μὴ ἔμπροσ*]*θεν τῆς ὄψεώς σου καὶ* [*τὸ κεκρυμμένον*] *ἀπὸ σοῦ ἀποκαλυφ*[*θ*]*ήσετ*[*αί σοι· οὐ γάρ ἐσ*]*τιν κρυπτὸν ὃ οὐ φανε*[*ρὸν γενήσεται*] *καὶ τεθαμμένον ὃ ο*[*ὐκ ἐγερθήσεται*].

27. *ὃ λέγω* κτλ.] In Lk. (xii. 3) the thought passes from the hypocrisy of the Pharisees to the secret words of the disciples. The verse is a good instance of Semitic parallelism, the two halves having exactly the same meaning; but in Mt. they mean 'What you have heard in secret, speak,' in Lk. 'what you have spoken in secret shall be heard.' *εἰς τὸ οὖς ἀκούετε* is unique; *λαλεῖν εἰς τὰ ὦτα* is frequent in the LXX. (cf. Ex. xi. 2); *ἀκούειν ἐν* [*τοῖς*] *ὠσίν* also occurs; but the sing. *οὖς* makes clearer the action of whispering. Cf. *ἀποκαλύπτειν τὸ ὠτίον* (1 Regn. xx. 2, 13), *προσέθηκέν μοι ὠτίον ἀκούειν* (Is. l. 4; cf. *v.* 5).

καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ 28
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα τὴν δὲ
ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν
δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. οὐχὶ 29
δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ

δῶμα means 'roof' nearly always in the LXX., and always in the N.T. (xxiv. 17 (Mk., Lk.), Lk. v. 19, Ac. x. 9). Jer. says it had that meaning 'in orientalibus provinciis.'

28. *καὶ μὴ φοβηθῆτε ἀπό κτλ.*] The Hebraic construction (= יִרְא מִן), frequent in the LXX., does not occur in the N.T. apart from this context. In Lk. it is preceded by λέγω δὲ ὑμῖν τοῖς φίλοις μου (Jo. xv. 14 f.). On the varieties in the spelling of ἀποκτείνειν see Blass, § 17.

τὴν δὲ ψυχήν κτλ.] Lk. *καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.* Patristic writers freely combined Mt. and Lk.; see Resch, *Agrapha*², 169. The vagueness of psychological ideas allowed the use of ψυχή (נֶפֶשׁ) in three different senses in the synn.: (1) The life principle common to men and animals, which requires food (vi. 25), and which man can kill (Mk. iii. 4; cf. Mt. ii. 20); (2) The seat of the thoughts and feelings, parallel with καρδία and διάνοια (xxii. 37), and with πνεῦμα (Lk. i. 46 f.); cf. Mt. xxvi. 38, Jo. xii. 27 with Jo. xiii. 21; (3) Something higher than either, comprising all that makes up the real Self (so here); cf. xvi. 26 with Lk. ix. 25. In the present passage it is distinct from the body, but can be destroyed with the body in Gehenna. In *v.* 39 (1) and (3) are combined.

φοβεῖσθε δέ κτλ.] The change of construction to *φοβεῖσθαι* with acc. may be intentional: in the O.T. when God is the object of fear, יִרְא מִן is rare in the Heb., and *φοβ. ἀπό* never occurs in the LXX., except in *φοβ. ἀπὸ προσώπου* (Hag. i. 12, Eccl. iii. 14, viii. 12 f.); the preposition is liable to suggest the shunning of that which is to be feared. In Lk. the sentence is preceded by *ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε.* That *τὸν δυνάμενον κτλ.* is God and not the devil is clear from Lk., *τὸν . . . ἔχοντα ἐξουσίαν ἐκβαλεῖν εἰς τὴν γέενναν*: the devil has no such ἐξουσία. This was understood by all the early interpreters; cf. Jam. iv. 12. The Christian is never bidden to fear the devil, but to fight him (*ib. v.* 7, 1 Pet. v. 9, Eph. vi. 11). On the meaning of *ἀπολέσαι* see *v.* 39, on the body in Gehenna, v. 29, and on Gehenna, v. 22. With the whole verse cf. the striking parallels in Wisd. xvi. 13, 4 Mac. xiii. 14 f.; and see Epict. *Discourses*, i. 1, quoted by Plummer, *St. Mat. ad loc.*

29. *οὐχὶ δύο κτλ.*] Lk. *οὐχὶ πέντε στρ. πωλοῦνται ἀσσαρίων δύο;* On the market-stalls they might be sold at a halfpenny a brace or five for a penny. *στρουθίον* occurs seven times in the LXX. for צִפּוֹר, any small bird. Sparrows are probably meant; the passage implies that they were eaten, as they are to-day in Mediterranean countries. *ἀσσάριον* is the Gk. diminutive form of the Roman *as*, which was $\frac{1}{16}$th of a *denarius*. The latter, till the time of Nero, was about 9½d., and the *ἀσσάριον*, therefore, slightly more than a halfpenny. It was hebraized as אַסָּר. See *HDB.* iii. 427 b, 429 a. In *τοῦ ἀσσαρίου* (D) the article preserves a Semitic construction.

30 πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ
31 αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. μὴ οὖν
32 φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν
ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμο-
λογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν

29 ανευ] *add* της βουλης 𝔏 *pler* [*non* k l vg] go Iren^{lat} Or Tert Cyp

καὶ ἕν κτλ.] For the adversative καί see Blass, § 77. 6. The bird falls through cold, hunger, or storm, not in spite of, but with the knowledge of the Father. The inexorable, and apparently cruel, laws of nature are not outside the loving care of God. Lk. has οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. ἐνώπιον is characteristic of Lk. (²⁰ Ac.¹⁵, Mt.°, Mk.°) as τ. πατρὸς ὑμῶν of Mt.; cf. vi. 26 with Lk. xii. 24, another reference to birds. οὐ πεσεῖται κτλ. recalls Am. iii. 5, εἰ πεσεῖται ὄρνεον ἐπὶ τὴν γῆν [Heb. 'into a snare on the earth'] ἄνευ ἰξευτοῦ; which may have influenced Mt., and also led to the εἰς τὴν παγίδα of some Gk. commentators. Cf. *Ber. R.* 79: 'If a bird is not captured without Heaven, how much less the life of a man.' ἄνευ (class.) recurs in the N.T. in 1 Pet. iii. 1, iv. 9 only; cf. Gen. xli. 44, 4 Regn. xviii. 25, Am. *l.c.* The gloss τῆς βουλῆς (see Appar.) rightly expresses the meaning.

30. ὑμῶν δέ κτλ.] The position of the pronoun (not so in Lk.) expresses an emphatic comparison with the sparrows. In your case the watchfulness of the Father's care, to the smallest details, is even more wonderful. The expression is different from that in Lk. xxi. 18 (see Mt. xxiv. 9 note).

31. μὴ οὖν κτλ.] Not because they would escape martyrdom, but because, like the sparrows, not one of them would suffer death 'without their Father.' Wellhausen suggests that the Aram. סגיא has been misunderstood, and that the meaning is 'Ye are much (πολλῷ) better than sparrows'; cf. vi. 26, xii. 12.

32. πᾶς οὖν κτλ.] οὖν ('So then') sums up the thought of endurance under persecution which has been the subject of *vv.* 17–31 (cf. v. 48, vii. 12, 24). Lk. has λέγω δὲ ὑμῖν as he has in *v.* 4. ὁμολογεῖν ἐν (Lk. xii. 8 only) is an Aram., not a Heb. construction = אודי ב. The verb has various shades of meaning in the N.T. as in the LXX.; with regard to a *fact*, to acknowledge or admit it (vii. 23, Jo. i. 20, Ac. xxiii. 8, Heb. xi. 13), to swear or promise it (xiv. 7, Ac. vii. 17), to confess [sins] (1 Jo. i. 9); with regard to a *person*, to praise him (Heb. xiii. 15), and, as here, to 'acknowledge him,' *i.e.* to endorse his claims, to declare agreement with, or adherence to, him (Rom. x. 9, 1 Jo. ii. 23). With the whole expression cf. Apoc. iii. 5. 'Before men' and 'before my Father' refer to courts of judgment, human (cf. 1 Tim. vi. 12) and divine. For ὁμολογήσω Lk. (probably rightly) has ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει: cf. the parallel to *v.* 33 in Mk. viii. 38 (Lk. ix. 26), where Mt. (xvi. 27) has a different saying. On 'My Father which is in heaven' see v. 16, vi. 9. Lk. has τῶν ἀγγέλων τοῦ θεοῦ, a periphrasis for God, which is, again, probably the more original (cf. Lk. xv. 10). In xvi. 27 (Mk., Lk.) both the Father and the angels are spoken of.

τοῖς οὐρανοῖς· ὅστις δὲ ἀρνήσηταί με ἔμπροσθεν τῶν ἀν- 33
θρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου
τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν 34
εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς 35
αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς
πενθερᾶς αὐτῆς, καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 36
Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· 37

33. ὅστις δέ κτλ.] Lk. ὁ δέ ἀρνησάμενός με. 'It is no threat which he here voices, but a solemn, sobering, inevitable law' (King, *Ethics of Jesus*, 129). 2 Tim. ii. 12b seems to be an allusion to the saying. For ἀρνήσομαι Lk. has ἀπαρνηθήσεται, *sc.* by the Son of Man.

34–36. (Lk. xii. 51–53.) *Family divisions.* A repetition of the thought of *v.* 21.

34. μὴ νομίσητε κτλ.] Cf. v. 17. βαλεῖν is not a sudden or violent action; it does not here differ from δοῦναι (Lk.); cf. ix. 17, xxv. 27, xxvi. 12, xxvii. 6. The orig. Aram. may have meant 'give,' or 'bring, cause to come'; cf. ἐκβάλλειν, viii. 12 note. The 'sword' is not literal war, but διαμερισμός (Lk.); cf. Heb. iv. 12: as the word of God sifts the components of man's being, so will the same word, as proclaimed by Jesus, do in human society. ἦλθον βαλεῖν does not strictly express a purpose, but 'I came to do that which will inevitably divide society into camps.' It in no way conflicts with the result of the Incarnation: ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας (Lk. ii. 14). On ἦλθον see v. 17.

35. ἦλθον γάρ κτλ.] διχάζειν, not elsewhere in bibl. Gk., is used by Aq. Lev. i. 17, Dt. xiv. 6. The effect of the Lord's work was the opposite of that expected from Elijah (Mal. iv. 6 [iii. 24]); the saying may definitely have meant 'I am not Elijah.' The following words are based upon Mic. vii. 6 (cf. *v.* 21 above); υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται (Heb. קָמָה partcp.) ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς, ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ. Micah (vii. 1–6) describes the rottenness of the social life of his day; Jesus uses the words to describe one of the signs of the fast approaching end of the age. The verse was similarly applied in Rabb. writings (*Sanh.* 97a, *Sota* 49b). Lk. introduces the O.T. allusion with a verse (52) which is absent from Mt., and arranges a series of antitheses, 'father against son and son against father etc.,' to which the simpler adaptation in Mt. is preferable. For νύμφη 'daughter-in-law' cf. Gen. xi. 31, Lev. xx. 12, Ruth i. 6 ff. *al.*, Jos. *Ant.* v. ix. 1; for the class. meaning 'bride' common in the LXX., cf. xxv. 1 (*v.l.*), Jo. iii. 29, Apoc.[4]

36. καὶ ἐχθροί κτλ.] Lk. omits this part of the quotation. Mt. is nearer to the Heb. than the LXX. On οἰκιακοί see *v.* 25. The Lord here speaks from personal experience; see Mk. iii. 21.

37, 38. (Lk. xiv. 26 f.) *Conditions of discipleship.*

37. ὁ φιλῶν κτλ.] In Lk. the passage probably stands in its true setting: speaking to the crowds who accompany Him, Jesus warns them

καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω 39 μου, οὐκ ἔστιν μου ἄξιος. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπο-

of what it will cost to become disciples; it is not enough εἴ τις ἔρχεται πρός με, he must also *hate* his father, etc. (cf. Mt. vi. 24 note). See a good note by Denney, *ExpT.* xxi. 41. φιλεῖν is to ἀγαπᾶν as *amare* to *diligere*; the latter is a voluntary and deliberate disposition of mind, springing from admiration, esteem, or benevolence; the former is a state of mind compelled naturally by sense and emotion; cf. Prov. viii. 17, ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, Dio Cass. xliv. 48, ἐφιλήσατε αὐτὸν ὡς πατέρα καὶ ἠγαπήσατε ὡς εὐεργέτην. A true disciple feels an irresistible personal affection for the Master, greater than that of a son for his father. The same affection can be felt for the Wisdom of God (Prov. *l.c.*, Wisd. viii. 2), but neither in LXX. nor N.T. is φιλεῖν ever used of love to God Himself.

οὐκ ἔστιν κτλ.] Cf. Wisd. iii. 5, εὗρεν αὐτοὺς ἀξίους ἑαυτοῦ, Heb. xi. 38. On the use in inscriptions see Deissmann, *Bible St.* 248. Lk. enlarges the list of relationships after the manner of Mk. x. 29 f. (which belongs to a different occasion), adding wife, children, brothers, sisters, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, and ends with οὐ δύναται εἶναί μου μαθητής. In Mt. the hearers were already disciples.

38. καὶ ὃς κτλ.] The thought advances a step, as in Lk.'s ἔτι τε κ. τ. ψυχὴν ἑ. There must be a readiness not only to sacrifice family life, but to follow Jesus to the very death. In Lk. this is a general warning to the crowds (see above); in Mt. it is the climax of the passages on persecution. Lk. has βαστάζει for λαμβάνει (cf. viii. 17 note), and ἔρχεται for ἀκολουθεῖ. It was customary for a condemned criminal to carry his cross to the place of execution; cf. Artem. ii. 56, ὁ μέλλων αὐτῷ [*sc.* σταυρῷ] προσηλοῦσθαι πρότερον αὐτὸν βαστάζει, Plut. *De sera Num. vind.* ix., τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν, Cic. *De Div.* i. 26, 'servus . . . furcam ferens ductus est.' It is open to question whether the Lord intended this to be a prediction of the exact manner of His death. If He did, the words must have been uttered later than the turning-point at Caesarea Philippi, when He for the first time παρρησίᾳ ἐλάλει (Mk. viii. 32) concerning His death. If spoken before that time they would be understood metaphorically; crucifixion was so terribly frequent (see *e.g.* Jos. *Ant.* XVII. x. 10), that it might well be typical of any violent death or suffering. In Mk. viii. 34 (= Mt. xvi. 24, see note, Lk. ix. 23), perhaps a doublet of the present saying from Q, a similar injunction, in a positive form, is addressed to 'the crowd with His disciples' (Mk.), 'to all [*sc.* the disciples]' (Lk.), 'to His disciples' (Mt.). Elsewhere the form of the Lord's death is mentioned, before the Passion itself, only in Mt. (xx. 19, xxvi. 2).

39. (Lk. xvii. 33. Cf. Mt. xvi. 25 = Mk. viii. 35 = Lk. ix. 24; Jo. xii. 25.) *Self-sacrifice the only true life.*

The five forms in which the synn. preserve this paradox are probably derived from one Aram. original. (1) Mt. xvi. 25 and parallels have ὃς ἐὰν θέλῃ, Lk. xvii. 33 ὃς ἐὰν ζητήσῃ

λέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. 40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. 41 ὁ δεχόμενος προ-

(to be taken with περιποιήσασθαι, not with τ. ψυχήν): both verbs can represent בצא. Mt. here omits this. (2) All have ἀπολέσαι in both clauses (= אובד). (3) The opposite of 'destroy' is 'save alive,' represented by σῶσαι (= אחי) in Mt. xvi. 25 (first clause), Mk., Lk. ix. 24 (both clauses); in Lk. xvii. 33 by περιποιήσασθαι and ζωογονήσει (used in the LXX. respectively 10 and 11 times for חיה), both of which S sin renders by ܚܝܐ. But ἀπολέσαι can also mean 'lose,' the opposite of 'find'; hence Mt. here has ὁ εὑρών and εὑρήσει, the latter also being used in xvi. 25 (second clause). The placing of this saying to follow that on the taking up of the cross is due to the Marcan tradition. Lk. (xvii. 33, from Q) has it in a different context.

ὁ εὑρών κτλ.] On the three meanings of ψυχή in the Gospels see *v.* 28. He that has kept his [physical] life from martyrdom, will lose the higher life of the soul, his true self; and he that has sacrificed the former, because of the loyalty of his discipleship to Me, will hereafter discover that he has gained the latter. Cf. Sir. li. 26 (Heb., not LXX.) 'He that giveth his life findeth her (Wisdom).' Epictetus (iv. 1. 165) says of Socrates τοῦτον οὐκ ἔστι σῶσαι αἰσχρῶς, ἀλλὰ ἀποθνήσκων σώζεται, οὐ φεύγων. S. Paul's words are as true of the ψυχή as of the σῶμα (1 Cor. xv. 36): οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ. On the death of the ψυχή see the fine passage in Philo, *Alleg. Leg.* i. 33. Lk. (xvii. 33) omits ἕνεκεν ἐμοῦ, forming a proverbial saying of universal application; but it is preserved in Mk. and parallels, Mk., however, adding καὶ τοῦ εὐαγγελίου (see Mt. xvi. 25). For the formal parallelism of the saying cf. xxiii. 12.

40–42. (Lk. x. 16; cf. Jo. xiii. 20.) *Conclusion of the missionary Charge.*

40. ὁ δεχόμενος κτλ.] Lk. has ὁ ἀκούων, adding the converse ὁ ἀθετῶν (cf. Jo. xii. 48). The verse is parallel with Mk. ix. 37 (Mt. xviii. 5, Lk. ix. 48), ὑμᾶς, which is suitable to the Charge, taking the place of ἓν τῶν παιδίων τοιούτων (see on *v.* 42 below). ὁ δεχόμενος in the first clause attaches itself to the thought of *vv.* 11–14, 'he that receives you into his house.' ἐμὲ δέχεται finds an echo in xxv. 35–40; and cf. xviii. 20. The claim of Jesus to come from God is as great as that in Jo. xii. 44, 48 f., xiii. 20, xx. 21, and is implicit in the ἦλθον, -θεν, of Mt. v. 17, ix. 13, x. 34 f., xx. 28; cf. Heb. iii. 1 (ἀπόστολον). An early recognition of the thought is seen in Clem. *Cor.* xlii. 1 f.: οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ τοῦ κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ θεοῦ ἐξεπέμφθη. ὁ Χριστὸς οὖν ἀπὸ τοῦ θεοῦ, καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ.

41. ὁ δεχόμενος κτλ.] Mt. only. As in vii. 15 ff. the words belong to a time when Christian prophets were a recognized class, distinct from apostles. The hospitality extended to such prophets was at a later date much abused; see *v.* 8, vii. 15, notes. εἰς ὄνομα corresponds to the Rabb. לְשֵׁם, 'for the sake of' (see *v.* 22); cf. *Berak.* xvii. 1, 'Every one who occu-

φήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμ-
42 *ψεται. καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.*

42 απολεση τον μισθον] απολητται ο μισθος D 𝔏 a b c g¹ h k q 𝔖 sin.cur me aeth Cyp

pies himself with the Law for its own sake (לשמה, *i.e.* simply because it is the Law)'; and see Taylor on *Aboth* v. 22. In *Ox. Pap.* 37 (A.D. 49) occurs *ὀνόματι ἐλευθέρου*, 'in virtue of being free-born.' He that received a prophet from no ulterior motive, but simply *qua* prophet ('ut prophetam,' Jer.), would receive a reward in the coming age equal to that of his guest. See Heitmüller, *Im Namen Jesu*, 112 ff.

καὶ ὁ δεχόμενος κτλ.] There were many in the Church who were neither apostles nor itinerant prophets, but who exhibited a righteousness exceeding that of the Scribes and Pharisees. To give hospitality and fellowship to a *δίκαιος*, solely on account of what he is, will be followed by the same heavenly reward as his.

42. *καὶ ὃς ἄν κτλ.*] A fourth class, neither apostles, prophets, nor persons eminent for their righteousness, consisted of the obscure and simple believers (cf. *τ. μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ*, xviii. 6). They were the *μικροί* of the Church who formed the majority, as distinct from the *μεγάλοι*; cf. the O.T. expression in Heb. viii. 11, Apoc. xi. 18, xix. 5, xx. 12. The words are here taken from Mk. ix. 41, which Mt. omits in his parallel passage (see xviii. 6 note). The context in Mk. is concerned with *παιδία* (*v.* 37) and *μικροί* (*v.* 42); and it is possible that an editor of Mk., later than Mt., substituted *ὑμᾶς*, thereby bringing the saying into connexion with the incident of the non-disciple who exorcized in the name of Jesus, which is interposed in *vv.* 38–40. If so, neither Mk.'s *ὑμᾶς*, nor Mt.'s *ὑμᾶς* in *v.* 40 above, can be taken as evidence that the Lord used *παιδία* or *μικροί* as a designation of the Twelve. (That He so used it was the view of many of the older expositors (cf. Tert. *Marc.* iv. 35), and is maintained in *DCG.*, art. 'Little Ones,' where it is explained with reference to Is. lx. 22, Zech. xiii. 7.) The tender expression is an abiding encouragement, both to children and also to S. Paul's *ἀδύνατοι* (Rom. xv. 1), or *ἀσθενεῖς*, *ἀσθενοῦντες τῇ πίστει* (Rom. xiv. 1, 1 Cor. viii. 10 ff., ix. 22), and to the mass of obscure and simple believers. Clem. *Cor.* xlvi. cites Lk. xvii. 2, substituting *ἕνα τῶν ἐκλεκτῶν* for *τ. μικρῶν τούτων ἕνα*.

εἰς ὄνομα μαθητοῦ] Apparently a paraphrase of Mk.'s *ἐν ὀνόματι ὅτι Χριστοῦ ἐστε*. But there is a *v.l.* in Mk. *ἐν ὀνόματί μου*; if, as is probable, *ὅτι* X. *ἐστε* was a gloss in Mk. later than Mt., *μου* either may have been an abbreviation of *μαθητοῦ*, or was inadvertently read as such by Mt.

ἀμήν κτλ.] See v. 18 note. B. Weiss takes *αὐτοῦ* to refer to *μαθητοῦ*, carrying on the thought of *v.* 41. The *v.l.* *ἀπόληται ὁ μισθός*

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώ- 1 XI.
δεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ 2
χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Σὺ εἶ 3

which has strong authority, reflects the Aram. construction, which is smoothed by the reading in the text.

xi. 1. *καὶ ἐγένετο κτλ.*] On the formula, concluding a collection of sayings, see vii. 28. *διδάσκειν*, 'to teach,' *κηρύσσειν*, 'to proclaim'; see on iv. 23. On the gen. *τοῦ δ.* see Moulton, i. 216 f. The Twelve having been sent forth, nothing is said in Mt. of their return, but they are found with Jesus at xii. 1; their return is related in Mk. vi. 30, Lk. ix. 10 (see on Mt. xiv. 13). *αὐτῶν* is used loosely of the Jewish nation; see on vii. 29.

2–6. (Lk. vii. 18–23.) THE BAPTIST'S QUESTION ANSWERED.

2. *ὁ δὲ Ἰωάνης κτλ.*] The Lucan account is longer, relating that the Baptist's disciples told him *περὶ πάντων τούτων* (*i.e.* the foregoing miracles), and that he sent *two* of his disciples to ask the question. His confinement was not so rigorous that his friends could not gain access to him (cf. xxv. 36). Herod, holding a high opinion of him (Mk. vi. 20), treated him well; cf. Ac. xxiv. 23. He was confined, according to Jos. *Ant.* XVIII. v. 2, in the fortress of Machaerus on the E. of the Dead Sea. The causes of his imprisonment and death are not related till xiv. 3–12 (see n. there, and on iv. 12). Lk. does not here mention that he was in prison, and Spitta (*ThStKr.*, July 1910) maintains, unconvincingly, that he was still at liberty. The statement of his imprisonment in Lk. iii. 20 is not decisive (see on Mt. iv. 12), but the aorists *ἐξήλθατε* in *v.* 7 ff. (Lk. *v.* 24 ff.) imply that his activity had ceased.

τοῦ χριστοῦ] Except in i. 17, and probably 18, none of the evangelists elsewhere employs the title by itself in his own narrative (contrast i. 16, xvi. 21, Mk. i. 1). Mt. expresses his own knowledge of what the Baptist only suspected and hoped. The addition of *πέμψας* is Hebraistic; cf. Gen. xxvii. 42. On the aor. partcp. see Blass, § 74. 3. It is possible that Lk. *δύο τινὰς τῶν μαθητῶν* has arisen from a misreading of *διά*.

3. *σὺ εἶ κτλ.*] The force of *ἕτερος* ('another kind of person') cannot be pressed; in Lk. the readings in *vv.* 19 f. vary between *ἕτερον* and *ἄλλον*, and the same Aram. word underlies both. *ὁ ἐρχόμενος* was not, so far as is known, a recognized title of the Messiah; it seems to refer to a heavenly Personality, not clearly defined, who might be variously thought of as a Messiah or some Forerunner of the Kingdom. See p. 34 f. Some have seen in the Baptist's question an evidence of depression or despair natural to one in imprisonment. Others, an attempt to force the Lord's hand by extorting an open declaration. Origen's explanation *ἡ τοῦ Ἰωάνου ἐρώτησις οὐκ αὐτοῦ μόνου ἦν χάριν, ἀλλὰ καὶ τῶν ἀποσταλέντων* is widely adopted by patristic and later

4 ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ
5 ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περι-
πατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
6 νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός

writers; *i.e.* he knew the truth (cf. Jo. i. 29, 36), but wished to convince his disciples. But if the notes on iii. 14, and on p. 35 f. are correct, he did not know it. The wonderful works of Jesus led him to hope, but the popular expectations did not ascribe miracles to the Messiah, and Jesus had not, on the other hand, done what the Messiah was expected to do. Cf. Tert. *c. Marc.* iv. 18. For patristic passages which connect the words with Christ's preaching in Hades see Heinrici, *Beiträge*, v. 118 f.

4. καὶ ἀποκριθείς κτλ.] In Lk. (*v.* 21) the Lord's answer is prepared for by the statement that 'in that hour He healed many of diseases and scourges and evil spirits, and to many blind He gave sight.' But this does not embrace the list of miracles that the messengers were to report to John. It is impossible to suppose that the latter were all performed, including the raising of the dead, while the messengers were waiting for their answer. Either the works enumerated in *v.* 5 are spiritual and not literal (Keim, *al.*; see *ExpT.*, 1906, 286), although Lk.'s insertion in *v.* 21 shews that he did not so regard them, or, more probably, the Lord spoke of His preaching and of some cures just wrought before the messengers' eyes, and His words were amplified in tradition on the basis of the Old Testament (see next verse).

5. τυφλοί κτλ.] No instances have occurred, before this point, of the healing of the lame or the deaf; see Add. n. on ix. 32, 33 (p. 129). For ἀναβλέπειν with this meaning cf. xx. 34, Jo. ix. 11, 15, 18, Ac. ix. 12, 17 f., xxii. 13, Tob. xi. 8 (ℵ), xiv. 2, Is. xlii. 18. On πτωχοί see v. 3. The pass. εὐαγγελίζεσθαι with a personal subject is found in Heb. iv. 2, 6; the verb, frequent in Lk., Ac. Paul., is elsewhere confined to 1 Pet.[3] and Apoc.[2] On the subst. εὐαγγέλιον see iv. 23. The passage recalls Is. lxi. 1, the actions of the anointed Prophet (cf. Lk. iv. 18), and Is. xxxv. 5 f., the actions of God. Some had wondered whether John himself were the Messiah (Lk. iii. 15), but finding he was not, they may have transferred the idea to Jesus. The Baptist now had the same hope, but since Jesus shewed no signs of aiming at earthly power, he was doubtful. The answer meant, in effect, 'Ponder My works; they are not what you expect from the Messiah, but they shew that the powers of evil are being undermined, and that the Messianic age is very close' (cf. xii. 28, Lk. x. 17 f.). The Lord would not openly declare the truth, which was to be revealed in due time to the Twelve (xvi. 16 f.), but the Baptist was encouraged to persevere in his hope. Possibly the bystanders understood neither question nor answer; they may not even have heard them. In the subsequent conversation with the people (*v.* 14) Jesus gave them a hint of the truth.

6. καὶ μακάριος κτλ.] Not a remark to those present, but part of the message to John, purposely vague: in spite of the ambiguity of the reply, and undisturbed by any

ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. Τούτων δὲ 7
πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ
Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄν- 8
θρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ
φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλ- 9
θατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται 10

further reports which might reach him, the Baptist must not relinquish his brave hope. For σκανδ. ἐν cf. xiii. 57 (Mk. vi. 3), xxvi. 31, 33, Sir. ix. 5, xxiii. 8, xxxv. 15 [xxxii. 19] = בְּ תָּקֹשׁ. On the verb, and the subst. σκάνδαλον, see v. 29, xiii. 41.

7–11. (Lk. vii. 24–28.) THE LORD'S ESTIMATE OF THE BAPTIST.

7. τούτων δέ κτλ.] The pres. partcp. represents the messengers as still in sight; Lk. has the aor. ἀπελθόντων. With ἤρξατο Mt. passes to a new phase in the narrative; see on iv. 17. It is usual to mark the interrogation, in this and the two following verses, after θεάσασθαι and ἰδεῖν: but it stands more naturally and vividly after ἐξήλθατε —'Why went ye out into the wilderness?' This is supported in *v.* 8 by ἄνθρωπον ἰδεῖν (א* Jer.), and in *v.* 9 by προφήτην ἰδεῖν (א*BZ f k me Orig.). The two verbs θεάσασθαι and ἰδεῖν stood in Q, but the distinction was probably not marked in the original Aram., and is disregarded in 𝔏 and 𝔖. On the ἔρημος see iii. 1.

κάλαμον κτλ.] The long cane grass was plentiful in the Arabah, by the banks of the Jordan and its tributaries. Did you go out to see the very ordinary sight of cane grass shaken by wind? (cf. 3 Macc. ii. 22). κάλαμον is probably collective, as in Job xl. 16 [21], Ps. lxvii. (lxviii.) 30, Is. xix. 6, xxxv. 7. There is no contrast intended between the moral strength of the Baptist and the weak pliability of the reed.

8. ἀλλὰ τί κτλ.] If you did not go to see cane grass, you went to see a man; but what kind of man? ἀλλά has the force of the Aram. אֶלָּא 'if not' (so 𝔖). After μαλακοῖς Lk. adds ἱματίοις. The hearers could not but reflect that John was not a time-serving courtier; but the primary object of the words was probably to form a contrast with the prophet's hairy mantle (iii. 4). Cf. Jos. *BJ.* I. xxiv. 3, where ἐσθῆτες βασιλικαί are contrasted with ἐκ τριχῶν πεποιημέναι. Lk. expands οἱ τὰ μαλακὰ φοροῦντες with more varied vocabulary, and writes ἐν τοῖς βασιλείοις for the Hebraistic ἐν τ. οἴκοις τ. βασιλέων.

9. προφήτην ἰδεῖν; κτλ.] Either (1) εἴδετε or, less probably, (2) ἰδεῖν can be understood before περισσότερον: (1) You expected to see a prophet? Yes, and *you saw* more; (2) You expected to see a prophet? Yes, and *to see* more—the Messiah Himself. (See further on *v.* 11.) The ellipse in the former case is not more harsh than in English. It is unnecessary to make περισσ. προφ. the predicate of οὗτός ἐστιν (Wellh.). περισσότερον is neuter, as πλεῖον (xii. 41 f.), μεῖζον (xii. 6). On the word see Blass, § 11. 3, n. 4.

10. οὗτός ἐστιν κτλ.] The quotation is from Mal. iii. 1, and is

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 *ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάνου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ*

identical in Lk., except for the omission of ἐγώ; in Mk. i. 2 ἐγώ and ἔμπροσθεν are omitted. The LXX., following the Heb., has *ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου· καὶ ἐπιβλέψεται* [וּפִנָּה; see on Mt. iii. 3] *ὁδὸν πρὸ προσώπου μου.* The synn. use a form of the words in which they are addressed to the Messiah (*σου ter*) by God, perhaps derived from an Aram. version current in the synagogues. It is probable that the quotation was not spoken by Jesus, but inserted editorially by Mt. (as it is by Mk. in i. 2), for it anticipates the new and mysterious announcement made in *v.* 14, and interrupts the connexion of thought in *vv.* 9, 11 (see below). In Lk. the quotation may be due to a marginal gloss (J. Weiss), since Lk. gives no other saying of Jesus which identifies John and Elijah.

11. *ἀμήν* κτλ.] On *ἀμήν* (om. by Lk.) see v. 18. ἐγήγερται, 'hath been raised up,' *sc.* on the stage of history; cf. Judg. ii. 16, 18 (Targ. אקים), Mt. xxiv. 11, 24, Jo. vii. 52, Ac. xiii. 22. Lk.'s ἐστιν avoids the Hebraistic metaphor. γεννητὸς γυναικός 'a mortal man' occurs five times in Job; cf. Sir. x. 18 (Heb.). In Lk. there is some authority for προφήτης after γυναικῶν, which, however, sacrifices what appears to be the true meaning of the words. He omits, perhaps rightly, τοῦ βαπτιστοῦ, which the Lord probably never used, and is not recorded to have used except in this and the following verse. μικρότερος may be equivalent either to μικρός or μικρότατος; see on ἐλάχιστος v. 19..

The passage is often explained to mean that the least Christian is greater than the greatest Jew, because the former is in the Kingdom and the latter is not. But the Kingdom of Heaven is *future*; and if the patriarchs were to share in it (viii. 11), why not one who was at least as great as they? The meaning probably is that anyone, however humble and obscure, who shall be admitted into the Kingdom, will be greater then than John is now. Cf. Jer. 'quod omnis sanctus qui jam cum Deo est major sit illo qui adhuc constitit in praelio.' ἐστιν is timeless, and would not be represented in Aram. This is much better than the explanation that John, who is the greatest among men now, will—although admitted to the Kingdom—be the least then, because of his impatient doubt concerning Jesus (J. Weiss). Tert., Orig., *al.* strangely understand ὁ μικρότερος of Jesus Himself; Ambrose, of the angels.

The connexion of thought, then, with *v.* 9 is this: (1) with an ellipse of ειδετε in *v.* 9: 'That which you saw in the wilderness was more than a prophet; indeed no greater man has ever lived; and yet the meanest person, who shall have entered the Kingdom, will be greater than John is now'; (2) with an ellipse of ἰδεῖν the words do not so naturally lead to a climax: 'That which you expected to see in the wilderness was more than a prophet [*i.e.* the Messiah]: he is not the Messiah, it is true, but still no greater man has ever lived; and yet etc.' In either case *v.* 10 interrupts the thought.

τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν 12
Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν

12–15. (Lk. xvi. 16.) FURTHER SAYINGS ABOUT THE BAPTIST.

12. *ἀπὸ δέ κτλ.*] It is unlikely that the opening words (to *ἕως ἄρτι*) were spoken by Jesus at this period of His ministry, while the Baptist was still alive, if at all. But the remainder of the verse must have been based, at least, upon a genuine utterance; Mt. introduces it with a remark appropriate to his own date: 'Ever since the days of John the Baptist (on *τ. βαπτιστοῦ* see last note) the words *ἡ βασιλεία κτλ.* have proved true.' *ἄρτι* is characteristic of Mt. (7 Mk.°, Lk.°).

ἡ βασιλεία κτλ.] Quae subobscura videtur esse locutio (Ambr.). The verb can be either passive or middle. The *passive*, though somewhat less frequent, has classical authority; it is so rendered here in 𝔏 k Vulg. 'vim patitur,' a b 'cogitur,' 𝔖 sin.cur 'oppressed,' pesh 'treated with violence,' and by Hil., Jer., Cyr. In *Ox. Pap.* 294 (A.D. 22) it is used of earnest persuasion, *ἐγὼ δὲ βιάζομαι ὑπὸ φίλων γένεσθαι κτλ.* The *middle*, 'to act violently' or 'press in, or forwards, violently' is adopted, though with a different subject, by Lk. (xvi. 16), and is frequent in Josephus; cf. Ex. xix. 24, Clem. *Strom.* vi. 149 *Χριστιανοὶ εἶναι βιαζόμεθα, ὅτι μάλιστα βιαστῶν ἐστιν ἡ βασιλεία*, Lucian, *Herm.* 22 *ἁρπαζόντων καὶ βιαζομένων καὶ πλεονεκτούντων*. Allen refers to Ditt. *Syll.* 379, *id.* 893. 5, and *Tebt. Pap.* 6. 31. But even if the future Kingdom could be intelligibly said to press forward violently, the transition of thought in *βιασταὶ ἁρπάζουσιν αὐτήν* would be abrupt and awkward. If, as is probable, *β.* is passive, it may represent מתאנסה (cf. Sir. xxxiv. [xxxi.] 21, *ἐβιάσθης* = נאנסת): and *βιασταί* and *ἁρπάζουσιν* may both stand for words from the same root. The Naz. Gosp. seems to have had a word which a translator rendered *διαρπάζεται* (*Texte u. Unters.*, 1911, pp. 22, 39, 288). Three meanings are possible: (1) The Kingdom is violently treated, oppressed, in the person of its members. In this case the words must be later than the Resurrection, for Christians, as such, were not persecuted before then. But in no other passage does 'the K. of Heaven' stand, like *ἐκκλησία*, for the persons who share in it. (2) The Kingdom is treated as a *ἁρπαγμός*, and violently snatched at, *i.e.* by those who thought of the Messianic blessings as political, and tried to reach them by rebellion and war, as, *e.g.*, in A.D. 6, when the Romans for the first time subjected Judaea to taxation. The Lord Himself was tempted (iv. 8 f.) to reach an earthly sovereignty; cf. Jo. vi. 15. This was very probably His meaning. If so, the passage originally belonged to another context; but in placing it here, Mt. apparently understood the verbs in a good, not a bad, sense, as follows. (3) The Kingdom, since the days when the Baptist heralded its approach, is violently stormed by enthusiastic people; *e.g.* toll-gatherers and harlots, whom the orthodox considered excluded from it (cf. xxi. 31 f., Lk. vii. 29 f.), and the *μικρότερος* of *v.* 11 (which perhaps suggested the connexion of thought to the evangelist's mind). Allen (p. 118) refers to a Talmudic tradition (Bab. *Eduyoth*, viii. 7), which illustrates, if it does

13 βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. πάντες γὰρ οἱ
14 προφῆται καὶ ὁ νόμος ἕως Ἰωάνου ἐπροφήτευσαν· καὶ εἰ
15 θέλετε δέξασθαι, αὐτός ἐστιν Ἠλείας ὁ μέλλων ἔρχεσθαι.
16 Ὁ ἔχων ὦτα ἀκουέτω. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

not underlie, Mt.'s use of the words, that Elijah, when he came, would separate from Israel those who had been wrongfully ('by force' בזרע) received into it, and would receive into it those who had been wrongfully separated from it. This explanation gives point to Lk. vii. 29 f., which takes the place of the present passage, and also accounts for the actual parallel in Lk. xvi. 16, where Lk. adopts Mt.'s interpretation, and, transposing this and the following verse, throws the whole into a simple Gk. form. Neither Lk.'s εὐαγγελίζεται nor βιάζεται (middle) can represent an Aram. word (Dalm. *Words*, 140 ff.). For instances of the late and rare βιαστής (= βιατάς Pindar) see Wetstein. (In Philo, *Agr.* 19 Cohn and Wendl. read βίας τῶν for βιαστῶν.)

13. πάντες γάρ κτλ.] A logical connexion implied by γάρ is difficult to discern. But if *v.* 12 originally belonged to another context, γάρ refers to *v.* 11, and the connexion is clear: A greater than John has never been, and yet he is not at present in the Kingdom, *for* he is the hinge upon which history turns. All the prophets, and indeed (καί) the Law before them, pointed forwards to the Kingdom; that series of prophecies ended with John (for the use of ἕως cf. Ac. xiii. 20), who heralded its actual, imminent arrival; he was thus the greatest of mortals, since he was entrusted with a message greater than that of the prophets. For the intensive καί cf. *v.* 9, 1 Cor. ii. 2 (Blass, § 77. 7). Possibly underlying the words is the thought that the prediction about Elijah in Malachi forms the closing words of the 'Prophets.' The Law also contained predictions of an ideal future, *e.g.* Gen. xii. 2 f., xxii. 17 f., Deut. xviii. 15, 18 f. With the personification of the Law cf. Gal. iii. 8. On the augment in ἐπροφήτευσαν see Blass, § 15. 7. Lk. gives a less natural turn to the words: ὁ νόμος καὶ οἱ προφῆται μεχρὶ Ἰωάνου 'the O.T. Canon,' *i.e.* the Jewish dispensation, 'reached to John.'

14. καὶ εἰ θέλετε κτλ.] Cf. xix. 11 f. The people found it hard to accept the saying that one who was in prison was Elijah. But if he were he, all the signs that were expected to usher in the Messiah's advent ought, as they supposed, to have appeared. The mysterious hint that the Lord gave was lost upon them. The disciples were away on their mission, but were taught the truth later (xvii. 11 ff.). ὁ μέλλων ἔρχεσθαι is not a title, but expresses the current expectations. See on *v.* 3; and for Rabbinic passages on Elijah see Wetstein, *ad loc.*

15. ὁ ἔχων κτλ.] So xiii. 9, 43. In Lk. viii. 8, xiv. 35 ἀκούειν is added after ὦτα; so in Mk. iv. 9 with ὃς ἔχει, and iv. 23, vii. 16 (MSS.) with εἴ τις ἔχει. The expression is imitated in Apoc. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9, ὁ ἔχων [εἴ τις ἔχει] οὖς ἀκουσάτω. Cf. Is. l. 4 προσέθηκέν μοι ὠτίον ἀκούειν. Philo has βοῶν . . . τοῖς ὦτα ἔχουσιν ἐν ψυχῇ. In every N.T. passage the saying is ascribed to the Lord, except in Apoc. xiii. 9, and there only does it refer to the

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις λέγουσιν

16 ετεροις] εταιροις G *al* 𝔏 ff[1] l vg 𝔖 hcl arm aeth

utterance which follows it. Its purpose is to call upon the hearers to take to heart the teaching which has just been given, so far as they have insight to understand it. Tert. (*c. Marc.* iv. 19) suggests as its origin Isaiah's words: 'Aure audietis et non audietis.' Dibelius (*ThStKr.*, 1910, 461) unnecessarily explains it as a formula of a later age, when the simple words of the Gospel were treated as concealing a deeper esoteric meaning.

16–19. (Lk. vii. 31–35.) Parable of the Children's Game.

16, 17. *τίνι δέ κτλ.*] Lk. *τ. οὖν ὁμ. τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης;* (cf. Lk. xi. 31), adding *καὶ τίνι εἰσὶν ὅμοιοι;* (cf. Lk. xiii. 18). For the double question cf. Is. xl. 18. The formula has Rabb. parallels, the most frequent being 'A parable (מָשָׁל); to what is the matter like? [It is like] to, etc.' (Bacher, *Term.* i. 121). *γενεά* is used by the Lord always in rebuke or condemnation, except in xxiv. 34 (Mk., Lk.), Lk. xvi. 8. It recalls such passages as Deut. xxxii. 5, Ps. xciv. [xcv.] 10; cf. Ac. ii. 40, Phil. ii. 15. The perverseness of Moses' generation repeated itself in that to which the greater than Moses had come. It never means the whole Jewish race but those to whom He is speaking, as representative of their generation. Cf. xii. 39, 41 f., xvi. 4, xvii. 17, xxiii. 36. Lk. places the passage to follow the contrast, drawn in vii. 29 f., between the people and the Pharisees and Lawyers, as though the latter only were 'the men of this generation'; in Lk. xi. 29, on the other hand, they are the people, but in Mt. xii. 39, xvi. 4, Mk. viii. 12 the Pharisees.

ὁμοία ἐστίν κτλ.] For *ὁμοία* cf. xiii. 31, 33, 44 f., 47, 52, xx. 1; less frequently *ὁμοιώθη* (see on xiii. 24). The comparison deals (as in xiii. 24 and elsewhere) with the general situation depicted in the parable; strictly speaking, 'this generation' was similar, not to the children who uttered their complaints but, to those who refused to play; for the *προσφωνοῦντα* can hardly be the Pharisees, demanding this and that manner of life from the Baptist and Jesus: they made no such demand. *ἐν τ. ἀγοραῖς* implies that the children's games were a frequent spectacle; *ἐν ἀγορᾷ* (Lk.) pictures a single scene. Mt. often prefers a plural (see Allen on viii. 26).

ἃ προσφωνοῦντα κτλ.] In Mt. one party of children appears to make the whole complaint to another (*ἑτέροις*; the *v.l. ἑταίροις coaequalibus* (vg) does not alter the meaning); in Lk. each party speaks in turn (*ἀλλήλοις*, Lat. *ad invicem*), the one crying *ηὐλήσαμεν*; the other *ἐθρηνήσαμεν*. This may mean either that each party querulously wants the game of its choice, or that both cries are part of the game (Wellh.). The latter would give point to the rhyming termination in Aram. רקדתון (ye danced) and ספדתון (ye lamented). The children may have sat in two rows facing one another, and chanting rhymed responses. How the game proceeded we cannot imagine. But if the Lord had watched it, with His unfailing sympathy for children, the words of their rhyme afforded Him all the illustration He needed; and

17 Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·
18 ἦλθεν γὰρ Ἰωάνης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν
19 Δαιμόνιον ἔχει· ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ
πίνων, καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία

if He referred, not to a sulky quarrel, but to a game, it adds irony to the application in *v.* 18: the state of mind of 'this generation' can no more be taken seriously than the words of children at play.

18. *ἦλθεν γάρ* κτλ.] On *ἦλθεν* (= *ἐλήλυθεν* Lk.) see v. 17. *μήτε ἐσθίων μ. πίνων* is figurative of John's ascetic mode of life. The addition of *ἄρτον* and *οἶνον* in Lk. (there is strong evidence for their omission) is possibly due to a scribe's literalism in view of Mt. iii. 4, Lk. i. 15. *λέγουσιν* (Lk. *λέγετε*) is impers., referring loosely to 'this generation.' John's fasting was, apparently, not in accordance with Pharisaic custom, so they ascribed it to the instigation of a demon. The Lord is related to have suffered a similar reproach for different reasons (Mk. iii. 30, Jo. x. 20).

19. *ἦλθεν* κτλ.] For instances of the Lord's intercourse with the social life of men cf. viii. 15, ix. 10, xxvi. 6, Lk. vii. 36, x. 38 ff., xiv. 1, xv. 2; the disciples were bidden to act similarly, Lk. x. 7 f. *φάγος*, late and very rare, is a subst. (= *φαγᾶς*), *ἄνθρωπος* being redundant, as in ix. 32 (*v.l.*), xiii. 28, 45, 52, xviii. 23, xx. 1, xxi. 33, xxii. 2. For *οἰνοπότης* (used by Polyb.) cf. Prov. xxiii. 20; *οἰνοποτεῖν* Prov. xxiv. 72 [xxxi. 4]. On *τελῶναι* see v. 46. The contrast between the Lord's manner of life and that of the Baptist is doubtless based on a genuine utterance; but the hand of the evangelist is probably to be seen in the title 'Son of Man' (see p. xvii. f.).

καὶ ἐδικαιώθη κτλ.] The verb has the forensic force, 'has been proved right,' which it bears in the O.T.; cf. Ps. l. [li.] 6, Sir. xviii. 2; see *HDB.* iv. 279 b. On the 'timeless aorist' see Moulton, i. 135–40. *Σοφία*, as in the Jewish Wisdom literature, is the divine Wisdom, God Himself in action; cf. Lk. xi. 49 (see on Mt. xxiii. 34). Lk. has *τ. τέκνων αὐτ. πάντων.* The reading in Mt. is doubtful. Jesus almost certainly said 'children,' *ἔργων* being an interpretation either by Mt. himself or a scribe. The 'children' of Wisdom are those who are, or claim to be, obedient to her words and sharers in her nature; cf. Prov. viii. 32, Sir. iv. 11 [12], xv. 2, and the analogous use of *υἱοί* in viii. 12, xiii. 38, xxiii. 15, Lk. xvi. 8, xx. 36. The saying has been variously explained: (1) *ἐδικ. ἀπό* means 'justified *from*'; cf. Ac. xiii. 39, Rom. vi. 7, Sir. xxvi. 29, *Test. Sim.* 6, *ὅπως δικαιωθῶ ἀπὸ τῆς ἁμαρτίας τῶν ψυχῶν ὑμῶν.* The *τέκνα* are then the charges laid against Wisdom, the false inferences drawn from the behaviour of Jesus and the Baptist. This is far-fetched and improbable. But it may have been this use of *ἀπό* which led to the much simpler *ἔργων*, *i.e.* the deeds laid to the charge of Wisdom. 'Justified *as a result of* her works' would require *ἐκ* (cf. xii. 37, Jas. ii. 21, 24 f., Rom. iii. 20 *al.*), which forbids the conjecture made in

ἀπὸ τῶν ἔργων αὐτῆς. Τότε ἤρξατο ὀνειδίζειν τὰς 20 πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· Οὐαί σοι, Χοραζείν· οὐαί σοι, Βηθσαιδάν· 21

19 εργων] ℵB* 124 *codd. ap. Hier* 𝔖 pesh.hcl^{txt} me aeth ; τεκνων B^{2}CDE *al* 𝔏 vet [*om* κ. εδικ . . . αυτης b].vg 𝔖 sin.cur.hcl^{mg} go

JThS., Apr. 1904, 455. Lagarde suggested that τέκνα and ἔργα both represent the Aram. עבריא; but παῖδες or δοῦλοι would be the more natural rendering; παῖδες, however, might be altered to τέκνα in the course of tradition. Cf. 4 Esd. vii. 64 (lat. *operibus*, Eth. 'sons,' Syr. 'servants'). (2) ἀπό = מן קדם (Heb. מִפְּנֵי) 'against,' 'in opposition to' (Wellh.), the τέκνα being the hostile Jews, who imagine themselves to be the true sons of Wisdom (cf. viii. 12). (3) 'Wisdom found her justification far from all her children,' *i.e.* amongst quite other people than those who gave themselves out to be her children (O. Holtzm.). (4) ἀπό 'from the side of' virtually has the force of ὑπό; cf. xvi. 21 (= Mk. viii. 31 ὑπό), Is. xlv. 25 ἀπὸ Κυρίου (ביהוה) δικαιωθήσονται. Wisdom is shewn to be in the right, acquitted, by Her children, *i.e.* not only by Jesus and the Baptist, but by all (πάντων Lk.) those who truly exhibit their parentage. In contrast with the shallow caprice of 'this generation' who condemned the actions of the Wisdom by whom both Himself and John were inspired, the Lord places those who accepted His and John's manner of life at its true worth. This is the best explanation, and is supported by the position in which Lk. places the section, to follow vii. 29 f., ὁ λαὸς . . . καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν. The saying quoted by Orig. as occurring 'in the Gospel,' καὶ ἀποστέλλει ἡ σοφία τὰ τέκνα αὐτῆς, seems to combine the present passage with Lk. xi. 49 (Resch, *Agrapha*^{2}, 184).

20–24. (Lk. x. 13–15.) Condemnation of Galilean Towns.

In Lk. the section is inserted in the Charge to the Seventy, following the sayings with regard to the cities that will not receive them (see on Mt. x. 15). That cannot have been its original position, and here it has no connexion with the preceding or following verses: it is an isolated pair of exclamations the true context of which is unknown.

20. τότε ἤρξατο κτλ.] Mt.'s editorial introduction to the sayings; see iv. 17 on ἤρξατο. For ὀνειδίζειν 'reproach' cf. 'Mk.' xvi. 14, Wisd. ii. 12, Sir. viii. 5; but Jer. has *deplorat* and *plangit*, Eus. (*Onom.* χοραζείν) ταλανίζει.

ἐγένοντο looks back like a pluperf. at the Galilean ministry as wholly, or to a large extent, completed. The force of αἱ πλεῖσται (cf. xxi. 8) may be either comparative, 'the majority of His δυν.,' or elative, 'His very numerous δυν.,' *plurimae virtutes ejus* (Moulton, i. 79). As used in the Gospp. of the Lord's wonderful works δυναμεῖς (never in Jo.) expresses their nature, σημεῖα (Jo. only) their purpose. The fact that not a single incident at Chorazin is recorded illustrates the fragmentariness of our records.

21. οὐαί σοι κτλ.] οὐαί, apart from the synn., occurs in 1 Cor. ix. 16, Jude 11, Apoc.^{9}; a late word corresponding with Heb. הוֹי, אוֹי, Aram. וי (cf. Onk. Num. xxi. 29), Lat. *vae*; it expresses sorrowful pity no less than anger.

ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν 23 ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις

23 *μη . . . υψωθηση*] ℵBC [D*L *η ante* Καφ.] 1** 22 42 𝔏 a b c ff^{1,2} [g^{1} *η*] g^{2} k l vg 𝔖 cur me arm aeth; *η υψωθης* EFGS *al*; *η . . . υψωθεισα* KMNΠ*Σ *al* go [quae exaltata es 𝔏 f h q 𝔖 sin.pesh.hcl] | *καταβηση*] BD 𝔏 *omn* 𝔖 sin^{Lewis}.cur aeth; *καταβιβασθηση* ℵCE *etc* 𝔖 pesh.hcl me arm

Chorazin, a plural word of unknown meaning, mentioned in *Menaḥ.* 85^{a} as *Ḥ^{e}rāzīm*, is the modern *Ḥerazeh*, 2¼ miles NNW. of Tell Ḥum (probably Capharnaum, cf. iv. 13); see Sanday, *Sacred Sites*, 24. It was deserted when Eus. (*Onom.*) wrote. The suggestion that X°P^{a}Z$^{e\iota}$N is נצרא (Naẓora, Nazareth) read backwards, is ingenious; but it is doubtful if צ was ever transliterated as Z (Burkitt, *Syr. Forms of N.T. Proper Names*, from Proc. Brit. Acad. vol. v.). For a tradition connecting Chorazin with Anti-Christ see *ExpT.* xv. 524.

Bethsaida is בית צידא 'House [*i.e.* Place] of fishing, or of game.' It is probable that one Bethsaida only is mentioned in the Gospp. (Mk. vi. 45, viii. 22, Lk. ix. 10, Jo. i. 44, xii. 21), the modern *el-Tell*, to which 'Philip gave the dignity of a city, by the lake of Gennesaret . . . and called it Julias after the name of Caesar's daughter' (Jos. *Ant.* XVIII. ii. 1). It stood on the E. bank of the Jordan, about a mile NE. of the point where it runs into the lake. There may perhaps have been an old and a new part of the town. The former, which Jesus would prefer to the fashionable Greek city, may have stood on the shore of the lake, which probably extended further N. than at present. See on xiv. 22, and Sanday, *op. cit.* 41 f., 48.

εἰ ἐν Τύρῳ κτλ.] Two heathen cities, in O.T. times full of wealth and wickedness, and denounced by the prophets (Am. i. 9 f., Is. xxiii., Jer. xxv. 22, xlvii. 4, Ez. xxvi. ff.). *σάκκῳ κ. σποδῷ*: cf. Is. lviii. 5, Jon. iii. 6, Est. iv. 3, Dan. ix. 3; Lk. adds *καθήμενοι*. With the thought of penitence awakened by divine kindness cf. Lk. v. 8, Rom. ii. 4.

22. *πλήν κτλ.*] They did not repent, it is true, *but* they had less opportunity than you. *πλήν* with the force of *ἀλλά*, frequent in the LXX., is confined in the N.T. to sayings ascribed to Jesus in Mt.^{5} and Lk.^{15}; it is a preposition in Mk. xii. 32, Jo. viii. 10. On *ἀνεκτότερον κτλ.* see x. 15.

23. *καὶ σύ κτλ.*] On the name Capharnaum, and its site see iv. 13. Some of the *δυναμεῖς* performed there are grouped in chs. viii. f. *μὴ ἕως κτλ.*: an adaptation of the rebuke to Babylon (Is. xiv. 13, 15), *σὺ δὲ εἶπας τῇ διανοίᾳ σου Εἰς τὸν οὐρανὸν ἀναβήσομαι . . . νῦν δὲ εἰς ᾅδην καταβήσῃ*, the first clause being treated negatively — 'Shalt thou go up as high as heaven?' (For *μή* = *num*, expecting the answer No, see Blass, § 75. 2), the second as a simple statement—'. . . thou shalt come down.' It is less natural to make *μή* govern the second clause only (Wellh.), '[Take heed] lest, though thou art exalted . . ., yet to Hades thou come down.' Like

ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον 24 ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομο- 25 λογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας

Babylon, Capharnaum was lifted up with worldly pride, which made her despise the Lord's miracles. Hades expresses the lowest shame, as Heaven the highest renown; cf. Ps.-Sol. i. 5, ὑψώθησαν ἕως τῶν ἄστρων (with Ryle and James' note). The readings ἡ . . . ὑψώθης and ἡ . . . ὑψωθεῖσα were probably due to the accidental omission of the μ of μή after Καφαρναούμ. καταβήσῃ, as in Is., is probably the true reading both here and in Lk.; the pass. καταβιβασθήσῃ was an assimilation to ὑψωθήσῃ, or a scribe was influenced by the collocation, in Ez. xxxi. 10–16, of ὑψωθῆναι, καταβαίνειν, and καταβιβάζειν.

ὅτι εἰ κτλ.] The remainder of the verse is absent from Lk., because he transposes the next verse to precede οὐαί σοι, Χοραζείν; see on x. 15.

25–27. (Lk. x. 21, 22.) THE LORD'S THANKSGIVING.

25. ἐν ἐκείνῳ κτλ.] The same note of time is used in xii. 1, xiv. 1. Luke has (ἐν) αὐτῇ τῇ ὥρᾳ seven times. ἀποκριθεὶς εἶπεν (on the aor. partcp. see Blass, § 74. 3) does not imply any question or remark to which the Lord's words are an answer (cf. xii. 38, xvii. 4, xxii. 1, xxviii. 5); this and the like expressions are probably not genuinely Aram., but due to O.T. influence (Dalm. *Words*, 24 f.). Lk. has ἠγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν (the first verb is confined, in the synn., to Lk., except Mt. v. 12, and 'the Holy Spirit' is a characteristic of his writings).

ἐξομολογοῦμαι κτλ.] So Lk., except ἀπέκρυψας. On πάτερ see v. 16, vi. 9 b. The prayer of Jesus recalls the 'prayer of Jesus, son of Sirach': ἐξομολογοῦμαί σοι κύριε βασιλεῦ (Sir. li. 1; cf. *v.* 17); cf. 2 Regn. xxii. 50. 'Lord of heaven and earth' is known, in bibl. Gk., only in Tob. vii. 17; Judith ix. 12 has δέσποτα τῶν οὐρανῶν καὶ τῆς γῆς.

ὅτι ἔκρυψας κτλ.] Equivalent to ὅτι κρύψας ταῦτα ἀπεκάλυψας. Jesus was thankful, not that the σοφοί were ignorant but, that the νήπιοι knew; cf. Is. xii. 1, Rom. vi. 17 (both rightly paraphrased in the R.V.). ταῦτα here seems to refer to the significance of the miracles which the Galilean towns had failed to understand; but Lk. places the saying at the moment when the Seventy returned, and ταῦτα refers —not to their power over evil spirits (Wendt), but—to the subject of their preaching. If *vv.* 20–24 are not in their original position, ταῦτα may refer to the methods of the divine Wisdom, which were understood only by the true 'children of Wisdom' (*vv.* 16–19). But Mt. has preserved an isolated saying, so that the antecedents of ταῦτα are lost (see below). σοφῶν κ. συνετῶν is probably a reminiscence of Is. xxix. 14, which is quoted in 1 Cor. i. 19, where the next two verses read like a comment on the Lord's words. On σοφ. and συν. see Lightfoot on Col. i. 9. The meaning of

26 αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο
27 ἔμπροσθέν σου. Πάντα *μοι παρεδόθη ὑπὸ τοῦ πατρός μου,*

νήπιοι is seen in Ps. xviii. [xix.] 7, cxviii. [cxix.] 130 = פְּתָיִים, 'simple,' 'open-minded'; contrast Mt. xxi. 16 = Ps. viii. 3, עֹלְלִים 'infants.'

26. *ναί κτλ.*] Lk. transposes *εὐδοκία* and *ἐγένετο*. The *ναί* repeats in thought *ἐξομολογοῦμαι*, 'Yea, I thank Thee, because.' On *ὁ πατήρ* for the vocative see Blass, § 33. 4; and cf. vi. 9 b. *εὐδοκία ἔμπροσθέν σου* was a common periphrasis to avoid the anthropomorphism involved in God's volition; cf. xviii. 14; contrast Lk. xii. 32. רעוא קדם is frequent in the Targg. (*e.g.* Onk. Gen. xxiv. 42), and רצון מלפניך in Rabb. prayers (Dalm. *Words*, 211).

27. *πάντα μοι κτλ.*] For *ἐπιγιν. τ. υἱόν* Lk. has *γινώσκει τίς ἐστιν ὁ υἱός*, and for *οὐδέ τ. πατ. τις ἐπιγιν.* he has *καὶ τίς ἐστιν ὁ πατήρ*. These are not essentially different. *ἐπιγινώσκειν* does not imply *fuller* knowledge than *γινώσκειν*. The former 'directs attention to some particular point in regard to which "knowledge" is affirmed.' 'So that to perceive a particular thing, or to perceive who a particular person is, may fitly be expressed by *ἐπιγινώσκειν*. There is no such limitation about the word *γινώσκειν*, though of course it may be so limited by its context' (J. A. Robinson, *Ephesians*, 249). This limitation Lk.'s context supplies. For a somewhat different view see Moulton, i. 113. Several patr. writers omit *βούληται* and read *ἀποκαλύψῃ*. 𝔖pal has 'and to whomsoever the Son willeth to reveal, He reveals'; cf. 𝔏a, 'et cuicumque voluerit filius revelavit.'

The passage was widely quoted in the early Church, both by orthodox and heretics. The many differences of reading are given in an elaborate study of the words by Harnack, *Sprüche u. Reden Jesu*, 189–216 (Engl. *Sayings of Jesus*, 272–310). His treatment of the evidence is severely criticized by Dom Chapman in *JThS.*, July 1909, 552 ff. Two variations are important, the evidence for which is given in the Add. n. (1) For the pres. (*ἐπι*)*γινώσκει* is found the aor. *ἔγνω*. And *οἶδε* also occurs. (2) The clause 'no one knoweth the Son, etc.' is placed *after* 'no one knoweth the Father, etc.' The former clause is omitted in 𝔏a (Lk.). The textual conclusions that Harnack draws are (1) that Mt. originally had *ἐπιγινώσκει* and Lk. *ἔγνω*, (2) that in Mt. the original order of the clauses in question is uncertain, but in Lk. 'knoweth the Father' stood first. But Chapman shows that the patr. evidence assigns *ἔγνω* to Mt., and he does not consider it 'more than an interesting "Western" variant,' while the placing of 'knoweth the Son' after 'knoweth the Father' was due to an occasional carelessness. Harnack further maintains that the original words are rightly represented by (1) the 'historic' aor. *ἔγνω*, (2) the *omission* of the clause 'knoweth the Son.' But (1) *ἔγνω* is not necessarily an historic aor.; like (*ἐπι*)*γινώσκει* it can mean 'he knoweth,' and both might represent an Aram. perfect. (2) Having regard to purely external evidence, the variation in order *may* indicate that the words *τὸν υἱὸν* [*τίς ἐστιν ὁ υἱὸς*] *εἰ μὴ ὁ πατὴρ οὐδὲ* [*καὶ*] are of doubtful authenticity; but intrinsically they cause no difficulty in whichever position they stand, as is shewn below.

The interpretation of the verse

καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν

stands on four points: (*a*) the relation of πάντα to ταῦτα (*v.* 25); (*b*) the meaning of παρεδόθη; (*c*) of (ἐπι)γινώσκει (ἔγνω); (*d*) the expressions ὁ πατήρ and ὁ υἱός.

(*a*) πάντα is not identical with ταῦτα, but includes it as the greater the less. Whether ταῦτα refers to *vv.* 20–24, or to *vv.* 16–19, or (more probably) to a context now lost, it stands for truths which the Father has revealed to babes; and He has revealed them through the Son, because to Him *all things* were delivered. πάντα is not πᾶσα ἐξουσία (xxviii. 18) but a *complete revelation.* To interpret πάντα as including failure as well as success, the hiding of truth from the wise as well as the revealing of it to babes, and to explain οὐδεὶς ἐπιγινώσκει as 'Alas! no one knoweth,' is contrary to the spirit of thankful joy which pervades the words: they do not give the impression of a *Confiteor* (so Burkitt, *JThS.*, 1911, 296).

(*b*) παρεδόθη can therefore have the significance rightly claimed for it by J. Weiss and others, the 'entrusting' of a teaching or revelation; cf. the use of the verb in xxv. 14, Ac. vi. 14. The thought of a pre-temporal act must not be pressed; the Father, of course, determined it before all time, but on the human lips of Jesus the aor., no less than ἀπεκάλυψας, referred to an historical act in time. He knew, when He spoke, that the παράδοσις was a fact.

(*c*) There is no real difference in meaning between (ἐπι)γινώσκει and ἔγνω, as said above. Iren. (iv. 1) condemns ἔγνω as due to those 'who want to be cleverer than the apostles,' because they interpret it 'as though the true God has been known to none before the coming of our Lord, and they say that God who was proclaimed by the prophets was not the Father of Christ.' But the meaning of the verb is determined by that of πάντα παρεδόθη: 'no one knoweth the full truth by a complete divine revelation' (cf. 1 Cor. xiii. 12). The 4th Gospel (*e.g.* i. 10, x. 15, xiv. 7, 17, 20, xvi. 3, xvii. 3, 25; see also iii. 34 f.) meditates in detail upon this γνῶσις, but contains nothing deeper or vaster than these words of the Lord preserved in Q.

(*d*) The absolute use of 'the Father' and 'the Son,' found *passim* in the 4th Gospel, is also vouched for by Mk. xiii. 32 (Mt. xxiv. 36). 'The Father' and 'the Son' form the content of the knowledge which Jesus claimed. He alone, by a divine παράδοσις to His human consciousness, knew the Father's nature, and His own Sonship with all that it involved (see p. xxiv. f.).

The passage may therefore be paraphrased as follows: I thank Thee, O Father, that it was Thy good pleasure to reveal these things to babes through My teaching. I alone can do it because the whole truth has been entrusted to Me. None except Thee could know my Sonship, so as to reveal it to Me; and none except Myself, the Son, could know Thee, the Father. [Or transpose the clauses]. Thus I can reveal both truths to whomsoever I will.

Additional note on xi. 27.

The patristic evidence for the two principal variants is as follows: (1) (ἐπι)γινώσκει Just. *Dial.* (once), Clem. Al. (twice), Eus. (twice), Marcion (*ap.*

πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ

Tert.), Iren., Adamant. (once). ἔγνω Just. *Apol.* (twice). Marcosians and Valentinians (*ap.* Iren.^{lat}), Tert., Clem., Orig., Eus., Did. (once), *Clem. Hom.*, Adamant. (once). οἶδε Eus., Alexand. Al., Adamant. (once each).

(2) The clauses stand as in the text in Clem. Al., Iren. (sometimes), Athan. (once), Tat.^{arab}, Cyr. Al. The clause 'knoweth the Son' stands after 'knoweth the Father' in Marcion (*ap.* Tert.), Marcosians (*ap.* Iren.^{lat}), Just., Tat.^{ephr}, Iren. (sometimes), *Clem. Hom.*, Eus. To these may be added U 𝔏 b o in Lk.

Much has been written on this verse, as may be seen in the exhaustive review by Schumacher, *Die Selbstoffenbarung Jesu bei Mat. xi. 27*; but it may be useful to indicate some modern types of interpretation.

Harnack (*op. cit.*) explains thus. πάντα μοι παρεδόθη refers not to any divine or Messianic powers granted to Jesus, but simply to His teaching, the knowledge of God, with which the whole section (*vv.* 25–27) deals. This is the παράδοσις entrusted to Him (cf. xv. 2 f., 6, 1 Cor. xv. 3, Jude 3), and to Him first, as Son, who has approached nearer than other men to the Father's mind. No one in the past knew (ἔγνων not (ἐπι)γινώσκει) the Father as He does, and therefore He can reveal this knowledge to whom He will. It is to the νήπιοι that He has revealed it; ἀπεκάλυψας and ἀποκαλύψῃ correspond with one another. This interpretation necessitates the omission of the clause 'no one knoweth the Son save the Father.' The clause (Harnack says) is quite unexpected, since the thanksgiving deals at the beginning and the end with the knowledge of *God*. And the historic aorist suits the knowledge of the Father by the Son, but not that of the Son by the Father. The clause was probably added by Mt., in the same spirit as that of xxviii. 18, and was carried over by scribes into Lk.

J. Weiss (*Die Schriften d. N.T.*) admits that the difference between ἔγνω and (ἐπι)γινώσκει cannot be pressed. He understands the 'knowledge' to be a deep sense of personal contact with God (cf. Gal. iv. 9, 1 Cor. xiii. 12). The πάντα entrusted to Jesus by the Father are not that which has been revealed to babes, since the passage deals with that which has been revealed to none but Himself. It was a sudden revelation of what the Father is, which no one else had received. This necessitates the placing of the clause 'knoweth the Son' after 'knoweth the Father.' It need not be omitted: at the same moment that He rejoiced in the illuminating knowledge of the Father, Jesus felt clearly how little He was Himself understood; no one knew what He, the Son, really was, except the Father. It was the secret of His own personality, His Messiahship, which came as a solution of the question which had troubled His soul. He had thought that His call to the Messiahship involved the huge burden of winning the whole nation; and yet the mass of them, especially the Scribes, remained so dull and unimpressionable! Was He the Chosen of God after all? But the doubts melted away at this supreme moment. He realized that the secret of His Person was meant only for a few godlike souls, to whom it was specially revealed. And freed from the greater burden, He now understood that His work was to bring this revelation to the few.—But this explanation is so largely subjective, and presupposes so detailed a knowledge of phases in the Lord's self-consciousness, that it is unconvincing.

Dom Chapman (*op. cit.*) finds a solution in the parallelism of the passage. 'The clause which rightly stands first, οὐδεὶς ἔγνω τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, would need a converse addition, καὶ ᾧ ἂν βούληται ὁ πατὴρ ἀποκαλύψαι. But a clause to this effect is actually to be found in the preceding verse, ἐξομολογ. σοι, πάτερ . . . ὅτι . . . ἀπεκάλυψας αὐτὰ νηπίοις. What has the Father revealed? Undoubtedly the things concerning the Son.' The thought is therefore as follows: 1 (*a*) The Father reveals 'these things' [*sc.* concerning the Son] to babes, for so it seems good to Him; 1 (*β*) all that I have is from the Father, so that He alone knows the Son, and consequently He alone can reveal Him. In the same way, 2 (*β*) Only the Son knows the Father, 2 (*a*) and can reveal Him to whomsoever He thinks good to do so.—But this explanation takes no real account of 'All things are delivered unto Me by My Father'; the clause forms no part of the parallelism, and is not treated as an essential part of the passage. ταῦτα is assumed to mean the things concerning the nature of the Son, which the previous context does not warrant. And a particular order of the clauses is necessitated—a necessity which was not recognized by Just., Iren., and Euseb.

Norden (*Agnostos Theos*, 277–308) treats *vv.* 25–30 as one whole, which falls into three parts: (*a*) *vv.* 25 f. (addressed to God), (*b*) *v.* 27 (speaking of God in the third person), (*c*) *vv.* 28–30 (addressed to men). He sees the same arrangement in Sir. li.: (*a*) *vv.* 1–12, (*b*) *vv.* 13–22, (*c*) *vv.* 23–30. But there is no real affinity with this, in spite of similarities of language, for Sir. (*a*) is merely a thanksgiving for deliverance from danger, and does not form one whole with (*b*) (*c*), which are a separate alphabetical poem.

The παράδοσις is a delivery of knowledge, a communication of a mystery, intended not for the wise but for babes, which is a gift to the Son only, for Him to reveal to whom He will; He therefore calls to the toiling and heavy-laden to learn it. Norden cites passages from Greek mystery-writings in which special knowledge is divinely communicated for delivery to initiated persons, and the language and order of thoughts are in some respects similar; and he concludes that both Mt. and Sir. have derived their ideas from the 'mystical-theosophical literature of the East.' Gnostics thought that it was to the 'wise' that the mysteries were revealed, but in deliberate opposition to their esoteric claims the evangelist writes 'babes,' and 'toiling and heavy-laden.' In *vv.* 25 f. ταῦτα and αὐτά have no antecedent to which they refer. But this was because the Jewish form of the ῥῆσις, both in Mt. and Sir., was influenced by the language of the Psalter, which led to ἐξομολογοῦμαι being placed at the beginning, whereas logically it should (as *e.g.* in a passage in Ps.-Apuleius) have stood after the content of the revelation had been described; that is to say, ταῦτα and αὐτά refer to πάντα in *v.* 27. And Mt. chose the colourless words ταῦτα and αὐτά 'to help himself out of the difficulty' caused by the transposition. The passage, therefore, is not a genuine utterance of Jesus, for He must not be reckoned among the mystical theosophists of the East, but is the work of Q.

This treatment of the passage labours under the presupposition that because the line of thought finds parallels elsewhere (and only differs from the parallels under the influence of the Psalter), it must have been derived.

28 *υἱὸς ἀποκαλύψαι. Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ*
29 *πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου*

But all the Hebrew prophets, like other prophets, were convinced that they had received a special revelation. It is an inevitable certainty of all mystics, and requires no literary derivation to explain it. And the exclusion from knowledge of 'the wise and prudent,' if derived, is derived from Is. xxix. 14. The Lord's certainty (displayed, *e.g.*, throughout the Sermon on the Mount) that He possessed a unique revelation to give to men, and in particular to the 'poor,' the 'meek,' the 'persecuted,' is quite enough to account for the words. As to details: Norden confuses the 'babes' and the 'toiling and heavy-laden,' quite distinct thoughts. His explanation of *ταῦτα* and *αὐτά* will commend itself to few. And since, on his theory, *vv.* 28–30 form 'an integral part of the scheme of the composition' of the passage, Lk.'s omission of them is inexplicable, and he confesses himself unable to explain it.

28–30. The Yoke of Christ.

In *vv.* 25 ff. and 28 ff. are preserved two utterances of Jesus of central importance, in both of which He speaks about Himself, and makes high claims. Mt. has done well to place them side by side. But it is doubtful if they were originally connected: Q, as represented in Mt., Lk., contained the former, but the latter is confined to Mt. The 'babes' receive the revelation of the nature of the Father and the Son; the 'toiling and heavy-laden' are invited to accept the 'light yoke'; they belong to quite different spheres of thought. *Vv.* 28 ff. form a beautiful introduction to xii. 1–13, where two typical instances are given of the *χρηστότης* of Christ's yoke as compared with the law of the Sabbath. As *v.* 25 recalls Sir. li. 1, so several words and phrases in *vv.* 28 ff. echo Sir. li. 23–27, which may have been one cause for the juxtaposition of the sayings.

28. *δεῦτε κτλ.*] Cf. Sir. li. 23 *ἐγγίσατε πρός με.* They are summoned who find it hard toil to observe the Law, and upon whom their religious leaders 'bind heavy burdens' (xxiii. 4); cf. Lk. xi. 46, the only other instance of *φορτίζειν* in the N.T. *ἀναπαύειν*, often of *temporary* rest or refreshment (M.-M. *Vocab. s.v.* *ἀνάπαυσις*, *-παύω*, Lightft. on Philem. 7) is act. not uncommonly in the LXX., and in 1 Cor. xvi. 18, Philem. 20, elsewhere mid. or pass. in the N.T. *κοπιῶντες*: cf. Sir. li. 27, *ἐκοπίασα* = עָמַלְתִּי, 'I toiled'; Geneva vers. 'are weary' (cf. 2 Regn. xxiii. 10, Is. xl. 31).

29. *ἄρατε κτλ.*] 'My yoke' is the yoke which I lay upon you; cf. Sir. li. 26 *τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν.* It suggests a contrast with 'the yoke of the law' (cf. Ac. xv. 10): this and similar expressions are common in Jewish writings; in *Ab.* iii. 8 (see Taylor) it is said that if any one takes upon him the 'yoke of Torah,' the yoke of civil government and the yoke of worldly care are removed from him; cf. *Apoc. Bar.* xli. 3 'the yoke of Thy law'; *Berak.* 13 a 'the yoke of the Kingdom of Heaven,' and 'the yoke of [the] commandment'; see also Ps. Sol. vii. 8, xvii. 32. Owing to this verse, the commands of Jesus are called in Did. 6 ὁ ζυγὸς τοῦ κυρίου. With *καὶ μάθετε ἀπ' ἐμοῦ* cf. Sir. li. 26 *καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν.* For the *ἀπό* cf. xxiv. 32, Col. i. 7.

ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς
τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ γὰρ 30
ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.
Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν 1 XII.

ὅτι πραΰς εἰμι κτλ.] ὅτι may assign the reason ('because'), or introduce the fact to be learnt ('that I am, etc.,' Aram. ד as in S sin.cur), or ד may be the relative ('I who am, etc.') misunderstood by a translator. On the Lord's claim to be 'gentle' see C. H. Robinson, *Stud. in the Character of Christ*, ch. i. S. Paul could appeal to the πραύτης τοῦ Χριστοῦ as to a recognized fact (2 Cor. x. 1); cf. the Christian addition in *Test. Dan.* vi., the σωτὴρ τῶν ἐθνῶν is ἀληθὴς καὶ μακρόθυμος, πρᾶος καὶ ταπεινός. For πραΰς see v. 5, and for the dat. τῇ καρδίᾳ v. 3, 8; to learn gentleness from Him is to win a Beatitude. On ταπεινοφροσύνη and πραότης see Trench, *Synon.* 139–47. The original Aram. perhaps contained a play on words; 'give rest,' 'gentle,' 'rest,' and perhaps also 'light' (*v.* 30), may all be represented by derivatives of נוח. The collocation ζυγόν and ταπεινός is echoed in Clem. *Cor.* xvi. 17.

καὶ εὑρήσετε κτλ.] Cf. Sir. vi. 24 ff., li. 27, Jer. vi. 16 (Heb.) 'and find ye rest for your soul' (but LXX. ἀγνισμόν). Christ *gives* rest (ἀναπαύσω), and yet He tells men actively to find or obtain it (cf. the paradox in Phil. ii. 12 f.). τ. ψυχαῖς ὑμ. 'for yourselves'; see on x. 39.

30. ὁ γὰρ ζυγός κτλ.] χρηστός in the LXX. often = טוֹב, of persons 'kind,' of things 'valuable.' Here the χρηστότης of the Lord determines the character of His yoke. No English adj. embraces both 'kind' and 'good.' φορτίον refers to the πεφορτισμένοι (*v.* 28). With the thought of ἐλαφρόν cf. 1 Jo. v. 3. The 'lightness' of Christ's yoke does not conflict with such passages as v. 20, x. 38, xvi. 24, nor with the struggles which it involved for a S. Paul against the 'law in his members' (Rom. vii. 22 f.). The pressure of the Jewish law was always a φορτίον κοπιῶντι, but Christ's yoke, in proportion as it is accepted, gives the buoyancy and life which enable men to meet His much greater demands. *Cui servire est regnare.*

xii. 1–8. (Mk. ii. 23–28, Lk. vi. 1–5.) THE DISCIPLES IN THE CORNFIELD; THE SABBATH.

Mt. returns to the earlier Marcan narrative at the point at which he left it at ix. 18 (see note); in the present chapter he combines it with other instances of hostility to Jesus, and His utterances connected with them.

1. ἐν ἐκείνῳ κτλ.] See on xi. 25; Mk. and Lk. have no note of time (on the reading δευτεροπρώτῳ in the latter see Plummer *ad loc.*, and Burkitt, *Gosp. Hist.* 81 n.). The plur. σάββασιν (B σαββάτοις) arose from the form of the Aram. sing. *shabbāthā'*, which, transliterated, was misunderstood as plural, σάββατον being formed as the singular; the mistake is found in the LXX. and Josephus. The plur. σπόριμα is known only in Sym. 1 Regn. viii. 15 (LXX. σπέρματα), where it is parallel to 'vineyards'; for the singular (σπέρμα σπόριμον) cf. Gen. i. 29, Lev. xi. 37.

διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ
2 ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι
ἰδόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ
3 ἔξεστιν ποιεῖν ἐν σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς Οὐκ
ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ οἱ μετ'
4 αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς

οἱ δὲ μαθηταί κτλ.] Mt. alone says ἐπείνασαν, in view of *v.* 3; on the form see Blass, § 16. 1, § 22. 1. On ἤρξαντο see iv. 17. τίλλειν κτλ.: Mk. ὁδὸν ποιεῖν τίλλοντες (see Swete), Lk. ἔτιλλον . . . καὶ ἤσθιον ψώχοντες ταῖς χερσίν; Mk. takes for granted the actions added by Mt. and Lk. To pluck ears in another man's field was ordinarily allowed (Deut. xxiii. 24 [26]), and is still a common practice (E. Robinson, *Bibl. Res.* i. 493. 9), but was forbidden on the Sabbath (Bab. *Shabb.* 73 b), being considered equivalent to reaping (so Maimon., see Lightfoot, *Hor. Heb.* on *v.* 2); but the disciples shewed, by their action, that they had already grasped their Master's principle. The ripeness of the corn places the incident in the spring, during the few weeks after the Passover (see p. xiii.).

2. οἱ δὲ Φαρισαῖοι κτλ.] Mt. alone says ἰδόντες, implying that they also were walking through the corn. In Lk. the complaint (τί ποιεῖτε) is addressed to the disciples. π. ἐν σαββάτῳ (Lk. π. τοῖς σάββασιν), absent from Mk., is added for the sake of clearness, since plucking ears was lawful on other days.

3. οὐκ ἀνέγνωτε κτλ.] For the formula cf. *v.* 5, xix. 4, xxi. 16, 42, xxii. 31. With all their biblical erudition the Pharisees were often blind to the principles taught in their Scriptures. Mt. and Lk. avoid Mk.'s pleonastic χρείαν ἔσχεν καὶ ἐπείνασεν. In 1 Sam. xxi. 1–6 David is related to have come alone to the priest, but to have told him he had 'appointed his young men to such and such a place'; on the basis of this, Jesus assumed that 'they that were with him' shared the bread with David. That they hungered is 'an inference from the facts, added to bring out the parallel' (Swete).

4. πῶς εἰσῆλθεν κτλ.] Another inference from the facts. The 'house of God' would be understood to mean the tent which housed the ark; see *HDB.* iv. 654 b. On πῶς (so probably Mk.; Lk. ὡς) see Blass, § 70. 2 n. Mk. adds ἐπὶ Ἀβιαθὰρ ἀρχιερέως (om. D 𝔏 𝔖 sin); the omission in Mt., Lk. may be a correction, since the priest was Ahimelech (LXX. Abimelech), but it was perhaps a later erroneous gloss in Mk. ἔφαγον (if the reading is right) abbreviates Mk.'s ἔφαγεν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν, but Mt. adds to the next clause οὐδὲ τοῖς μετ' αὐτοῦ. Lk. follows Mk., but uses Mt.'s preposition. The Gk. expression οἱ ἄρτοι τῆς προθέσεως (1 Regn. xxi. 6, 1 Chr. ix. 32, xxiii. 29, Neh. x. 33) denotes that the loaves were *placed before* God; Vulg. *panes propositionis*; the Heb. לֶחֶם הַמַּעֲרֶכֶת that they were placed in order; cf. עֶרֶךְ לֶחֶם (Ex. xl. 21 [23]), ἡ πρόθεσις τ. ἄρτων (Heb. ix. 2). Other varieties are found in 2 Chr. ii. 4, xiii. 11, 2 Mac. x. 3, Ex. xxv. 30, xxxix. 18 [36]. See the writer's *Exodus* 165 f., and Deissmann *B.St.* 157.

ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ἢ οὐκ 5 ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω 6 δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. εἰ δὲ ἐγνώκειτε 7

4 εφαγον] ℵB 481 ; εφαγεν CD *etc* minn verss

ὃ οὐκ ἐξὸν ἦν κτλ.] Mk., Lk. ἔξεστιν: Mt. expresses more clearly the assumption, on which the Lord's argument is based, that what was true in N.T. times (cf. Jos. *Ant.* III. x. 7), and in the age when Lev. xxiv. 9 was written, was also true in the time of David. The incident illustrates xi. 30; Christ's yoke consisted in the observance of principles; and the greatest of these is charity (cf. *v.* 7 below). See *Camb. Bibl. Essays*, 226.

5. ἢ οὐκ ἀνέγνωτε κτλ.] Mt. alone adds another argument from O.T. usage, bearing more directly upon the Sabbath question. Not only was a concession made to Israel's hero, but the Law *commanded* the priests in the temple to break the letter of the Sabbath law by doing work; *e.g.* the shew-bread was changed (Lev. xxiv. 8), and the burnt-offering was doubled (Num. xxviii. 8 f.); cf. Jubil. l. 10 f.: no work must be done on the Sabbath 'save burning frankincense, and bringing oblations and sacrifices before the Lord.' Other temple duties permitted on the Sabbath are given in *Pesach.* vi. 1 f., *Erub.* x. 11–15; and see Jo. vii. 22 f. τ. σάββατον βεβηλοῦν: cf. Is. lvi. 2, 6, Ez. xx. 13, etc., Neh. xiii. 17 f., 1 Mac. i. 43, 45, ii. 34; βεβ. is to make 'common' (חֹל) that which is sacred: see *HDB.* art. 'Holy'; cf. Ac. xxiv. 6. κοινοῦν (not in LXX.) has the same force, Ac. xxi. 28. Nothing could be more startling than to hear the word applied to the sacred offices of the priests; cf. Zeph. iii. 4. ἀναίτιος recurs in the N.T. in *v.* 7 only; in the LXX. (Deut.[4] Sus.[1]) it is always of 'innocent blood' (see M.-M. *Vocab. s.v.*), but Sym. uses it of persons.

6. λέγω δέ κτλ.] This verse, if spoken by Jesus, probably belonged to another context. The two references to the O.T. have taught that *need*, private or public, must override law, a principle summed up in *v.* 7. But this verse introduces a different thought, irrelevant to the principle of ἔλεος which the Lord is inculcating: 'if the temple can demand that its servants shall break the law, much more can I, who am more than the temple.' But the disciples had been engaged in no service demanded by Jesus. The verse serves to prepare for *v.* 8, in which Mt. understands 'the Son of Man' to mean the Messiah. With μεῖζόν ἐστιν ὧδε cf. *v.* 41 f., parallels which forbid Jerome's explanation, 'quod major templo sit locus qui Dominum templi teneat.'

7. εἰ δὲ ἐγνώκειτε κτλ.] A reference to Hos. vi. 6, which Mt. has already ascribed to Jesus in ix. 13 (see note). There it suited the context ill, but here it well sums up the teaching of *vv.* 3–5; nevertheless the verse interrupts the sequence of γάρ in *v.* 8. It was probably a genuine utterance spoken on another occasion. θυσία is figurative of obedience to the letter of the law at any cost. The disciples are as ἀναίτιοι as the

τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε
8 τοὺς ἀναιτίους. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς
9 τοῦ ἀνθρώπου. Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν
10 συναγωγὴν αὐτῶν· καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν.
καὶ ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν
11 θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς

priests in the temple (*v.* 5). Lk. has no parallel to this verse. In Mk. its place is taken by 'And He said unto them, The Sabbath was made (ἐγένετο) on account of man, not man on account of the Sabbath' (for which there are Rabb. parallels); this is the true premiss of the next saying.

8. κύριος γάρ ἐστιν κτλ.] Mk. ὥστε κύριός ἐστιν ὁ υἱ. τ. ἀνθρ. καὶ τοῦ σαββ. Lk. has the same, but omitting ὥστε and beginning with καὶ ἔλεγεν αὐτοῖς ὅτι, due to Mk.'s καὶ ἔλεγεν αὐτοῖς in the preceding verse. In Mk. 'the Son of Man' (perhaps a wrong translation of the Aram.) clearly means 'man,' not the Messiah: the Sabbath was made on man's account; it follows therefore (ὥστε) that man is lord even of the Sabbath, and can do work on it if need arise. There can be little doubt that this was the Lord's meaning (cf. *v.* 31 f., ix. 6). But Mt., Lk. omit Mk.'s premiss. Mt., with γάρ, connects the saying concerning the Messiah with τοῦ ἱεροῦ μεῖζον (*v.* 6): God is the 'Lord of the Sabbath,' because He ordained it, and the Messiah is equal to Him. On the non-canonical incident recorded in Lk. (D) see Plummer *ad loc.*

9–14. (Mk. iii. 1–6, Lk. vi. 6–11.) Healing of a Withered Hand.

9. καὶ μεταβάς κτλ.] Cf. xi. 1, xv. 29; Mk. πάλιν, Lk. ἐγένετο . . . εἰσελθεῖν, both characteristic. Lk. adds καὶ διδάσκειν, and ἐν ἑτέρῳ (D om.) σαββάτῳ, but Mt. implies that the Lord proceeded at once from the field to the synagogue. On his addition of αὐτῶν see vii. 29.

10. καὶ ἰδού κτλ.] Mk., Lk. καὶ ἦν ἐκεῖ. ξηράν (so Lk.) describes the present condition of the hand (cf. Jo. v. 3), ἐξηραμμένην (Mk.) points to the past, when the affliction began; cf. 3 Regn. xiii. 4, Zech. xi. 17. Lk. says it was his 'right hand.' In *Gosp. Heb.* (*ap.* Jerome) the man implores for help: 'caementarius (a mason) eram, manibus victum quaeritans; precor te, Jesu, ut mihi restituas sanitatem ne turpiter mendicam cibos.'

καὶ ἐπηρώτησαν κτλ.] The onlookers (Lk. 'the Scribes and Pharisees') speak their thoughts aloud; their εἰ ἔξεστιν is met by ἔξεστιν (*v.* 12); in Mk., Lk. they only 'watched Him whether He would heal on the Sabbath,' Lk. adding 'But He knew their reasonings.' For εἰ with a direct question cf. xix. 3 (Blass, § 77. 2). In the Mishna it is laid down that 'every case where life is in doubt [*i.e.* danger] supersedes the Sabbath' (*Joma*, viii. 6); see Schürer, *HJP.* II. ii. 104. The withered hand was not such.

11. ὁ δὲ εἶπεν κτλ.] Mk., Lk. relate that Jesus bade the sufferer stand forth in the midst, and that He asked those present 'Is it lawful on the Sabbath to do a kindness or to do an injury, to save life or to kill?'; Mk. adds that 'they were silent,' and that His glance round at them was 'with anger, being grieved

Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. 12 ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ 13 ἀνθρώπῳ Ἔκτεινόν σου τὴν χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. Ἐξελθόντες δὲ οἱ 14 Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. 15

at the hardness of their heart'—an expression of emotion which Mt. often avoids; see on viii. 3. He inserts instead a verse found (in substance, but differently worded) in Lk. xiv. 5 in connexion with the healing of the dropsical man.

τίς ἔσται κτλ.] Cf. vii. 9. On *ἕν* (om. ℵ sin.cur 𝔏 ff¹ k) equivalent to an indefinite article see viii. 19. Lk. has *υἱὸς* [? *ὄνος*] *ἢ βοῦς* for *πρόβατον ἕν*, *φρέαρ* for *βόθυνον*, and *ἀνασπάσει* for *κρατήσει καὶ ἐγερεῖ*. The rescue of animals on the Sabbath or festivals is permitted in Rabb. writings under various conditions; see Wetstein *ad loc.* and on Lk. xiv. 5.

12. *πόσῳ οὖν κτλ.*] Mt. only. On *διαφέρειν* see vi. 26. The second clause summarizes the thought of Mk. *v.* 4, and *ἔξεστιν* answers the question asked in *v.* 10, but by the substitution of *καλῶς ποιεῖν* (Mk., Lk. *ἀγαθοποιεῖν*) for *θεραπεύειν* the Lord raises the whole problem into a loftier sphere. *καλῶς ποιεῖν* and *ἀγαθοποιεῖν* both stand in the LXX. for היטיב; cf. Lev. v. 4, Jer. iv. 22, Zech. viii. 15.

13. *τότε λέγει κτλ.*] An echo of ix. 6. The command called forth the faith which was operative towards the cure. For *ἀπεκατεστάθη* cf. Ex. iv. 7, Lev. xiii. 16 = שוב with the same force; and cf. 3 Regn. xiii. 6. On the double augment, found also in papyri, see WH. *Notes*, 162; Blass, § 15. 7, M.-M. *Vocab. s.v.* *ὑγιὴς ὡς ἡ ἄλλη* is added by Mt. alone.

14. *ἐξελθόντες κτλ.*] The incident marks a crisis in the Lord's life, being the culminating point of the opposition of the Jewish religious authorities. Mk. adds *εὐθὺς μετὰ τῶν Ἡρῳδιανῶν* (see on Mt. xvi. 6, xxii. 16); Lk. rewrites the whole verse. *συμβούλιον* (class. *συμβουλή*): a late word, explained by Plut. (*Rom.* xiv.) as synonymous with *κωνσίλιον* (*consilium*). Deissmann (*B.St.* 238) cites Dittenberger *Syll.* 242 and two papyri (*c.* 200 A.D.). But in 4 Mac. xvii. 17 (*v.l. συνέδριον*), Theod. Prov. xv. 22 (LXX. *συνέδρια*), *Prot. Jac.* VIII. *x.*, it means 'a council.' *σ. λαμβάνειν* is used by Mt. only: xxii. 15, xxvii. 1, 7, xxviii. 12. Mk. here has *ἐδίδουν* (*v.l. ἐποίησαν*), xv. 1 *ποιήσαντες* (*v.l. ἑτοιμάσαντες*).

15–21 (cf. Mk. iii. 7–12). THE LORD'S AVOIDANCE OF PUBLICITY.

In *vv.* 15 f. Mt. sums up Mk. iii. 7–12. Mk. illustrates the magnitude and magnetism of the Lord's miracles; Mt. mainly draws attention to a trait in His character.

15. *ὁ δὲ Ἰησοῦς κτλ.*] He had friends among the people who might warn Him of the plot. He departed (on the vb. see ii. 12) because further strife might lead to His arrest, or at least hinder His work by dragging it into publicity. *τὸ γὰρ ῥιψοκίνδυνον οὐ θεάρεστον* (Theoph.). *πάντας* is substituted for Mk.'s *πολλούς*; cf. viii.

Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς
16 πάντας, καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιή-
17 σωσιν· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου
λέγοντος

18 Ἰδοὺ ὁ παῖς μου ὃν ἡρέτισα,
ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου·
θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
19 Οὐκ ἐρίσει οὐδὲ κραγάσει,

16. For other general statements of healing see iv. 23 note.

16. *καὶ ἐπετίμησεν* κτλ.] On the injunctions of silence see viii. 4. Mk. *καὶ πολλὰ ἐπετίμα αὐτοῖς*, *sc.* the unclean spirits, who were crying out 'Thou art the Son of God.' Mt., who omits this, as he does the incident in Mk. i. 23 ff., makes the pronoun refer to all who were healed, so that *ἐπετίμησεν* has the force of 'charged severely'; cf. xvi. 20, Mk. viii. 30. The word is confined to the Gospels (Mt.[7], Mk.[9], Lk.[12]), except 2 Tim. iv. 2, Jude 9.

17–21. *ἵνα πληρωθῇ* κτλ.] On the formula see i. 22. The quotation, from Is. xlii. 1–4, agrees in some points with the LXX. against the M.T., and *vice versa*. The Aram. collection of *testimonia* from which it was probably derived was translated from a Heb. recension differing both from that used by the LXX. and from the M.T.

18. *ἰδού* κτλ.] *ὃν ἡρέτισα* = בְּחִירִי בּוֹ (M.T. אֲחַמְכֵּד־בּוֹ). LXX. Ἰακὼβ ὁ παῖς μου, *ἀντιλήμψομαι αὐτοῦ*. Theod., like M.T., omits 'Jacob' (Swete, *Intr. O.T. in Gk.* 395). *αἱρετίζειν*, not elsewhere in the N.T., occurs in the LXX.: cf. 1 Chr. xxviii. 6; and see Pss. Sol. ix. 17, xvii. 5, Kaibel, *Epigr. Graec.* no. 252.

ὁ ἀγαπητός . . . ψυχή μου] So M.T.; LXX. ὁ ἐκλεκτός μου, *προσεδέξατο αὐτὸν ἡ ψ. μ.* Theod. has *ἐκλεκτός* with LXX., but *εὐδόκησεν* with Mt. On the occurrence of the words at the Baptism, and the Messianic titles *ἀγαπητός* and *ἐκλεκτός*, see iii. 17.

θήσω κτλ.] M.T. נָתַתִּי, a prophetic perf., LXX. *ἔδωκα*. *καὶ κρίσιν* κτλ. M.T. מִשְׁפָּט לַגּוֹיִם יוֹצִיא. *ἀπαγγελεῖ* may be a free rendering of יוֹצִיא, but perhaps represents another word, *e.g.* יוֹדִיעַ, since יוֹצִיא is rendered below by *ἐκβάλῃ*. LXX. [om. *καί*] *κρίσιν τοῖς ἔθνεσιν ἐξοίσει*. The Lord did not make a practice of preaching to Gentiles (xv. 24), but the apostles claimed His authority for doing so (xxviii. 19). *κρίσις* in Mt. has not the wide meaning of מִשְׁפָּט, almost 'religion'; he understands it of the fast approaching judgment.

19. *οὐκ ἐρίσει οὐδὲ κραυγάσει*] *i.e.* לֹא יָרִיב וְלֹא יְצַעֵק. The verbs are transposed in M.T. לֹא יְצַעֵק וְלֹא יַשְׁמִיעַ, and LXX. *οὐδὲ κεκράξεται οὐδὲ ἀνήσει*. Targ. has 'cry nor shout nor lift up (יָרִים) his voice'; and see Field, *Hexapla*, *ad loc.* The text underlying the translation used by Mt. seems to have had the Aram. יריב ('cry') as an equivalent for יַשְׁמִיעַ (so ℌ pesh in Isaiah, and ℌ sin.cur here); but the translator gave it the Heb. meaning 'strive.' For Mt. the words are a prediction of

οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
κάλαμον συντετριμμένον οὐ κατεάξει 20
καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν. 21

Τότε *προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ* 22

the care which the Lord took to avoid an open quarrel with the Pharisees, and self-advertisement as the Messiah; the former He avoided by departing (*v.* 15), the latter by His prohibition (*v.* 16). For *κραυγάζειν* cf. 2 Esd. iii. 13, Jo. xi. 43.

οὐδὲ ἀκούσει κτλ.] *i.e.* יִשְׁמַע impers., M.T. יִשְׁמִיעַ. LXX. *ἀκουσθήσεται* = יִשָּׁמַע.

20. *κάλαμον . . . σβέσει*] This and LXX. correspond with M.T. The thought here is similar to that in xi. 30; the Messiah will comfort and help the weak-hearted, in contrast with the Pharisees who care only for such as do stand (cf. ix. 13). The crushed reed and the smouldering flax (*i.e.* wick) are those who are morally all but powerless. He who 'came to send fire on the earth' would not quench, but would carefully tend, the faintest sign of its kindling. See Cheyne, *Isaiah ad loc.* On the augment in *κατεάξει* see Blass, § 24 (*s.v. ἀγνύναι*), a form not found in the LXX. Moulton (*Class. Rev.*, 1901, 36) cites a subst. *κατέαγμα* from a papyrus (2nd cent. A.D.). *τύφειν* (class.) is unique in bibl. Gk.

ἕως ἄν κτλ.] = עַד יוֹצִיא לַנֶּצַח מִשְׁפָּט. M.T. has two clauses, represented in the LXX. by *ἀλλὰ εἰς ἀληθείαν* (לֶאֱמֶת) *ἐξοίσει κρίσιν* and *ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν*. The Heb. underlying Mt. may have been influenced by Hab. i. 4, לֹא יֵצֵא לָנֶצַח מִשְׁפָּט. In Heb. נֶצַח means 'permanence,' 'perpetuity,' in Aram. 'victory'; the latter was adopted in the Gk. translation which Mt. used. Cf. 1 Cor. xv. 54 = Is. xxv. 8, LXX. *ἰσχύσας*, but S. Paul and Aq., Sym., Theod. *εἰς νῖκος*. For the evangelist the rendering was important: the Lord's earthly activities were those which the prophet predicted of the Messiah, and His final victorious judgment was certain.

21. *καὶ τῷ ὀνόματι κτλ.*] LXX. *καὶ ἐπὶ τ. ὀν.* Heb. 'And for His law shall (the) isles hope.' The announcement to the Gentiles of future judgment (*v.* 18) was also a message of hope. *ἐλπίζειν* with dat. (class.) is not found elsewhere in bibl. Gk.; *καί* is, therefore, perhaps a corruption of *κἀν* (D *καὶ ἐν*). Blass, § 5. 2.

22, 23 (cf. Lk. xi. 14). HEALING OF A BLIND AND DUMB MAN.

Both Mt. and Lk. substitute this for Mk. iii. 20 f. (an incident which they probably shrank from recording), to form a suitable introduction to the discourse on Beelzebul. See further Add. note on ix. 32 f.

22. *τότε προσήνεγκαν κτλ.*] On the impers. verb, avoided in the *v.l.*, see iv. 24. The man's maniacal obsession so affected his nerves as to render him blind and dumb. The verse has the appearance of being a greatly abbreviated account from a longer one which Mt. had before him (*κωφόν* in the last clause is for *τυφλὸν καὶ κ.*); his chief object was to introduce the charge in *v.* 24 and the following discourse.

κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
23 καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον
24 Μήτι οὗτός ἐστιν ὁ υἱὸς Δανείδ; οἱ δὲ Φαρισαῖοι ἀκού-
σαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν

23. καὶ ἐξίσταντο κτλ.] They were beside themselves (with astonishment). In Mk.'s narrative the relatives of Jesus said of Him ἐξέστη, and Mt. adapts the word. Lk. has ἐθαύμασαν. Spitta's conjecture, if it could be proved correct, would be welcome, that Mk.'s οἱ παρ' αὐτοῦ means not His relatives but the disciples (but cf. *e.g.* Sus. 33), and that the subject of ἐξέστη is ὁ ὄχλος, which has fallen out by the mutilation of the MS., together with an account of the miracle which roused their excitement.

καὶ ἔλεγον κτλ.] Mt. only. μήτι expects the answer No, but the possibility of the truth lies behind the question; cf. Jo. iv. 29. οὗτος is emphatic: 'this man' who, in spite of His miraculous power, answers so little to our notions of the Messiah. The οὗτος in the Pharisees' retort (*v.* 24) corresponds with it. The use of υἱὸς Δανείδ is characteristic of Mt., who takes every opportunity of laying stress on the Messiahship of Jesus; see ix. 27 note, and p. xvii. f.

24. (Mk. iii. 22, Lk. xi. 15.) THE CHARGE OF DEMONIACAL AGENCY.

οἱ δὲ Φαρισαῖοι κτλ.] Mk. οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες, officials from the capital; cf. Mk. vii. 1. Lk. simply τινὲς δὲ ἐξ αὐτῶν, referring to the ὄχλοι. The Pharisees reply, with a contemptuous οὗτος (cf. ix. 3), echoing the οὗτος in *v.* 23. They speak authoritatively to the bystanders and the healed man, to prevent them from becoming the Lord's followers. With οὐκ . . . εἰ μή, which has an Aram. flavour, cf. xiii. 57, xiv. 17, xv. 24, xvii. 8, xxi. 19. Mk. has two clauses: (1) He hath Beelzebul, (2) In the prince of the demons He casteth out the demons. The former is interpreted by Mk. (*v.* 30) as 'He hath an unclean spirit,' which, according to the ideas of the time, was not very different from ἐξέστη (Mk. *v.* 21); cf. Jo. x. 20. But it is possible that Βεελ. ἔχει was corrupted, under the influence of the O.T. name Beelzebub, from an expression of mere vulgar insult connected with the late Heb. זְבֶל 'dung,' with no reference to a demon; see x. 25 note. In Mt., Lk. the inference is drawn that Beelzebul and the prince of the demons were one and the same, which the following discourse in Mk. does not support. The use of the preposition ἐν τῷ B., corresponding with בְּ, is also akin to that found in papyri (*Expos.* VI. vii. 112)—'armed with,' *i.e.* with the help, or instrumentality, of; cf. *v.* 28 (Lk. xi. 20), xxvi. 52, Lk. xxii. 49. To ἄρχοντι Lk. more correctly prefixes the article; cf. Mt. ix. 34. In Jewish traditions the prince of demons had various names, *e.g.* Asmodaeus (Targ. Eccl. i. 12; cf. Tob. iii. 17), Mastema (Jub. x. 8, see Charles), Azazel (see Bousset, *Rel. d. Jud.* 381–94), Samael (see Edersheim, *LT.* ii. 755 ff.). Cf. also Enoch lxix. 2, 4.

25–30. (Mk. iii. 23–27, Lk. xi. 17–23.) THE LORD'S REPLY TO THE CHARGE.

Mt. and Lk. appear to have used not only Mk., but also their respective recensions of Q. The synoptic

τῷ Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐν- 25
θυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία μερισθεῖσα
καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα
καθ' ἑαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν 26
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ
βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ 27
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο

25 ειδως] ιδων ℵ[b]D 𝔏 ff[1] k 𝔖 sin.cur me

relations are discussed in *JBL.*, 1913, 57–73.

25. εἰδὼς δέ κτλ.] The *v.l.* ἰδών does not alter the sense; an act of real intuition is described. On this, and on ἐνθυμήσεις (Lk. διανοήματα), see ix. 4. Mk. introduces the discourse differently: 'And having summoned them He spake to them in parables.'

πᾶσα βασιλεία κτλ.] Lk. similarly. Mk. begins 'How can Satan cast out Satan,' which Mt. adapts in *v.* 26. The Lord appeals to a fact of common experience in history to illustrate the truth about the 'kingdom' of the prince of the demons. ἐρημοῦν, common in the LXX., occurs in the N.T., apart from this context, only in Apoc.[3] Mt., Lk. probably found it in their source, and preferred it to Mk.'s repeated οὐ δύναται σταθῆναι (στῆναι).

καὶ πᾶσα πόλις κτλ.] Mk. has a second conditional: καὶ ἐὰν οἰκία κτλ. Lk. καὶ οἶκος ἐπὶ οἶκον πίπτει (either 'a house [divided] against a house falleth,' or possibly 'house falleth against house'). Only Mt. has πόλις, making a triad of illustrations. 'House' here (not, however, in *v.* 29) may, as in Aram., denote a political district (Wellh.): a whole kingdom, or any district in it, destroys itself by internal divisions. Cf. Soph. *Ant.* 687 f., Cic. *Lael.* 7.

26. καὶ εἰ κτλ.] Mt. adapts Mk. *v.* 23, instead of following his εἰ ὁ Σατ. ἀνέστη ἐφ' ἑαυτόν (Lk. ἐφ' ἑαυτὸν διεμερίσθη). On Σατανᾶς see iv. 10. For the question πῶς οὖν (similarly Lk.) Mk. has the tautological 'and cannot stand, but hath an end.' Lk. adds 'because ye say that in Beelzebul I cast out the demons,' explaining the identity of Beelzebul and Satan. Mk. 'Because they said, He hath an unclean spirit.'

27, 28. These verses are identical in Lk. (except δακτύλῳ for πνεύματι, and perhaps the omission of ἐγώ in the latter verse), but absent from Mk. They must have stood here in Q, but appear to be isolated sayings from different contexts. They contain a second line of defence. Your own Jewish exorcists—do they work with the help of Beelzebul? If not, they condemn you for your arbitrary condemnation of me (*v.* 27). The only alternative is that I work by the Spirit of God; in which case something further follows (*v.* 28).

27. καὶ εἰ κτλ.] οἱ υἱοὶ ὑμῶν stands first in the clause, in emphatic contrast with ἐγώ. The 'sons' are not merely the pupils of the Pharisees, for Lk. does not mention the Pharisees, nor can it refer to the apostles as being Jews by birth (Hil., Chrys., Jer.); it denotes 'your fellow-Jews' in general. For magic employed by Jews for exorcizing demons see Tob. viii. 1–3, Jos. *Ant.* VIII. ii. 5, *BJ.* VII. vi. 3, Midr. Num. (Wünsche, 465); and cf. Ac. xix.

28 αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ
ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
29 τοῦ θεοῦ. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ

13 f., Just. *Dial.* 85 οἱ ἐξ ὑμῶν ἐπορχισταὶ τῇ τέχνῃ, ὅπερ καὶ τὰ ἔθνη, χρώμενοι ἐξορκίζουσιν. Iren. (*Haer.* II. vi. 2) says that Jews in his day drove out demons by invoking the name of the Lord. On exorcism by Christians see vii. 22. Jesus neither denies the reality of Jewish exorcisms, nor does He express a view as to the power by which they were performed; He argues from His opponents' ground. ἔσονται is an Aram. imperf., not a definite future.

28. εἰ δέ κτλ.] It is difficult to think that this verse originally followed *v.* 27; the Lord there assumes that the Pharisees would claim divine power for their Jewish exorcists, but here He treats His own working by divine power as marking a crisis in history. The sayings must have been spoken on different occasions, and from different points of view. For πνεύματι Lk. has δακτύλῳ (cf. Ex. viii. 19, xxxi. 18), which is probably genuine, for Lk. would hardly have avoided πνεῦμα, which occurs so frequently in his writings, and, on the other hand, Mt. seems to use πνεῦμα to prepare for the thought of *vv.* 31 f.

ἄρα ἔφθασεν κτλ.] If God's power is already overcoming Satan's power, then God's sovereignty has already begun to exercise an influence, and must be so near as virtually to have arrived. φθάνειν, only in this context in the Gospels, means not 'anticipate' but 'arrive,' as usually in late Gk. when followed by a preposition; cf. Rom. ix. 31, 2 Cor. x. 14, Phil. iii. 16, 1 Thes. ii. 16 (contrast iv. 15). In the LXX. it sometimes has this meaning without a preposition (Neh. xviii. 1 [vii. 73], Cant. ii. 12). For φθάνειν ἐπί cf. Theod. Dan. iv. 25 (מטא על). The aor. ἔφθασεν refers to a moment in the near past, *i.e.* when Jesus began to cast out demons (Moulton, i. 135, 140); but it does not follow that He spoke of the Kingdom in a sense other than eschatological. ἔφθασα in mod. Gk. can mean 'I am coming immediately' (Moulton, i.[2] 247), and 𝔖 cur.pesh 'hath drawn near' is correct. Cf. Dan. iv. 8, Theod. ἔφθασεν, LXX. ἤγγιζεν. The verb may represent either קרב (Dalm.) or מטא (J. Weiss). ἡ βασ. τοῦ θεοῦ (instead of τῶν οὐρανῶν 32 times) is elsewhere confined in Mt. to xix. 24, xxi. 31, 43 (see pp. xix., xxiii.). He must have found it in his source, and left it unaltered, perhaps in the present case because it formed a better parallel to ἐν πνεύματι θεοῦ, and also a sharper contrast with ἡ β. αὐτοῦ (*v.* 26), the Divine Personality standing over against the Satanic. The distinction which Allen draws between the two expressions is hardly convincing.

29. ἢ πῶς κτλ.] The immediate sequel of πῶς κτλ. in *v.* 26. How can Satan be supposed to ruin himself? Or, since the answer to that is obvious, how can he be ruined without being first defeated? Mk. gives the same connexion of thought by οὐ δύναται . . . ἀλλ' οὐ δύναται. Mt. follows Mk. fairly closely; Lk. has the parable in a different form. The words recall Is. xlix. 24 f., μὴ λήμψεταί τις παρὰ γίγαντος σκῦλα; . . . ἐάν τις αἰχμαλωτεύσῃ γίγαντα, λήμψεται σκῦλα, and Ps. Sol. v. 4, οὐ γὰρ λήψεται σκῦλα ἄνθρωπος

ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ
τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ 30
ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ'
ἐμοῦ σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ 31

παρὰ ἀνδρὸς δυνατοῦ. Cf. also Is. liii. 12. The art. in ὁ ἰσχυρός is generic, but hints at the particular strong man that is meant. His binding began with his defeat in the wilderness (iv. 1–11). In οἰκίαν (Lk. αὐλήν) there is possibly a play on the name Beelzebul, 'Lord of dwelling' (see x. 25). σκεύη (= Aram. מנין, Heb. כֵּלִים) is a wide term embracing all the contents of the house; Lk. τὰ ὑπάρχοντα αὐτοῦ. If the details may be pressed allegorically, the σκεύη are not the demons (Holtzm.) but the bodies and souls of men. σκεύη δὲ τοῦ ἰσχυροῦ οἱ ὑπαγόμενοι τοῖς θελήμασιν αὐτοῦ (Orig.); cf. Ac. ix. 15, Rom. ix. 21–23, 2 Tim. ii. 20 f. ὅπλα (cf. Rom. vi. 13) can also represent מנין, which is probably the explanation of Lk.'s καθωπλισμένος and πανοπλίαν. Mt. seems to use ἁρπάσει and διαρπάσει (both frequent in LXX. for גזל) merely for variety.

30. ὁ μὴ ὢν κτλ.] Identical in Lk., but absent from Mk. A stern warning which Jesus might have spoken on many occasions: 'neutrality towards My work is impossible; indifference means hostility.' But though it stood here in Q, its connexion with the foregoing incident is doubtful, since to lay a charge of demoniacal agency is not neutrality but bitter enmity. Mt. may have seen a connexion with *v.* 23 f.: the people were half inclined to believe in the Lord's Messiahship, but instead of 'gathering' them into the number of His disciples, the Pharisees had tried to 'scatter' them. The metaphors might refer to sheep (cf. Jo. x. 12, xi. 52, Ez. xiii. 5, Zech. xi. 16), or to corn (cf. iii. 12, xiii. 30); they are different in xxv. 24.

The saying is inverted in Mk. ix. 40 = Lk. ix. 50, and connected, as here, with the casting out of demons. But they are not contradictory, if the one was spoken to the indifferent about themselves, and the other to the disciples about some one else. They correspond with the warnings 'Test yourselves' (2 Cor. xiii. 5), and 'Judge not' (Mt. vii. 1). A parallel to both is seen in Cic. *Q. Lig.* ix.: 'Te enim dicere audiebamus, nos *omnes adversarios* putare *nisi qui nobiscum esset*; te *omnes qui contra te non essent tuos.*' Ligarius perhaps inverted a current saying; similarly Jesus may here be using a current saying, which He inverts in Mk. *l.c.* (cf. Mt. vii. 12). That both sayings were current in Palestine, and to be traced to Cicero (Nestle, *ZNW.*, 1912, 84 ff.), is very improbable. Still more so that ὁ μὴ ὢν κτλ. are the words of Beelzebul (von Dobschütz, *Th.St.Kr.*, 1912, 356 f.; Fridrichsen, *ZNW.*, 1912, 273 ff.).

31, 32. (Mk. iii. 28, 29, Lk. xii. 10.) *Blasphemy against the Holy Spirit.*

The two verses are a doublet of the same saying; *v.* 31 is an abbreviation of Mk.; *v.* 32 is from Q. Lk. is based on Q, but in τῷ . . . βλασφημήσαντι he is influenced by Mk. Each verse helps to explain difficulties in the other.

31. διὰ τοῦτο κτλ.] Mk. ἀμὴν λ. ὑ. Mt. thus connects the saying more closely with the preceding in-

βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύ-
32 ματος βλασφημία οὐκ ἀφεθήσεται. καὶ ὃς ἐὰν εἴπῃ λόγον
κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν
εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ
33 οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Ἢ

cident. Lk. has it in another, less suitable, context.

πᾶσα ἁμαρτία κτλ.] Mt. abbreviates Mk.'s impressive tautology. He writes τ. ἀνθρώποις for Mk.'s τ. υἱοῖς τῶν ἀνθρώπων, which recurs in the N.T. only in Eph. iii. 5. *V.* 32 and Lk. have κατὰ τοῦ υἱοῦ [εἰς τὸν υἱὸν] τοῦ ἀνθρώπου, which suggests that the sing. originally stood in Mk. in the sense of 'man' (cf. Mt. ix. 6), but was altered to prevent the words being understood to mean that the Son of Man could need forgiveness. J. Weiss explains that 'the Son of Man' means Jesus as a private person, but the Holy Spirit means the divine power that worked in Him. But 'the Son of Man' is the last expression that He would have chosen for Himself as a private person.

V. 31 and Mk. raise a serious difficulty. 'Every sin and blasphemy' is exhaustive, and Mk. is even more emphatic; it must include sins and blasphemies against God as well as against men; how, then, is blasphemy against the Holy Spirit so much more heinous than against God? The sharp contrast is lacking, which is found in *v.* 32 and Lk., between 'the Son of Man' and 'the Holy Spirit.' It is probable that the contrast there is between *man* and the Holy Spirit, and that the same contrast was expressed in the Aram. underlying *v.* 31 and Mk.; 'man' ('men') was wrongly connected with ἀφεθήσεται.

βλασφημεῖν (-μία) in the LXX. is always blasphemy against God (against Bel in Theod. Bel 9), but in class. Gk. usually slander against men; for the latter cf. Rom. iii. 8, 1 Cor. x. 30. ἡ δὲ τοῦ πν. βλασφ. is an abbreviation of Mk.'s ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πν. τὸ ἅγιον. Cf. LXX. Dan. iii. 96 [29]. After ἄφεσιν Mk. continues εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. Mt. places his corresponding words at the end of the next verse.

32. καὶ ὃς ἐάν κτλ.] Lk. καὶ πᾶς ὃς ἔρει λόγον εἰς (cf. Ac. vi. 11). In the second clause Mt. has ὃς δ' ἂν εἴπῃ, Lk. τῷ δὲ βλασφημήσαντι. No distinction, therefore, can be drawn between 'say a word [*i.e.* anything] against' and 'blaspheme.' Cf. Job ii. 9, εἰπόν τι ῥῆμα = בֵּרַךְ 'curse. 'The Son of Man' probably means 'man' (see above). 'How could the Pharisees be supposed to be able to distinguish between the Son of Man (= Christ?) acting as such, and the Son of Man driving out devils by the power of the Spirit?' (Allen). 'Si operatio una est, una est contumelia' (Ambr.).

οὔτε ἐν τούτῳ κτλ.] An expansion of Mk.'s εἰς τὸν αἰῶνα. Lk. has no time reference. Jewish writers after the fall of Jerusalem often contrast 'this age' with 'the coming age,' but such expressions are foreign to pre-Christian Jewish writings, and are rare in the N.T.; cf. Mk. x. 30 (Lk. xviii. 30, not Mt.), Eph. i. 21; ὁ αἰὼν οὗτος and ἐκεῖνος Lk. xx. 34 f., not Mt., (Mk.). Dalman (*Words*, 148–54) doubts if Jesus ever used the expressions; His thoughts were filled by the 'Kingdom of Heaven'; see Bousset, *Rel. d. Jud.* 278 ff., Volz, *Jüd. Esch.* 57.

ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ

With four forms of the saying before us the Lord's exact words cannot be determined. But it seems fairly certain that He draws a contrast between slandering men and slandering the Spirit of God: the one shall be forgiven, the other not. Lk., though apparently influenced both by Mt. and Mk., is probably the nearest to the original purport of the saying. The words have occasioned many heart-burnings, mostly to sensitive consciences far removed from the sin of blasphemy. This is due to the difficulty felt by the Western mind in grasping the meaning of Jewish phraseology. The unpardonable sin is usually explained as the expression of a hardened state of mind which deliberately denounces as evil that which the sinner knows to be good; he says, with his eyes open, 'Evil be thou my good'; 'fingit enim falsum esse quod scit esse verum' (Ps.-Aug.). And this hardened state is, by its very nature, permanent, and excludes the possibility of repentance. Such a thought possibly underlies 1 Jo. v. 16; but is it possible to read so profound and hopeless a depth of evil into the word 'blaspheme,' not to mention 'speak a word against'? In Jewish phraseology serious sin was often spoken of as unpardonable. See Num. xv. 30 f., He that sinneth deliberately blasphemeth (מְגַדֵּף) Yahweh, and shall be cut off from his people 'with his iniquity upon him,' *i.e.* unforgiven. 1 Sam. iii. 14, 'The iniquity of Eli's house shall not be atoned for by sacrifice or offering for ever.' Is. xxii. 14, 'This your iniquity shall not be atoned for till ye die' (*i.e.* never). Rabbinic parallels 'there is no forgiveness for him,' 'there is no forgiveness for him for ever' are given by Dalman, *Words*, 147. And cf. Philo *De Profugis* on Ex. xxi. 17 (Mangey i. 558): '[The lawgiver] wellnigh shouts and cries aloud that no forgiveness is to be given to those who blaspheme the Divine Being. For if those who have spoken evil of mortal parents are carried away on the road to death, of what punishment ought they to be deemed worthy who continue to blaspheme the Father and Maker of all? And what evil-speaking could be more shameful than to say, not concerning us but concerning God, that He is the source of evil?' If the Lord spoke as a Jew to Jews, and used a type of expression current in His day, and derived from the O.T., He meant, and would be understood to mean, no more than that blasphemy against the Holy Spirit, by whose power He worked, was a terrible sin,—more terrible than blasphemy against man.

33–35. (Lk. vi. 43, 44 a, 45.) Character shewn by Deeds and Words.

The section, appended loosely to the foregoing, can hardly be in its original context. Mt. perhaps saw a link in the thought that the Lord, being a 'good tree,' could not produce the 'bad fruit' of alliance with Beelzebul. Orig.: δένδρον καλόν, ἢ τὸ ἅγιον πνεῦμα· σαπρόν, τὸ ἀκάθαρτον πνεῦμα.

33. ἢ ποιήσατε κτλ.] The saying appears in another, probably more original, form in vii. 16 a, 17 f., where, as in Lk., δένδρον is the subject, not the object, of ποιεῖν, and the verb, consequently, has a different meaning. The original of καὶ τὸν καρπὸν αὐ. καλόν probably meant 'and then its fruit will be good' (so the ℌ can be rendered), the acc.

ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
34 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γεννήματα
ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ
35 γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ
ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά,
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκ-
36 βάλλει πονηρά. Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ
λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν

being due to attraction. For the consec. *καί* see Blass, § 77. 6. On the clause *ἐκ γὰρ τοῦ καρποῦ κτλ.* see vii. 16.

34. *γεννήματα κτλ.*] The first sentence is peculiar to Mt., and possibly was not spoken by Jesus. The Baptist used the same term of reproach (see on iii. 7, cf. xxiii. 33), followed by the same metaphor. But the words are valuable as shewing the degree of sternness which the evangelist felt justified in ascribing to Jesus. There were no doubt gradations of evil, and possibilities of good in the hearers, but the words only express the principle that like produces like (cf. Job xiv. 4). They can have no reference to 'original sin,' nor do they imply that there are any who *cannot* be good. Cf. vii. 11.

ἐκ γάρ κτλ.] Lk. has this at the end of the next verse. That which fills the heart flows out of it. In its present position this perhaps implies that blasphemy against the Holy Spirit could not be excused as mere words which the speakers did not mean. But otherwise it expresses a general principle capable of many applications. *ἀνδρὸς χαρακτὴρ ἐκ λόγων γνωρίζεται* (Menander). S. James (iii. 10 f.) perhaps has it in mind in his metaphor of the fountain coupled with that of the fruit-tree. *περίσσευμα* occurs only in Mk. viii. 8, 2 Cor. viii. 14, Jam. i. 21 (*v.l.*), Eccl. ii. 15 (probably a Christian gloss in the LXX.).

35. *ὁ ἀγαθός κτλ.*] Another metaphor for the same truth; a man can bring out of his treasure (cf. xiii. 52) only what is there. Lk. interprets it by adding *τῆς καρδίας* after *θησαυροῦ* (cf. Mt. vi. 21), and for *ἐκβάλλει* (see on viii. 12) he writes *προφέρει*, frequent in class. Gk. for the utterance of words. The metaphor and the thought are found in *Test. Asher*, i.

36. *λέγω δέ κτλ.*] This, and the next, verse are peculiar to Mt., and introduce the new thought of judgment; not only good and bad, but even 'idle' words must be accounted for. *ῥῆμα* is used, in preference to *λόγος*, because of the following *ἀποδώσουσιν λόγον*. A *ῥῆμα ἀργόν* (*α-εργον*) is one that does not, and is not intended to, effect anything. Vulg. *otiosum*, k Cyp. (less well) *vacuum*. 'Sine utilitate loquentis dicitur et audientis' (Jer.). Cf. 'the voice of a fool in many idle (בטילין) words' (Targ. Eccl. v. 2); *αἱρετώτερόν σοι ἔστω λίθον εἰκῇ βαλεῖν ἢ λόγον ἀργόν* (Pythag.). The adj. is applied to men (xx. 3, 6), a fruit-tree (2 Pet. i. 8), fallow land (Jos. *Ant.* XII. ix. 5), the Sabbath (*BJ.* IV. ii. 3). Aram. idiom is reflected in the *nom. pendens πᾶν ῥῆμα*, and the indefinite fut. *λαλήλουσιν*, 'which men [ever] speak.' On *ἐν ἡμ. κρίσεως* see x. 15.

ἡμέρᾳ κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ 37
τῶν λόγων σου καταδικασθήσῃ.

Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ 38
Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοι- 39
χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ
μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰωνᾶς 40

37. ἐκ γάρ κτλ.] The change from ῥῆμα to λόγοι, and the unexpected use of the 2nd pers. sing., suggest that the verse is drawn from another context. It was possibly a current proverb. On δικαιωθῆναι ἐκ see xi. 19.

38–42. (Lk. xi. 29–32.) A Sign refused.

The Marcan parallel to this section from Q is found in Mk. viii. 11 f. = Mt. xvi. 1, 2 a, 4.

38. τότε κτλ.] On ἀπεκρίθησαν see xi. 25. In Lk. the request for a sign is made earlier (*v.* 16) by some of the people, while others were charging Jesus with alliance with Beelzebul; he adds here that the Lord spoke 'while the crowds were pressing up.' On διδάσκαλε see vii. 21. The σημεῖον which they wanted was something more than a 'miracle' of healing, in which sense the word, though characteristic of the 4th Gosp. (cf. also 'Mk.' xvi. 17, 20), is not used by the synoptists. They asked for something which would substantiate His unique claims to authority. Lk., influenced by Mk. (cf. Mt. xvi. 1), calls it 'a sign from heaven.' Mt. may have understood the request as a further attempt to discredit Jesus in the eyes of the people; they had said (*v.* 23), Can this be the Messiah? Let Him, then, do something of a higher order than exorcism, which, on His own admission, was performed by the Jews themselves. But in Mk. it follows, though it is not connected with, the feeding of the 4000. Rabbinic teachers were sometimes asked to give signs (Edersheim, *L. and T.* ii. 68 f.), a request for which there were O.T. precedents (Ex. iv. 8 f., Is. vii. 11). See 1 Cor. i. 22.

39. γενεὰ πονηρά κτλ.] So in xvi. 4. Mk. simply ἡ γενεὰ αὐτή. In Lk. γεν. πον. is a predicate of ἡ γεν. αὐτή. The γενεά appears to refer to the Scribes and Pharisees, as in xvi. 4 and Mk.; in Lk. to the multitudes (see on xi. 16). μοιχαλίς (cf. Jam. iv. 4) is an echo of O.T. teaching from Hosea onwards; Israel is God's unfaithful bride. See the verdict of Josephus on his generation (*B.J.* v. x. 5, xiii. 6).

καὶ σημεῖον . . . αὐτῇ] So xvi. 4 and Lk. Mk. has the Hebraic εἰ δοθήσεται. The exception εἰ μή κτλ. occurs (om. τ. προφήτου) in xvi. 4 and Lk., but is absent from Mk. It seems to have stood in Q; Mt. (*v.* 40) interprets it of the Resurrection, Lk. (*v.* 30) of the Advent.

40. ὥσπερ γάρ κτλ.] Lk. has 'For as Jonah became a sign to the Ninevites, so shall also the Son of Man be to this generation.' This does not refer to the Resurrection; nor is the 'sign of Jonah' the preaching of Jesus. If we did not possess Mt., no other explanation would be thought of than that of the Messiah's Advent. The Son of Man will come, as it were from a foreign land, with a message of doom to this genera-

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως *ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς* 41 *τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ* 42 *ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. βασίλισσα νότου ἐγερθήσεται ἐν*

tion as Jonah did to the Ninevites. Lk.'s verse may well be a genuine utterance. Mt.'s substitute is 'a gloss which formed no part of the original saying' (Sanday, *Inspiration*, 433). ἦν Ἰωνᾶς . . . νύκτας is quoted *verbatim* from LXX. Jon. ii. 1 [Engl. i. 17]. The verse cannot be genuine: (1) it differs from Lk., (2) the title 'the Son of Man' as applied by Jesus to Himself occurs too early (see on xvi. 20), and (3) as a prediction it is inaccurate, for the Lord was 'in the heart of the earth' not three but two nights. μετὰ τρεῖς ἡμέρας occurs in Mk. (viii. 31, ix. 31, x. 34; so Mt. once, xxvii. 63), but that does not include a third *night*: the parallels in Mt., Lk. have τῇ τρίτῃ ἡμέρᾳ. In regarding Jonah as a type, Mt. did not weigh details. Justin (*Tryph.* 107) tacitly corrects him, μετὰ τὸ ἐκβραθῆναι αὐτὸν τῇ τρίτῃ ἡμέρᾳ ἀπὸ τῆς κοιλίας τοῦ ἀδροῦ ἰχθύος, and the Naz. Gosp. seems to have omitted τρεῖς . . . νύκτας (see *Texte u. Unters.*, 1911, 39, 290). The 'heart of the earth' probably means not the tomb but Hades (so Iren. Tert.); cf. Eph. iv. 9, κοιλία ᾅδου Jon. ii. 3, Sir. li. 5.

41. ἄνδρες κτλ.] This and the following verse are transposed in Lk., perhaps to conform to the O.T. chronology; but more probably the transposition is due to Mt., and the sayings were originally unconnected with the 'sign of Jonah.' ἄνδρες is without the article, being determined by the adj.: 'the men of Nineveh'; cf. βασίλισσα νότου, *v.* 42 (Blass, § 46. 9). ἐν τῇ κρίσει: not 'in the judgment' as ἐν ἡμ. κρίσεως (x. 15, xi. 22, 24, xii. 36); 'to rise [stand] up *in judgment* with' would, in Aram., mean simply 'accuse.' The future has the same force as in αὐτοὶ κριταὶ ἔσονται ὑμῶν (*v.* 27). Their condemnation is not in words, but in the fact introduced by ὅτι. 'Ex ipsorum comparatione isti merito damnabuntur' (Aug.); cf. Rom. ii. 27.

ὅτι μετενόησαν κτλ.] Jonah preached doom (Jon. iii. 4), Jesus the good tidings of the nearness of the Kingdom (iv. 17 note). As a Prophet, Jesus was 'something more than Jonah.' For εἰς = πρός or ἐν (בְּ) cf. Ac. vii. 53; Blass, § 39. 5.

42. βασίλισσα κτλ.] In the LXX. νότος is usually the *Negeb* or *Teman*, the region S. of Judah; but here it stands for Sheba (Σαβά 3 Regn. x. 1). It either represents Yemen ('South'), the first instance of the name for S.W. Arabia (Wellh.), or is due to a confusion of Teman with the Arab. *Têmā* (Θαιμάν Is. xxi. 14) (Zahn). Jos. (*Ant.* VIII. vi. 5) speaks of the queen as reigning over Egypt and Ethiopia, perhaps confusing שְׁבָא and סְבָא (Gen. x. 7); and the Ethiopians are still said to claim her. ἐγερθ. and ἀναστήσονται (*v.* 41) are synonymous. As a Prophet Jesus was more than Jonah, as a Teacher than Solomo. 'Salomo erat sapiens; sed hic est Sapientia' (Beng.). The wisdom of Jesus is described in xi. 27, and those who come to Him (*v.* 28 f.) receive more than the queen

τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει. τότε λέγει Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν 44 ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμβάνει μεθ' 45

of the South. Like Chorazin, etc. (xi. 21 ff.) this generation had rejected greater privileges than were offered to foreigners of old.

43–45. (Lk. xi. 24–26.) Return of the Unclean Spirit.

43. ὅταν κτλ.] In Lk. this follows 'He that is not with Me is against Me' (Mt. *v.* 30): the mere absence of the defilement is not enough; such a state of neutrality cannot last. In Mt. there is no connexion with the preceding verses, except 'this generation' in *v.* 45; he places the passage here as a fresh denunciation against them. On ἐξέλθῃ 'is cast out' see viii. 12. For ἀπό = ἐκ (cf. xvii. 18) see Blass, § 40. 2. On ἀκάθαρτον πνεῦμα see x. 1. τοῦ ἀνθρώπου may refer to a man mentioned in a previous lost portion of the discourse, or the art. is generic (cf. xiii. 3). It was a popular belief that demons dwelt in the deserts or in ruins (Is. xiii. 21, xxxiv. 14, Bar. iv. 35, Tob. viii. 3, Apoc. xviii. 2); see the Babyl. incantations quoted by Allen (*ad loc.*). But here the demon is unsatisfied by any other resting-place than a human being; cf. Enoch xv., and see Burkitt, *Jewish and Chr. Apoc.* 21 f. For ἀνάπαυσις cf. Gen. viii. 9, Num. x. 33, Is. xi. 10.

44. εἰς τὸν οἶκον κτλ.] ἐξῆλθον corresponds formally with ἐξέλθῃ in *v.* 43, but the demon is ironically represented as implying that he left his victim voluntarily, as a man leaves his house to go for a walk. With the dramatic monologue cf. Lk. xii. 19.

καὶ ἐλθόν κτλ.] This can be, in Semitic idiom, the protasis of a conditional sentence: 'and if he come and find it, etc.,' the apodosis being introduced by τότε (*v.* 45); so 𝔖 sin.cur. σχολάζοντα κτλ. describes three stages in the restoration of the house to the condition which it had enjoyed before the demon's tenancy: 'free [from litter or lumber], swept [from dirt and cobwebs], and put in order.' σχολάζειν (trans.) occurs in Aq. Mal. iii. 1 and Sym. Is. lvii. 14, 2 Chr. xxxi. 11, where the LXX. or other translators have ἀποσκευάζειν, ἑτοιμάζειν, or καθαρίζειν: here it has the corresponding intrans. force. It is used of an empty place in Plut. *G. Grac.* vii., *Timol.* xxii. For σαροῦν, a late form of σαίρειν, cf. Lk. xv. 8, Herm. *Sim.* ix. x. 2 f., αἱ δὲ παρθένοι λαβοῦσαι σάρους ἐσάρωσαν. κεκοσμημένον may mean 'adorned' (Lk. xxi. 5, Apoc. xxi. 19) or 'set in order'; cf. xxv. 7, Ez. xxiii. 41, Sir. xxix. 26. Oecum. explains a νεωκόρος as ἱερόδουλος ὁ τὸν ναὸν κοσμῶν ἢ σαρῶν.

45. τότε πορεύεται κτλ.] Purity and order being abhorrent to an unclean spirit, he proceeds to destroy them. τότε, like Heb. ו, introduces the apodosis, of which *v.* 44 b was the protasis. For the redundant πορεύεται see ix. 13 a note. With

ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

47 *om vers.* ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι ℵ*BLΓ 126 225 238 400* 𝔏 ff¹ k 𝔖 sin.cur

the 'seven other spirits' Allen compares the seven spirits of Babyl. demonology; Jer. refers to the sevenfold power of the divine Spirit in Is. xi. But seven and eight merely stand for a large number; cf. Eccl. xi. 2, Mic. v. 5. The demon hoped to guard against the possibility of being driven out again. κατοικεῖ ἐκεῖ: cf. Apoc. ii. 13, *Test. Naph.* viii. 6, ὁ διάβολος οἰκειοῦται αὐτὸν ὡς ἴδιον σκεῦος.

καὶ γίνεται . . . πρώτων] Cf. xxvii. 64, Job viii. 7, Sir. xli. 3, and the warning in Jo. v. 14. In 2 Peter ii. 20 the words are perhaps alluded to. For the consecutive καί ('so that') see Blass, § 77. 6; on πρῶτος for πρότερος Blass, § 11. 5.

οὕτως ἔσται κτλ.] Absent from Lk. the words are perhaps, but not necessarily, a comment added by Mt. 'This generation' is not the Scribes and Pharisees (as γενεά *v.* 39), for they had undergone no change which could be likened to the departure of an evil spirit, but the Jews of the Lord's time. His preaching, and that of the Baptist, had produced a momentary impression, but if they did not follow up their repentance by opening their souls to the divine Spirit they would suffer a worse relapse. It is a stern warning, but need not imply that He already despaired of them.

46–50. (Mk. iii. 31–35, Lk. viii. 19–21.) The Mother and Brethren of Jesus.

The Marcan narrative, left at *v.* 32, is taken up. Lk. has a shorter account from a different source, placed to follow, instead of preceding, the parable of the Sower; 'who hear the word of God and do it' (Lk. *v.* 21) echoes the thought of the good soil in the parable.

46. ἔτι αὐτοῦ κτλ.] The last note of place was in *v.* 15, 'He departed thence,' *i.e.* from the synagogue at Capharnaum. In Mk., Lk. the incident is not connected with the foregoing, but Mk. seems to imply that Jesus was still in the house (probably in Capharnaum) mentioned in iii. 19 b. The relatives had come from Nazareth for a purpose recorded only in Mk. iii. 21; but finding Him surrounded by a crowd, naturally waited till they could secure privacy with Him. For the various views on the 'brethren of the Lord' see Lightfoot, *Galat.* 252–91; J. B. Mayor, *St. James*, v. ff.; or *HDB.* i. 320–6, and *Expos.* July and Aug. 1908. Though Mt. does not say that Jesus was in a house (see on xiii. 1), he preserves Mk.'s ἔξω, which can hardly mean 'on the outskirts of the crowd.' ζητοῦντες αὐτῷ λαλῆσαι abbreviates a verse and a half in Mk.

47. This verse is absent from the true text, Mt. having already sum-

ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ἐστιν 48
ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; καὶ 49
ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ
εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ὅστις 50
γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς,
αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

marized Mk.'s equivalent. It was added probably to supply an antecedent to τῷ λέγοντι αὐτῷ (*v.* 48).

48. ὁ δὲ ἀποκριθείς κτλ.] It is not necessary to suppose that the Lord had heard, or knew by intuition, the purpose for which His mother and brethren had come. He uses the opportunity to teach the meaning of spiritual relationship to Himself. The Father was to Him, and must be to His followers, more than mother or brethren; cf. x. 37, xix. 29. Mt. avoids Mk.'s terseness by which ἐστιν serves for both 'mother' and 'brethren.' Lk., for brevity, omits the verse.

49. καὶ ἐκτείνας κτλ.] He points with a gesture to the twelve. In Mk. He does not confine His recognition to them, but spoke 'looking round on those who sat about Him.'

50. ὅστις γὰρ ἄν κτλ.] Mk. ὃς ἄν (Blass, § 50. 1, § 65. 7). τοῦ πατρός . . . οὐρανοῖς: Mk., Lk. τοῦ θεοῦ; see on v. 16, vi. 9. On τὸ θέλημα see vi. 10, and Swete on Mk. iii. 35. For the whole phrase cf. vii. 21. αὐτός μου ἀδελφός κτλ., without the article: the person, whoever it be, who does my Father's will, is brother, sister, mother as the case may be. The sisters in the family were not (according to *v.* 46) present; but the Lord claims 'young men as brothers, old women as mothers, young women as sisters' (1 Tim. v. 2). 'But Christ does not say that any disciple, however loyal, is His Father. In the spiritual sphere His Father is God' (Plummer).

Preliminary Note on Parables.

παραβολή is the LXX. rendering of מָשָׁל some forty-five times; παροιμία occurs in Prov.[4] Sir.[5] only. The word denotes utterances of very various kinds: gnomic and poetical utterances, such as Balaam's (Num. xxiii. f.); cf. Ps. xlviii. [xlix.] 5, lxxvii. [lxxviii.] 2; proverbs (1 Regn. xxiv. 14, 3 Regn. iv. 28 [v. 12], Ez. xii. 23, Eccl. i. 17, xii. 9); taunts (Ps. lxviii. [lxix.] 12, Mic. ii. 4, Jer. xxiv. 9); riddles (Deut. xxviii. 37, Sir. xxxix. 3, xlvii. 15). The oriental genius for picturesque speech found expression in a multitude of such utterances; and among them must be included tales or fables such as those of Jotham (Jud. ix. 8–15) and Nathan (2 Sam. xii. 1–4), which are, to a certain extent, allegories. The 'parable' was no less common in Jewish writings after the time of Jesus. 'Familiare est Syris et maxime Palestinis ad omnem sermonem suam parabolas jungere, ut quod per simplex praeceptum teneri ab auditoribus non potest, per similitudinem exemplaque teneatur' (Jer. on Mt. xviii. 23). Many examples may be seen in Fiebig, *Altjüdische Gleichnisse und die Gleichnisse Jesu*, and Ziegler, *Die Königsgleichnisse des Midrasch.*

In the N.T. the word παραβολή is confined to the synoptists, except

XIII. 1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας

1 της οικιας] B 1 124; *pr* εκ ℵZ 33; *pr* απο CE *etc* [de domo f h q vg]; *om* D 𝔏 a b c ff^{1,2} g^{1} k 𝔖 sin

Heb. ix. 9 (a 'figure' or 'type'), xi. 19 (ἐν παραβολῇ 'figuratively'); παροιμία occurs only in Jo. x. 6, xvi. 25, 29, 2 Pet. ii. 22. They denote three classes of utterances: (1) a proverb, or gnomic saying (*e.g.* Mk. iii. 23–27, Lk. iv. 23, v. 36–39, vi. 39, 2 Pet. *l.c.*); (2) a simple comparison or analogy, *similitudo* (*e.g.* Mt. xxiv. 32 f. = Mk., Lk.); under this head may be placed such sayings as those in Mt. v. 13–15; (3) pictures drawn from nature or human life, which illustrate one or more truths. When more than one truth is illustrated the picture approaches an allegory, and it is not always certain which details are intended to illustrate something, and which are merely part of the scenic framework. The tendency to allegorize every detail, seen notably in Philo, but also in Christian writers, *e.g.* Origen and Hilary, often led to strained, and even grotesque, methods of interpretation, and was deprecated, *e.g.* by Tertullian (*De Pud.* ix.) and Chrysostom (on Mt. xx. 1 ff. οὐδὲ χρὴ πάντα τὰ ἐν ταῖς παραβολαῖς κατὰ λέξιν περιεργάζεσθαι, ἀλλὰ τὸν σκοπὸν μαθόντας δι' ὃν συνετέθη τοῦτον δρέπεσθαι, καὶ μηδὲν πολυπραγμονεῖν περαιτέρω). The best modern exegesis avoids it. But the opposite extreme must also be guarded against, *i.e.* the refusal to admit that more than a single point can be illustrated in a parable, as *e.g.* by Jülicher, *Die Gleichnisreden Jesu.* The principal object in the foreground of a picture is not the only object visible. Jewish utterances must be judged by Jewish, and not by Greek, rules of rhetoric (see Abrahams, *Notes on Syn. Gospp.* no. 14). Parables differ widely in their nature, and will not come under a single rule. And although the admission of this leads to differences of opinion in some cases, the gain exceeds the loss; flexibility of treatment is psychologically safer than rigidity in dealing with language so ζῶν καὶ ἐνεργής as that of the Lord's parables.

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xiii. 1–52. Teaching in Parables.

Mt. follows Mk. in arranging a collection of parables; but their common matter consists only of the 'Sower' (*vv.* 1–9), the reason for parables (*vv.* 10–13), the explanation of the 'Sower' (*vv.* 18–23), the 'Mustard-seed' (*v.* 31 f.), and the remark in *v.* 34. Lk. places the first three together (viii. 4–15); elsewhere (xiii. 18–21) he gives the 'Mustard-seed' and the 'Leaven,' and (x. 23 f.) the saying in Mt. *v.* 16 f. Only Mt. has the 'Tares,' and its explanation; only Mk. has the 'Seed growing of itself' (iv. 26–29), and this is preceded by some sayings (*vv.* 21–25) which are scattered elsewhere in Mt. On the position which the discourse occupies in the Galilean ministry see viii. 18. It is the third of Mt.'s five principal collections of sayings (see on vii. 28).

1–9. (Mk. iv. 1–9, Lk. viii. 4–8.) The Sower.

1. ἐν τῇ ἡμέρᾳ κτλ.] Mk. 'And again He began to teach by the sea,' suggesting no sequence with the preceding incident. Lk. has the parable in a different context, without mention of the sea. τῆς οἰκίας (or ἐκ [ἀπὸ]

ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν 2
ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. καὶ ἐλάλησεν 3
αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων
τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ 4
τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. ἄλλα 5
δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ

τ. οἰ.) is possibly a gloss; no house has previously been mentioned, though ἔξω (xii. 46) seems to imply one.

2. καὶ συνήχθησαν κτλ.] The boat would raise the speaker conveniently above the audience, but possibly was also chosen as a safeguard; the Lord was still popular with many, but His teaching, as the parable implies, was not accepted by all, and since the religious authorities were now hostile, danger was looming. For αἰγιαλός (class.) cf. *v.* 48, Jo. xxi. 4, Ac.[3] See M.-M. *Vocab. s.v.*

3. καὶ ἐλάλησεν κτλ.] On the adverbial πολλά see ix. 14. Mk. adds καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, implying that the discourse which he gives contains only specimens of parables. Lk., giving a single parable, writes εἶπεν διὰ παραβολῆς.

ἰδού κτλ.] Mt., Lk. omit Mk.'s opening ἀκούετε (see Swete). ὁ σπείρων: a representative of his class; see viii. 33 n. It is not explained in *v.* 18 ff. who he is, but the Lord was doubtless speaking from His own experience, which is that of all who deliver a divine message; He was not always successful, success being conditioned, in preaching as in healing (Mk. vi. 5), by the receptiveness of those whom He tried to help. The parable is not, as in *vv.* 24, 31, 33, 44 f., 47, explicitly connected with the Kingdom of Heaven, though the seed is explained in *v.* 19 as 'the word of the Kingdom.' For an echo of it see Clem. *Cor.* xxiv. 5.

4. καὶ ἐν τῷ σπείρειν κτλ.] Mk.'s Hebraic καὶ ἐγένετο is omitted by Mt., Lk. ἃ μέν are the separate seeds, ὃ μέν (Mk., Lk.) 'one portion of the seed.' They fell, accidentally, upon the path which ran beside, or through (xii. 1), the field. καὶ ἐλθόντα κτλ. is probably a stylistic improvement of the true reading καὶ ἦλθεν . . . καὶ κατ., as in Mk. Lk. adds καὶ κατεπατήθη, which is probably a loosely attached description of the path; it was trodden hard, so that the birds could take the seed; it can hardly refer to the seed, which the birds would be less likely to take if it were trodden into the ground. For κατεσθίειν of birds cf. Gen. xl. 17, 3 Regn. xii. 24 m [A xiv. 11], xvi. 4. Cf. 'avidaeque volucres Semina iacta legunt' (Ovid, *Met.* v. 484).

5. ἄλλα δέ κτλ.] Mk. καὶ ἄλλο, Lk. κ. ἕτερον (see *v.* 4). τὰ πετρώδη (Mk. τὸ πετρῶδες), a class. word, not elsewhere in bibl. Gk. Lk.'s τὴν πέτραν (so 𝔖 in all three Gospels except 𝔖 sin in Mt.) represents the original Aram., rightly interpreted by Mt., Mk.; it was not a single rock which stood out from the soil, but 'that part of the field which was rock.' For ὅπου κτλ. the simpler Aram. construction is seen in 𝔖 cur, 'and there was not much earth, and in the same hour it sprouted, because' etc.; 𝔖 sin, 'and because it was a shallow place and not much earth, straightway it sprouted.' In Mk. καί is preserved in a conflate

6 εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς, ἡλίου δὲ
ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν
7 ἐξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν
8 αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν
γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ

7 απεπνιξαν uncc *et* minn *exc. seq.* ; επνιξαν ℵD 13 124 346

καὶ ὅπου (B a^{vid}), and καὶ ὅτι (D ff^{2}) followed by καὶ εὐθύς. In Ps. cxi. [cxii.] 4 ἐξανατέλλειν is used intransitively of light (זרח); elsewhere trans. (*i.e.* causatively) Gen. ii. 9, Ps. ciii. [civ.] 14, cxxxi. [cxxxii.] 17. Lk. abbreviates *vv.* 5 b, 6, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα, perhaps influenced by Jer. xvii. 8.

6. ἡλίου δέ κτλ.] If the original verb was צמח (as 𝔖 sin.cur), the meaning may be 'when the sun *shone*' (see v. 45); a seed of corn could not spring up in a night, like a gourd (Jon. iv. 10). The sun shines 'on the evil and on the good,' but the effects in each case are different; cf. Jam. i. 11, Job viii. 11 ff. 'Segetes . . . modo sol nimius . . . corripit' (Ovid, *Met.* v. 482). For καυματίζειν, a late word (Plut. *Epict.*), cf. Apoc. xvi. 8 f.

7. ἄλλα δέ κτλ.] Cf. Theophr. *De Causis Plant.* II. xvii. 3 τὸ τῇ ἀκάνθῃ ἐπισπειρόμενον σπέρμα. On the abundance of plants in Palestine which have thorns or prickles see art. 'Thistles,' *HDB.* iv. When the thorns 'mounted up' (ἀναβαίνειν, cf. Is. v. 6, xxxii. 13, Hos. x. 8; Lk. συμφυεῖσαι) they would keep light and air from the corn, and perhaps entwine its roots underground. Cf. Xen. *Oec.* xvii. 14, τί γάρ, ἔφη, ἦν ὕλη πνίγῃ συνεξορμῶσα τῷ σίτῳ; The right reading here is possibly ἔπνιξαν (cf. xviii. 28); Mk. συνέπ., Lk. ἀπέπ.; in the explanation (*v.* 22) συμπνίγειν is used in all three Gospels. The addition in Mk. καὶ καρπὸν οὐκ ἔδωκεν, anticipating καὶ ἄκαρπος γίνεται in the explanation, was perhaps a gloss later than Mt., Lk. The metaphor in Jer. iv. 3 'sow not among thorns' is different.

8. ἄλλα δέ κτλ.] καλήν (Mt., Mk.) describes the appearance, ἀγαθήν (Lk.) the quality, of the soil; but in the explanation Lk. has καλήν. Το ἐδίδου καρπόν Mk. adds ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν, describing the process, from the earliest stage, of the formation of the fruit (Swete); Lk., ἐποίησεν, states the finished result. For διδόναι καρπόν, less common than ποιεῖν, cf. Lev. xxvi. 20, Ps. i. 3.

ὃ μὲν . . ὃ δὲ . . ὃ δέ] So in *v.* 23. In Mk. the readings vary between εις (*ter*), εν (*ter*), and εις . . εν . . εν. The last (BL) is impossible, and must have arisen from conflation; Moulton's suggestion (*Expos.* VI. vii. 112) 'at all rates up to thirty' scarcely helps. εις and εν may be either εἷς, ἕν, or εἰς, ἐν. Both the former (על חדא) and the latter (ב) accord with Aram. idiom. The latter is found in papyri; Mt. appears to adopt the former. ἑκατόν (Lk. ἑκατονταπλασίονα) is probably not an exaggeration; cf. Gen. xxvi. 12. See G. A. Smith, *HG.* 83, 439 ff., 612. Wetstein gives instances in Greece, Italy, and Africa; Theophr. *Hist. Plant.* VIII. vii. 4, in Babylon. In Mk. the figures rise to a natural climax; their reversal in Mt. is perhaps to indicate more clearly that even in the fruit-bearing hearers of the word there are gradations; the

ἑξήκοντα ὃ δὲ τριάκοντα. Ὁ ἔχων ὦτα ἀκουέτω. Καὶ 9
προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς 10
λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι Ὑμῖν δέδοται 11

repetition of the numbers in the explanation (*v.* 23) implies the same. *τὸ τέταρτον μέρος ἐσώθη καὶ οὐδὲ τοῦτο ἐξ ἴσης, ἀλλὰ καὶ ἐνταῦθα πολλὴ ἡ διαφορά* (Orig.).

9. *ὁ ἔχων κτλ.*] This does not necessarily imply that the parable is unusually obscure or mysterious; sympathy with the Preacher was needed to grasp its teaching fully. On the expression see xi. 15.

10–15. (Mk. iv. 10–12, Lk. viii. 9 f.) THE REASON FOR PARABLES.

10. *καὶ προσελθόντες κτλ.*] Mk. describes them as *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*. The Lord was no longer in the boat, but alone (Mk. *κατὰ μόνας*) with such followers as still clung to Him. Mk. says *ἠρώτων αὐτὸν τὰς παραβολάς*, apparently 'they asked Him [the meaning of] the parables' (cf. Mt. *v.* 18 *ἀκούσατε τὴν παραβολήν*), the plur. shewing that the question was asked at the end of a *series* of parables; but He then gives (1) the reason for parables (*v.* 11 f.), (2) a rebuke to the disciples for not knowing the meaning of '*this* parable' (*v.* 13), followed by the explanation of the parable. Since neither is an answer to the question, this cannot have been the original sequence of the sayings. Lk.'s question *τίς αὕτη εἴη ἡ παραβολή;* leads more directly to the explanation of the parable. But Mt. prepares explicitly for the reason for parables by transforming the question.

11. *ὅτι ὑμῖν κτλ.*] *ὅτι* introduces the *orat. rect.* (Blass, § 79. 12); it is not 'because,' in answer to the question *διὰ τί;* that is given in *διὰ τοῦτο* (*v.* 13). *μυστήριον*, not found in the Gospels apart from this context, means, as in the LXX. and Apocalypses, a 'secret,' something disclosed to certain persons, which they can reveal to others. It is used in the Pauline Epp.[21] and Apoc.[4] On the development of its meaning in the N.T. see J. A. Robinson, *Ephesians*, 234 ff. Many facts and conceptions of the coming Kingdom were 'secrets,' hidden from all but the disciples. *δέδοται γνῶναι τὰ μυστήρια* (so Lk.) is a slight expansion of Mk.'s *τὸ μυστήριον δέδοται*, for the sake of clearness. No other explanation of the difference of wording is needed. Montefiore (*Syn. Gospp.* i. 123) rightly explains Mk.: 'you are permitted to understand its laws and constitutions, the conditions of entering and so on.' If *μυστήριον* means all this, the plur. in Mt., Lk. is not unnatural. Montef. and others think that the words cannot be genuine, because Jesus cannot have adopted this esoteric attitude. It is possible that Mk.'s semi-technical *τοῖς ἔξω* (cf. 1 Cor. v. 12, Ecclus. Prol. *τοῖς ἐκτός*, and the Rabb. הַחִיצוֹנִים), for which Mt. has *ἐκείνοις* (cf. *αὐτοῖς*, *v.* 10), Lk. *τοῖς λοιποῖς* (cf. 1 Thes. iv. 13, v. 6, Eph. ii. 3), is a later touch. But it is difficult to see why the thought that more could be revealed to the disciples than to others, which recurs in a saying from Q (*v.* 16 f., Lk. x. 23 f.), should be condemned as 'unworthy of Jesus.' At least He acted upon it during the last months of His earthly life by taking the Twelve into privacy and devoting His time to teaching them alone. And, as Burkitt (*Gosp. Hist.* 86 ff.) points out, the present

γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις
12 δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ-
σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ'
13 αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες
οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·
14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα

saying appropriately occurs directly after a definite breach had been made with the religious authorities (xii. 22–32). ὑμῖν, as contrasted with τοῖς ἔξω (ἐκείνοις, τ. λοιποῖς), meant primarily the Twelve, because Jesus was speaking to them by themselves. But it would not really be confined to them, but would include all His true followers, and all who were ready to learn from Him. In the last clause Mt. writes οὐ δέδοται for Mk.'s ἐν παραβολαῖς πάντα γίνεται, but makes the point clear, after the intervening *v.* 12, by the opening words of *v.* 13.

12. ὅστις γάρ κτλ.] The saying is drawn from common life: the capital of the rich man begets interest, but the poor man, who cannot invest, becomes still poorer. Mk. has it at a later point (iv. 25 = Lk. viii. 18), and it recurs in Mt. xxv. 29 = Lk. xix. 26 (Q). In Mk. both halves of the saying refer to disciples, who have been privileged to receive instruction; here the two halves refer to disciples and non-disciples respectively. But this cannot be its true context, since parables spoken to those who have *not been given* a knowledge of the mysteries cannot be said to take away that which they have. And its insertion breaks the connexion between *vv.* 11 and 13. καὶ περισσευθήσεται, absent from Mk., Lk., is perhaps due to the preceding καὶ προστεθήσεται ὑμῖν in Mk. iv. 24, omitted by Mt. in his parallel verse (vii. 2). It occurs also in xxv. 29, perhaps added by Mt. or a scribe to harmonize with the present passage. The passive is not found elsewhere in bibl. or class. Gk.; for the act. cf. 1 Thes. iii. 12. On the consec. καί, 'and so,' see Blass, § 77. 6. In Lk. viii. 18 (not xix. 26) the saying is softened by ὃ δοκεῖ ἔχειν; but paradox was a feature of the Lord's utterances; cf. x. 39, xix. 30, xx. 16.

13. διὰ τοῦτο κτλ.] διὰ τοῦτο refers not to what precedes but to the following ὅτι: 'on this account . . . namely because' (cf. xxiv. 44, Jo. v. 16, 1 Jo. iii. 1); it is the answer to διὰ τί (*v.* 10), corresponding exactly with the question. 'I speak in parables because all except My disciples have rendered themselves morally incapable of grasping the truth; their own action has produced their punishment.' This avoids the ἵνα of Mk., Lk.; see Add. note. βλέποντες κτλ. is an adaptation of Is. vi. 9 f., which is quoted in full in *v.* 14 f. βλέπ. οὐ βλέπουσιν (Lk. ἵνα βλέπ. μὴ βλέπωσιν), departing from the Heb. idiom, which is preserved in *v.* 14 and in Mk., produces a striking paradox, 'though they see, they do not (really) see'; cf. Jo. ix. 41.

14. καὶ ἀναπληροῦται κτλ.] Mt., consistent in avoiding Mk.'s ἵνα, does not use his own formula for passages from his Messianic *testimonia*, ἵνα (ὅπως) πληρωθῇ τὸ ῥηθέν (see i. 22). ἀναπληροῦν occurs in the Pauline Epp.[5], but not with the late meaning of the fulfilment of prophecy, which seems to be confined

'Ακοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσομαι αὐτούς. 15

to bibl. Gk.; in the LXX. mostly of the completion of a period of time; but cf. 1 Esd. i. 54, *εἰς ἀναπλήρωσιν τοῦ ῥήματος τοῦ κυρίου*. *προφητεία* of an O.T. passage occurs only in 2 Pet. i. 20 f.; in Apoc. it is used of predictions in the book itself, in the Pauline Epp. of the utterances of Christian 'prophets.'

ἀκοῇ κτλ.] Verbatim from the LXX. of Is. vi. 9 f.; cf. Jo. xii. 40, Ac. xxviii. 26 f. The sense of the Heb. verbs in *v.* 9 is imperative; the future lent itself to the thought that the words were to receive fulfilment at a later time. Since *οὐ μὴ ἴδητε* = וְאַל תֵּרְעוּ, *ἴδητε* is for *εἴδητε* (LXX. א); see Thackeray, *Gr. O.T. in Gk.* i. 278; but *ἴδωσιν* (*v.* 15) = יִרְאֶה; hence *ἰδεῖν* and *εἶδαν* in *v.* 17.

15. *ἐπαχύνθη κτλ.*] The LXX., which describes the state of the people as the result of their own acts, not of the prophet's preaching, is more suitable for Mt.'s purpose than the Heb. imperatives. With *καὶ τοῖς ὠσίν κτλ.* cf. Zech. vii. 11. *καμμύειν* (= *καταμύειν*) represents הָשַׁע ('smear over') here, and עצם ('shut') in Is. xxix. 10 (piel), xxxiii. 15 (ḳal). Cf. Philo, *De Somn.*, Mangey i. p. 645. 31, *καμμύσαντες τὸ τῆς ψυχῆς ὄμμα*. It occurs in the 4th cent. B.C. (see Meineke, *Com. Frag.* iii. 525); elsewhere only in late Gk. *καὶ ἰάσομαι αὐτούς* is for the impers. וְרָפָא לוֹ; cf. Mk. *καὶ ἀφεθῇ αὐτοῖς*, which may have been derived from an Aram. synagogue paraphrase.

Additional Note on the Reason for Parables.

In Mk. the reason is given in the form *ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούσωσι καὶ μὴ συνίωσιν, μή ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς*. The *ἵνα* plays a large part in Wrede's drastic theory (*Das Messiasgeheimnis in d. Evang.*) regarding the Lord's concealment of His Messiahship during His lifetime. See J. Weiss, *Das älteste Evang.* 52–9, Schweitzer, *Quest*, 336–48. Three explanations are possible. (1) Jesus declared that He spoke in parables *in order* to prevent His teaching from being intelligible to any but those who sympathized with Him. In view of the growing opposition to His work, He felt that to utter plain truths would only further alienate men's minds; those who sympathized would learn more, by searching for the veiled meaning, and in proportion to their sympathy and insight (cf. Mk. iv. 33, *καθὼς ἠδύναντο ἀκούειν*). His main work now was not so much to win recruits as to train the few who had joined Him. (2) But it is unsafe to insist on this as the only possible

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα
17 ὑμῶν ὅτι ἀκούουσιν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ

explanation. Though parables of the kind collected in Mt. xiii. may belong to the period of nascent opposition, many others had been employed at an earlier stage (*e.g.* v. 13–15, vi. 22–24, vii. 13 f., 24–27, ix. 16 f.), and their primary object had probably been to illuminate, not to obscure, the truth. ἵνα may therefore be virtually equivalent to ὥστε: in accordance with a well-known Hebraic idiom, the *result* is ironically described as a *purpose* (cf. the use of לְמַעַן in Deut. xxix. 18 [19], Is. xxx. 1, xliv. 9, Jer. vii. 18 f., xxvii. 10, 15, xxxii. 29, Hos. viii. 4, Am. ii. 7, Mic. vi. 16): 'you have been granted the spiritual ability to grasp the secret of the Kingdom of God, but to those outside all my teaching takes the form of parables, *with the only result that*, though they actually see, they do not perceive, etc.' (3) Mk.'s verse is possibly, like Mt. *v.* 14 f., an editorial comment: 'in order that Isaiah's words might be fulfilled, βλέποντες βλέψετε κτλ.,' the grammar of the sentence being dominated by ἵνα, as in Mt. xviii. 16. Cf. Rom. xv. 21, 1 Cor. i. 31, where S. Paul escapes the same construction only by a harsh ellipse. This is perhaps supported by the fact that Mk. has μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς (which Lk. omits, though following Mk.'s construction), adapting more of the quotation than was strictly relevant. In this case Mk., Lk. simply express (as Mt. does) the thought of the early Church, that the obtuseness of many towards the Lord's teaching was a 'fulfilment' of prophecy.

16–23. (Lk. x. 23 f.; Mk. iv. 13–20, Lk. viii. 11–15.) EXPLANATION OF THE PARABLE OF THE SOWER.

Mk. introduces this with a rebuke to the disciples for not understanding the parable. Mt., concerned with the privilege of those to whom 'it has been given to know the mysteries,' substitutes for the rebuke a beatitude (*v.* 16 f.), drawn from another context in Q: 'Your eyes are privileged to see; hear therefore (οὖν *v.* 18) the explanation of the parable.' See on viii. 26 for Mt.'s tendency to soften or avoid words derogatory to the disciples.

16. ὑμῶν δέ κτλ.] ὑμῶν is in emphatic contrast with those described in *v.* 14 f., the αὐτοῖς and ἐκείνοις of *vv.* 10 f., 13. βλέπουσιν (absol.) has the deeper meaning which it bears in *v.* 13 (οὐ βλέπ.); Lk., more simply, μακ. οἱ ὀφθ. οἱ βλέποντες ἃ βλέπετε, and he places the beatitude in a different context. καὶ τὰ ὦτα κτλ. is absent from Lk., but he has καὶ ἀκοῦσαι κτλ. in the next verse, unless that is a scribal harmonization with Mt. (Blass).

17. ἀμὴν γάρ κτλ.] See on v. 18. Lk. omits ἀμήν. For δίκαιοι Lk. has βασιλεῖς: the former may be Mt.'s alteration, 'righteousness' being a feature of his Gospel; but it is more suitable to the context, and there may have been a confusion in the Aram. between יִשְׂרִין and יִשְׁרִין (βασιλεύς is a rendering of שַׂר in 3 Regn. xxii. 26). With the thought of the words cf. 1 Pet. i. 10–12, and Ps. Sol. xvii. 50, xviii. 7, μακάριοι οἱ γενόμενοι ἐν ταῖς ἡμέραις ἐκείναις, ἰδεῖν τὰ ἀγαθὰ Ἰσραὴλ [Κυρίου]. ἰδεῖν and βλέπειν cannot be distinguished in meaning; cf. ὁρᾷν and

προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. 18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. 19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ

βλέπειν (both = ראה) 'in Job x. 4. On the form εἶδαν (ἴδαν) see Blass, § 21. 1. Iren. and Epiph. appear to refer to the words in the form πολλάκις ἐπεθύμησα[ν] ἀκοῦσαι ἕνα τῶν λόγων τούτων, καὶ οὐκ ἔσχον τὸν ἐροῦντα (Resch, *Agrapha*, 179).

18. ὑμεῖς οὖν κτλ.] The words are from Mt.'s pen, carrying on the emphatic ὑμῶν δέ of *v.* 16; see n. before *v.* 16. τὴν παραβολήν is elliptical ('the meaning of the parable'), as τὰς παραβολάς (Mk. iv. 10); similarly Lk., ἔστιν δὲ αὕτη ἡ παραβολή. The aor. τ. σπείραντος is 'the man who was described in the parable as sowing'; cf. ὁ σπαρείς (*vv.* 19 f., 22 f.).

19. παντός κτλ.] Since the rest of his collection consists in parables of the Kingdom, Mt. writes 'the word of the Kingdom' for 'the Sower soweth the word' (Mk.), 'the seed is the word of God' (Lk.). On the gen. absol. followed by αὐτοῦ see Blass, § 74. 5. In ἀκούοντος . . . μὴ συνιέντος Mt. is again influenced by the quotation from Isaiah (*v.* 15); and cf. *v.* 23. τ. βασιλείας is an obj. gen. 'the message about the Kingdom'; cf. iv. 23. On 'the Kingdom' without definition see viii. 12. It is striking that in all the synoptists the single evil spirit (ὁ πονηρός, Mk. ὁ σατανᾶς, Lk. ὁ διάβολος: see iv. 1, note) is given as the interpretation of the plur. τὰ πετεινά. Orig. wrongly, ὑπὸ τῶν τῆς πονηρίας πνευμάτων.

οὗτος κτλ.] Mt. has the sing. throughout; Mk., Lk. the plur. All identify the seed sown with the hearers who receive it; in no case are they the soil into which it falls. οὗτος here stands for a person, not the seed (τὸ ἐσπαρμένον): since that which grows from the seed is the human character, the seed represents the germ of it, and the soil the previous state of the heart (ἐν τῇ καρδίᾳ). The evil one does not snatch away the teaching (which may remain in the memory, and even convince the intellect), but the living results of it. Lk. adds ἵνα μὴ πιστεύσαντες σωθῶσιν: the wording recalls Pauline teaching, but the thought is not foreign to the context; πιστεύειν is equivalent to δέχεσθαι in the next verse.

20. ὁ δέ κτλ.] ἀκούων corresponds with the falling of the seed upon the soil; λαμβάνων (Lk. δέχονται) is the appropriation of the teaching, so that it becomes a living element in the personality.

21. οὐκ ἔχει κτλ.] ῥίζα is frequently metaphorical in the LXX. (*e.g.* 4 Regn. xix. 30, Is. xl. 24, Wisd. iii. 15, iv. 3), but nowhere denotes moral steadfastness; cf., however, ἐρριζωμένοι, Eph. iii. 17, Col. ii. 7. Lk. omits the redundant ἐν ἑαυτῷ (Mk. -οῖς). πρόσκαιρος, *temporalis*, 'tem-

ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ
22 διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας
σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον,
23 καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς,

22 αιωνος] ℵ*BD 𝔏 a ff² g¹ h k arm ; *add* τουτου ℵᵇCE *etc* 𝔏 b c f ff¹ q vg 𝔖 *omn* me

porary,' 'short-lived,' is a word of later Gk. ; cf. 2 Cor. iv. 18, Heb. xi. 25, Jos. *BJ.* vi. i. 4. Lk. explains it, πρὸς καιρὸν πιστεύουσιν.

γενομένης δέ κτλ.] θλίψις, 'affliction' in general, includes διωγμός 'persecution,' a particular form of it. On the words see Swete. They are the καῦμα (*v.* 6) which withers the plants. Strictly speaking, διὰ τὸν λόγον confuses the metaphor, since the λόγος is the seed. It may be an addition, referring to later persecutions on account of the Christian Gospel. But, if original, it shews that adherence to the preaching of Jesus and His disciples had already begun to provoke hostility; cf. ἕνεκεν ἐμοῦ v. 11, ἕνεκεν [ἐμοῦ καὶ] τοῦ εὐαγγελίου, Mk. viii. 35, x. 29 (see on Mt. xvi. 25, xix. 29). Lk., by employing the wider term πειρασμός, and omitting διὰ τὸν λόγον, perhaps thinks of daily spiritual temptations; cf. his addition of καθ' ἡμέραν in ix. 23 (Mt. xvi. 24). On σκανδαλίζεται see v. 29 ; Lk. ἀφίστανται (not in Mt., Mk. ; but Lk.⁴, Ac.⁶).

22. καὶ ἡ μέριμνα κτλ.] After πλούτου Mk. alone adds καὶ περὶ τὰ λοιπὰ ἐπιθυμίαι (cf. Lk. xii. 26). τὸν λόγον (so Mk.) again confuses the metaphor ; it is not the 'word' (*i.e.* the seed) which is choked, but the developed character which should result from it. Lk. offers a correction, οὗτοι . . . ὑπὸ μεριμνῶν συμπνίγονται : so 𝔖 sin.cur here, 'they choke him.' On μερ. τοῦ αἰῶνος, 'anxiety belonging to the transitory life,' see Dalman, *Words*, 154 f. The addition of τούτου (see Appar.) introduces an irrelevant contrast with 'the coming age' (see on xii. 32).

καὶ ἡ ἀπάτη κτλ.] Cf. ἀπ. ἀδικίας (2 Thes. ii. 10), ἀπ. τῆς ἁμαρτίας (Heb. iii. 13). 𝔏 f ff¹ g² vg have *fallacia*, but the late meaning 'pleasure' is represented in *oblectamentum* (k), *voluptas* (b c ff² g¹ h q) ; cf. Polyb. II. lvi. 12, and see Deissm., *Hellenisierung*, 165, n. 5, M.-M. *Vocab. s.v.* ἀπάτη· ἡ πλάνη παρ' Ἀττικοῖς . . . ἡ τέρψις παρ' Ἕλλησιν (Moeris). Hence Lk.'s ἡδονῶν τοῦ βίου. For the thought cf. 1 Tim. vi. 10. καὶ ἄκαρπος γίνεται, 'so that it proves unfruitful' ; for the καί see Blass, § 77. 6. ἄκαρπος (class. active, 'making barren,' 'blasting') is metaphorical in Wisd. xv. 4, 1 Cor. xiv. 14, Eph. v. 11, Tit. iii. 14, 2 Pet. i. 8. *Vv.* 19–22 describe temptations from within (19), from the influence of others (20 f.), from material conditions (22)—'the devil, the world, and the flesh.'

23. ὁ δὲ κτλ.] In ἀκούων καὶ συνιείς Mt. is again influenced by Is. vi. 9 f. (see *v.* 14 f.). Mk. ἀκ. καὶ παραδέχονται, a voluntary appropriation, Lk. ἀκ. κατέχουσιν, a persistent holding fast, emphasized by his closing ἐν ὑπομονῇ. For a less probable explanation of the latter see *Expos.*, 1891, 379 f. ὃς δή, 'who is just the man who,' a class. usage;

οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.

Mk., Lk. have the more original *καί*, whence the *v.ll.* here, *τότε* D 𝔏 vet.*nonn.*𝔖 sin, *et* 𝔏 vet.*nonn.*vg. 𝔖 cur.pesh. *δή*, frequent in the LXX., is rare in the N.T.; see Blass, § 78. 5. For *καρποφορεῖν* (Xen., Theophr., Sym., Theod.) cf. Hab. iii. 17, Wisd. x. 7, Mk. iv. 28, and (metaph.) Rom. vii. 4 f., Col. i. 6, 10. On *ὃ μέν κτλ.* see *v.* 8.

Additional Note on xiii. 18–23.

The genuineness of the explanation of the parable has been questioned on the grounds that (1) it is allegorical, whereas Jesus confined Himself to parables and illustrations that bore their meaning plainly on the surface; (2) this parable is so transparently plain that no explanation was necessary; (3) the explanation reflects the thought of a later period. But (1) an allegory is the expansion of a metaphor; if Jesus employs metaphors, which no one doubts, it is arbitrary to deny that He could expand them. His utterances were often, no doubt, freely spontaneous, but it cannot be assumed that He never prepared any of them beforehand by prayerful thought. To Him, as to any other preacher, this is not derogatory but the reverse. That few of His allegories have been preserved may indicate that His use of them was infrequent, but not that it was unknown. An artificial explanation at a later time would be unlikely to leave important details unexplained, notably the 'Sower' Himself (contrast *v.* 37), the 'wayside,' the 'depth of earth,' the 'thirty, sixty, and hundred.' Jesus, with a simplicity markedly different from patristic subtlety, had a meaning for some details, and the rest were scenery. The explanation of the Tares (*vv.* 36–43), the genuineness of which is much more doubtful, offers in style and atmosphere a strong contrast. The fact that Jesus gave an explanation of the 'Sower' would lead to less successful imitations.

(2) If the parable transparently teaches a single truth, modern writers ought to be agreed upon what it is. But they are not. According to some it is that the Lord's teaching was far from meeting with uniform success. According to others, the parable contains 'the mystery of the Kingdom of God' (Mk. iv. 11), *i.e.* it teaches that the Kingdom, owing to the preaching of the Baptist and Jesus, had already begun its secret growth in the world. God was ripening it, so that without human intervention it would reach its consummation as surely as seed sown in a field—although some of it may be wasted—will develop into fruit. The former is the more natural explanation; but if Jülicher and Schweitzer cannot agree, how can it be said that the meaning is transparently clear?

(3) That the reports of the synoptists are coloured by their own conditions and characteristics is not more or less true than in most of the utterances which they ascribe to Jesus. Lk. may shew Pauline influence, Mt., Mk. perhaps hint at the persecutions of Christians in their own day, the whole passage may breathe the atmosphere of the early Church, and be affected in its literary form by early Christian preaching, to a greater extent than we

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὡμοιώθη
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα
25 ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους
ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον
26 τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ

know. But proof is still wanting that Jesus gave to the disciples no explanation of the parable.

24–30. The Tares. (Mt. only.) This takes the place of Mk. iv. 26–29 (the Seed growing of itself), Mt. having given the five sayings of Mk. *vv.* 21–25 elsewhere (*i.e.* v. 15, x. 26, xi. 15 and xiii. 9, vii. 2, xiii. 12). Mt. probably found his parable in a non-Marcan source, and preferred it, but its similarity to Mk.'s was close enough to lead him to place it at this point; he then adopted the Mustard-seed from Mk. But finding also, in his other source, the Leaven (absent from Mk.), the meaning of which appeared closely allied to that of the Mustard-seed, he inserted it before adopting (*v.* 34) Mk.'s conclusion (Mk. *v.* 33 f.). Instead of Mk.'s final words, 'and privately to His disciples He used to explain everything,' Mt. gave the explanation of the Tares, which is thus postponed to some distance from the parable. Then, after three additional parables, he appends his own conclusion at the end of the whole collection. Allen suggests that he found all six parables in his source, arranged in two groups of three, separated by the explanation of the Tares. On the genuineness of the 'Tares' and its explanation see note after *v.* 43.

24. ἄλλην παραβολήν κτλ.] Cf. *vv.* 31, 33. παρατιθέναι is 'to lay out, set in order, a repast' (Mk. vi. 41, viii. 6 f., Lk. x. 8, xi. 6, Ac. xvi. 34); the parable is placed before the hearers to appropriate if they choose. Cf. Ac. xvii. 3, Ex. xix. 7, xxi. 1 (Rashi, 'as a man sets out a table for food'). In the middle it usually means 'to entrust' (Lk. xii. 48, xxiii. 46).

ὡμοιώθη κτλ.] The Kingdom is not, strictly speaking, like the man; but his experiences illustrate an aspect of it. It is important to notice this mode of expression in several parables; cf. *vv.* 31, 33, 44, 45, 47, xviii. 23, xx. 1, xxii. 2, xxiv. 37, xxv. 1; and see xi. 16. For the aor. ὡμοιώθη cf. xviii. 23, xxii. 2; in the LXX. (*e.g.* Ps. xlviii. [xlix.] 13, 21) it represents the perf. of דמה. ὁμοία is more frequent in Mt.; see xi. 16. σπέρμα elsewhere in the N.T., except *vv.* 32 (Mk. iv. 31), 37 f., means 'offspring.' The man's field represents that part of the world in which the message of the Kingdom was preached; see *vv.* 31, 38.

25. ἐν δὲ τῷ καθεύδειν κτλ.] τ. ἀνθρώπους are not the servants but 'men' in general; see on viii. 27. ζιζάνια, one of four species of tares in Palestine, are perhaps the *lolium temulentum*, which grows as tall as wheat, and is not usually pulled up till close to the harvest. The word seems to have been taken over from the late Heb. זונין (*Kil.* i. *Ber. Rabb.* xxviii. 8). See art. 'Tares' in *HDB.* iv. For ἀνὰ μέσον (late Gk., LXX.) cf. Mk. vii. 31, 1 Cor. vi. 5, Apoc. vii. 17. See Blass, § 39. 2.

26. ὅτε δέ κτλ.] ὅτε ... καὶ ... τότε makes the production of the fruit

καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελ- 27
θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἄνθρωπος τοῦτο 28
ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες
συλλέξωμεν αὐτά; ὁ δέ φησιν Οὔ, μή ποτε συλλέγοντες 29
τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον· ἄφετε 30

to precede the appearance of the tares, which were really coincident with the green blade (χόρτος, cf. Mk. iv. 28). The Aram. probably had, more loosely, *and ... and ... and*. For βλαστάνειν (LXX. trans. and intrans.) cf. Mk. iv. 27, Heb. ix. 4.

27. προσελθόντες κτλ.] The slaves do not appear in the explanation (*vv.* 37 ff.); they are not the reapers, and their two questions merely lead up to the Master's words. τοῦ οἰκοδεσπότου appears rather abruptly; he is the same person as ἀνθρώπῳ (*v.* 24), since the field is his. οἰκοδεσπότῃ possibly stood after ἀνθρώπῳ (cf. *v.* 52, xx. 1, xxi. 33), and fell out in a primitive MS. It is inserted by Epiph. (see Tisch.[8] *ad loc.*). The question πόθεν κτλ. perhaps reflects the idea, found in the Talmud and still said to be held by peasants in Palestine, that tares are wheat that has degenerated (Buxt. *Lex. s.v.* זוּנָה, Tristram, *Nat. Hist.* 487); the slaves could not understand how this had occurred, since they knew that the seed sown had been good.

28. ὁ δὲ ἔφη κτλ.] ἐχθρὸς ἄνθρωπος, 'a hostile man,' is probably a transposition of ἄνθρωπος ἐχθρός (so ℵ), 'one that is an enemy'; cf. *vv.* 45, 52, and xi. 19 note. The Tübingen 'tendency' theory still finds supporters who see here an anti-Pauline polemic! For the redundant ἀπελθόντες cf. *v.* 46, xviii. 30, xxv. 18, 25, xxvii. 5; see on ix. 13 a (πορευθέντες); cf. ὑπάγει (*v.* 44). For θέλεις with deliberative subjunctive cf. xx. 32, xxvi. 17, xxvii. 17, 21 (Blass, § 64. 6).

29. ὁ δέ φησιν κτλ.] Some who think that the parable deals with the Christian Church, and therefore deny its genuineness, take this prohibition to be the central point in the story: the wicked in the Church (or heretics, Jer., *al.*) must not be excommunicated or destroyed, because men may err in their judgments; the separation must be left to God. But this important principle of Church politics did not, at least, suggest itself to the writer who was responsible for *vv.* 36–43. See Add. note there. For ἐκριζοῦν (a late word, LXX., Aq. Sym. Theod.) cf. xv. 13, Lk. xvii. 6, Jude 12. The class. ἅμα with dat. occurs here only (cf., however, xx. 1); with the reading ἅμα καὶ τὸν σῖτον σὺν αὐτοῖς (D k) cf. 1 Thes. iv. 17, v. 10.

30. ἄφετε κτλ.] 'Datur locus poenitentiae' (Jer.). συναυξάνεσθαι (class.): not elsewhere in bibl. Gk. δέσμη: cf. Ex. xii. 22 (= אֵגֻדָּה, a 'tied bunch' of hyssop); it represents the same word with other meanings in Aq. Sym. Theod. The reading δ. αὐτὰ δέσμας, 'bind them (so that they are) bundles,' is possibly right; for the double acc. see Blass, § 34. 3. Epiph. has the distributive δήσατε δέσμας δέσμας. The Baptist's words (see on iii. 12) are echoed in πρὸς τὸ κατακαῦσαι . . . μου.

συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά,
31 τὸν δὲ σῖτον συνάγετε εἰς τὴν ἀποθήκην μου. Ἄλλην
παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
32 ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν ἐστιν πάντων
τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν

30 αυτα εις δεσμας] *om* εις LXΔ 1 *al* 𝔏 a b c $g^{1.2}$ ff^2 q vg 𝔖 sin.cur.pesh ; *om* αυτα εις D 𝔏 e f h k $Iren^{lat}$ Or

31, 32. (Mk. iv. 30–32, Lk. xiii. 18, 19.) The Mustard-seed.

If the juxtaposition of the Mustard-seed and the Leaven in Mt., Lk. is due to Q, the former parable stood in Q as well as in Mk. This is supported by the points in which Mt. and Lk. agree against Mk.: λαβὼν ἄνθρωπος (Mk. om.). ἀγρῷ (Mt.) = κῆπον (Lk.), Mk. τῆς γῆς. δένδρον (Mk. om.). ἐν τοῖς κλάδοις (Mk. ὑπὸ τὴν σκιάν).

31. ἄλλην κτλ.] See on *v.* 24. Mk., Lk. have a double question introducing the comparison; see on xi. 16. Mt. might equally well have written, as in *v.* 24 (see note), ὁμοία ἐστὶν ἀνθρώπῳ κτλ.: the Kingdom is not, strictly speaking, like a mustard-seed, but an aspect of it is illustrated by the growth of the seed. Rabb. writers use the mustard-seed as an instance of a very small quantity (Lightf. *Hor. Heb. ad loc.*). For κόκκος, 'a single grain,' distinct from the collective σπέρμα, cf. xvii. 20, Jo. xii. 24, 1 Cor. xv. 37. A 'grain of mustard-seed' (A.V., R.V.) is tautologous, and derived from Tyndale and Cranmer. σίναπι = Attic νᾶπυ, νῆπυ. 'Athenienses napy appellaverunt' (Pliny). Lk.'s κῆπος (Jo. xviii. 1, 26, xix. 41 only) may be due to the reflexion that the immense growth was more likely to occur in a cultivated orchard. The field, or orchard, or ground (Mk.), is that part of the world in which the message of the Kingdom was preached (cf. *vv.* 24, 38). λαβών is a Hebraic redundance; cf. *v.* 33, xvii. 27, xxi. 35, 39, xxvii. 24, 2 Regn. x. 4.

32. ὃ μικρότερον κτλ.] Mk.'s broken construction is avoided. The smallness of the seed with reference to the size of the plant is proverbial in the Talmud (Wetstein *ad loc.*); and cf. xvii. 20. It is not actually the smallest known. δένδρον probably had a wider use than the Engl. 'tree' (see art. 'Mustard,' *HDB.* iii.); cf. δενδρολάχανον (Theophr. *Hist. Plant.* i. iii. 4) of a tall herb. ὥστε ἐλθεῖν κτλ. recalls Dan. iv. 18 [21] Theod., καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα (LXX. πετεινὰ) τοῦ οὐρανοῦ; cf. *id.* 9 [12], Ps. ciii. [civ.] 12, Ez. xvii. 23. On the form κατασκηνοῖν see Blass, § 22. 3. On the subst. -νωσις see viii. 20.

The central thought of the parable seems to be that the consummation of the divine Kingdom will be out of all proportion to the germinal development now at work (through the preaching of the Baptist and of Jesus and His disciples). Details which go beyond this were probably intended to be only scenery.

καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

35 του προφητου] *pr* Ησαιου א* 1 13 33 124 153 *codd. ap. Eus. et Hier.*

33. (Lk. xiii. 20 f.) THE LEAVEN.

ἄλλην κτλ.] Lk.'s formula is similar to that in the 'Mustard-seed,' but his parable is almost verbally identical with Mt.'s. On ὁμοία ἐστιν ζύμῃ the same is to be said as on ὁμ. ἐ. κόκκῳ (*v.* 31), and the two parables do not differ in meaning. Cf. the man and the woman in Lk. xv. 4, 8. Leaven in the O.T. occurs only in ritual prohibitions, hence its evil connotation in the N.T. apart from this parable (cf. xvi. 6, 11 f. [Mk., Lk.], 1 Cor. v. 6–8, Gal. v. 9). It cannot here be a picture of the spreading capacity of evil, as though it were a worse picture than that of the tares, for the leaven—contrary to the Lord's teaching about evil in the world — is completely victorious (ἐζυμώθη ὅλον).

ἣν λαβοῦσα κτλ.] ἄλευρον (class. usually plur.) is 'wheaten meal'; in LXX. = קֶמַח. σάτον (cf. Hag. ii. 17 [16]) is the Aram. סְאָתָא, Heb. סְאָה. According to Jos. (*Ant.* IX. iv. 5) and Jer. (*in Mat.*) it = 1½ Roman modius, *i.e.* about 1½ peck. Three *sata* (= one ephah) were used by Sarah (Gen. xviii. 6), Gideon (Jud. vi. 19), and Hannah (1 Sam. i. 24); it was a usual quantity, and can hardly have been intended to bear an allegorical meaning, as *e.g.* Greeks, Jews, and Samaritans (Th. Mops.), heart, soul, and spirit (Aug.). In S cur σάτα τρία is omitted, and the woman is 'a wise woman.'

34, 35. (Mk. iv. 33, 34.) EDITORIAL CONCLUSION. See note before *v.* 24.

34. ταῦτα πάντα κτλ.] The aor. ἐλάλησεν is repeated from *v.* 3, and refers to *vv.* 4–33 as a single discourse; the impf. ἐλάλει in the next clause describes the Lord's usual practice. Mk. has the impf. in both cases. By τοιαύταις παραβολαῖς πολλαῖς Mk. implies that he has given only specimens from a large number, and he adds καθὼς ἠδύναντο ἀκούειν—the Lord used to employ parables to suit His hearers' want of spiritual comprehension (see note after *v.* 15).

καὶ χωρὶς κτλ.] This was not the case throughout the whole of the ministry, but must refer to that period of it to which the foregoing parables belong; in Mk. the meaning must be the same.

35. ὅπως κτλ.] On the formula see i. 22. The reading Ἡσαίου τοῦ προφ. (see Appar.) is noteworthy. The quotation, which is intended to shew (as in *v.* 14) that the use of parables was a fulfilment of prophecy, is from Ps. lxxvii. [lxxviii.] 2, the title of which is 'A Maschil for Asaph' (συνέσεως τῷ Ἀ.). Jerome (*Brev. in Ps. lxxvii.*) is represented as saying that 'in Asaph propheta

ἈΝΟΙΞΩ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΤΟ ΣΤΟΜΑ ΜΟΥ,
ΕΡΕΥΞΟΜΑΙ ΚΕΚΡΥΜΜΕΝΑ ΑΠΟ ΚΑΤΑΒΟΛΗΣ.

36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον 37 ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς 38 τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν

35 καταβολης] ℵ[b]B 1 22 𝔏 e k 𝔖 sin.cur; *add* κοσμου ℵ[*et c] CDE *al* 𝔏 vet.*pler*.vg 𝔖 pesh.hcl me

invenitur in omnibus veteribus codicibus.' He thought that an ignorant scribe, knowing nothing of a prophet Asaph (cf. 2 Chr. xxix. 30, LXX.), inserted 'Isaiah' as a better known name; and 'arbitror postea a prudentibus viris esse sublatum' (*in Mat.*). Porphyry is said to have jibed at Mt.'s ignorance in writing Isaiah for Asaph. Not a trace, however, of MS. evidence for Ἀσάφ remains, and Jerome omits it in the Vulg. Hort (*App.* p. 13 *q.v.*) thinks that Ἡσαίου is genuine.

ἀνοίξω κτλ.] The translator of the *testimonia* used by Mt. may have been influenced by the LXX. (ἐν παραβολαῖς), or had a plur. in his text (M.T. has the sing. מָשָׁל); in the second clause his text did not differ from the M.T. ἐρεύξομαι (אַבִּיעָ) 'to pour, or belch, forth'; cf. Ps. xviii. [xix.] 3; elsewhere in the LXX. mostly of the roaring of lions. καταβολή in the sense of 'foundation,' 'beginning,' occurs in Pind. and late Gk. The addition of κόσμου in most uncials is due to the frequency of κατ. κοσμ. in the N.T. (see on xxv. 34).

36–43. EXPLANATION OF THE PARABLE OF THE TARES.

36. τότε κτλ.] According to Mt.'s arrangement *vv.* 3–9 were spoken in the boat, *vv.* 10–23 imply an interval of privacy with the disciples, *vv.* 24–33 were spoken in public, place and occasion not being recorded, and the present passage, again, was in privacy in 'the house' (see *v.* 1). The explanation of the 'Tares' takes the place of Mk.'s words 'and privately to His disciples He used to explain everything'; see note before *v.* 24. Mt. seems to imply that the remaining parables (*vv.* 44–50) were spoken in privacy.

On ἀφιέναι (cf. Mk. iv. 36, viii. 13) as distinct from ἀπολύειν (xiv. 15, 22 f., xv. 32, 39) see Field, *Notes*, 9. διασαφεῖν occurs in xviii. 31, Deut. i. 5, Dan. ii. 6 (LXX.), 1, 2, 3 Mac., and in a Brit. Mus. papyrus (42. 8) of the 2nd cent. B.C. With the *v.l.* φράσον in most uncials cf. xv. 15.

37. ὁ σπείρων κτλ.] ὁ σπείρων is used as a subst., 'the sower of the good seed,' without reference to time; cf. ὁ καταλύων (xxvii. 40). ὁ υἱὸς τ. ἀνθρώπου has no Messianic reference (contrast *v.* 41). If the words were spoken by Jesus, they would point to a time after S. Peter's confession (xvi. 16); but the genuineness of the explanation of the parable is doubtful; see note after *v.* 43.

38. ὁ δὲ ἀγρός κτλ.] By the 'field' the Lord had probably meant not the world but Palestine (see *vv.* 24, 31); 'the world' here points to a time when missionary activities had spread much further; cf. xxvi. 13. There is no suggestion that the field is the Church. By the same transfer-

σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά
εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά 39
ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν,
οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. ὥσπερ οὖν συλλέγεται τὰ 40
ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συν-
τελείᾳ τοῦ αἰῶνος· ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς 41
ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ

ence of thought as in *vv.* 19 ff., the 'seed' is interpreted as men. On οἱ υἱοὶ τῆς βασιλείας, 'those who are fitted, and therefore destined, for the Kingdom,' see viii. 12. οἱ υἱοὶ τοῦ πονηροῦ, 'those whose character is evil'; the adj. (see on vi. 13) may be either masc. or neut.; the Lat. versions vary. With the former cf. Ac. xiii. 10, 1 Jo. iii. 10; with the latter Eph. ii. 2, Col. iii. 6, Ps. lxxxviii. [lxxxix.] 23. The latter is preferable in view of the personal ὁ διάβολος which follows, and because an abstract τὸ πονηρόν forms a better counterpart to βασιλεία. The expression corresponds with 'those who do iniquity' (*v.* 41).

39. ὁ δὲ ἐχθρός κτλ.] The action of the devil (on διάβολος see iv. 1), which instils what is evil, is analogous to the preaching of the Son of Man, which instils what is good. And the evil, like the good, becomes an element in men's personality, so that the plants which spring up are persons.

ὁ δὲ θερισμός κτλ.] On θερισμός see ix. 37, where, however, it has a different force. Harvest, as an eschatological metaphor, is derived from the O.T. (*e.g.* Joel iii. 13, Jer. li. 33, Hos. vi. 11). (ἡ) συντέλεια (τοῦ) αἰῶνος, 'the completion of the transitory course of the world,' is confined, in the N.T., to Mt. (*vv.* 40, 49, xxiv. 3, xxviii. 20); cf. Heb. ix. 26. It is thoroughly Jewish, occurring in different forms in the Apocalypses (frequent in Apoc. Baruch) and Targums; see Volz, *Jüd. Esch.* 166. It corresponds with the O.T. בְּאַחֲרִית הַיָּמִים ('at the end of the days'). For the angels as reapers cf. xxiv. 31, Apoc. xiv. 15–19. θεριστής (class.) Bel 33 only.

40. ὥσπερ κτλ.] The formula οὕτως ἔσται κτλ. is repeated in *v.* 49, and was probably common in Christian preaching. For οὕτως introducing the explanation of a parable cf. xviii. 14, 35, Lk. xii. 21, xiv. 33, xv. 10, xvii. 10.

41. ἀποστελεῖ κτλ.] Cf. xxiv. 31, where 'His angels' (referring to the Son of Man—elsewhere only xvi. 27) are sent to gather the elect. Similarly 'His Kingdom,' xvi. 28; cf. 'My Kingdom,' Lk. xxii. 30. It is the Kingdom of the Son of Man because He inaugurates it by His advent and judgment; it is also 'the Kingdom of their Father' (*v.* 43). In the Apocalypses, especially parts of *Enoch*, angels have functions at the day of Judgment; see Volz, *Jüd. Esch.* 261. The σκάνδαλα will be found in the Kingdom, because it will have come into the world where the tares have been sown. With 'them that do iniquity' they are a duplicate interpretation of the tares, and are perhaps due to Zeph. i. 3 (Heb.), 'I will bring to an end . . . the stumbling-blocks with the wicked' (perhaps אֲאַסֵּף = συλλέξω was read). σκάνδαλον, in the synn. xvi. 23, xviii. 7 = Lk. xvii. 1

42 πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται 43 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι

only, is a late form of σκανδάληθρον (cf. Ar. *Ach.* 687), the 'bait-stick' of a trap; cf. σκανδαλίζεσθαι = הִתְנַקֵּשׁ, Sir. ix. 5, xxxv. [xxxii.] 15. On the vb. see v. 29. τοὺς ποιοῦντας τὴν ἀνομίαν: see vii. 23.

42. καὶ βαλοῦσιν κτλ.] An allusion to Gehenna (see v. 22, xviii. 9); cf. 4 Esd. vii. 36 'furnace of Gehenna'; and see Apoc. ix. 2. In Apoc. xix. 20, xx. 10 the symbolism is that of a 'lake of fire.' On 'fire' see iii. 10. On the formula ἐκεῖ ἔσται κτλ. see viii. 12.

43. τότε οἱ δίκαιοι κτλ.] Perhaps an allusion to Dan. xii. 3. The thought corresponds with 'gather the wheat into my barn' (*v.* 30), but the symbolism is changed. The transportation of the righteous out of this world is not taught in the Gospels (see on xxiv. 31); when the wicked are removed the righteous will shine, like the sun when the clouds have passed, in the Kingdom which has been consummated on the earth, or on a new earth. ἕως ἂν καταντήσωμεν οἱ πάντες εἰς ἄνδρα τέλειον, καὶ γένωνται πάντες εἷς ἥλιος (Orig.). Cf. Apoc. i. 16. For δίκαιοι, of those who will partake in the future bliss, cf. *v.* 49, xxv. 37, 46, Lk. xiv. 14. On the formula ὁ ἔχων κτλ. see xi. 15.

Additional Note on the Parable of the Tares.

Many writers deny the genuineness, not only of the explanation, but of the parable itself. It is thought to be a later form of the 'Seed growing of itself' (Mk. iv. 26-29), mainly because it is held that by the 'Kingdom of Heaven' Mt. here means the Christian Church, containing both bad and good men. But there is nothing in the parable which necessarily suggests this; and in the explanation the field is not the Church but the world. αὐτοῦ after ἀγρῷ (*v.* 24) is a scenic detail, as in *v.* 31, and need not be pressed—it is not pressed in the explanation—to mean that the 'field' has become the possession of the Son of Man. The parables are similar enough to lead Mt. to place his at this point, to the exclusion of Mk.'s. Both picture a man who sows seed, which matures, and is reaped at the harvest. And both contain the thought of the non-interference of men—Mk. in general, Mt. in a particular respect which appealed to him. Denney (*Expos.* Aug. 1911) rejects the 'Tares' on the latter ground. But they are not so similar as to render it improbable that Jesus spoke both at different times. Mk. describes the secret development due to God alone, which results in the consummation of the Kingdom; Mt. the state of human society which will continue till that consummation, when the good and the bad will be separated. Only the divine Judgment at the Last Day can decide who are good and who are bad.

The explanation stands on a different footing. Its genuineness must not be denied merely on the ground that it allegorizes (see note at the beginning of the chapter). But the style of *vv.* 37–43 is certainly stilted compared with that of the explanation of the 'Sower' (*vv.* 18–23); the

ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκουέτω. Ὁμοία ἐστὶν ἡ 44
βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν 45
οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· εὑρὼν δὲ ἕνα 46
πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα

interpretation of the successive details is mechanical; the apocalyptic expectations are of a popular and conventional character, and are expressed, to a large extent, in stereotyped formulas; and the use of the title 'the Son of Man' for Jesus, first in His human life (*v.* 37), and then in His Messianic glory (*v.* 41), must be due to Christian tradition. If Jesus Himself gave an explanation of the parable, it is probable that very little of it has been preserved.

44. The Treasure. See on *v.* 36.

ὁμοία κτλ.] The parable, as a whole, illustrates an aspect of the Kingdom (see on *v.* 24), *i.e.* its enormous worth, for which any sacrifice should be made. If the man bought the field for its market price, he virtually stole the treasure; but the morality of the transaction, as in the case of the steward (Lk. xvi. 1–9), and the judge (Lk. xviii. 1–8), is not the point at issue, but his eagerness to obtain the treasure. Money was hidden in the earth (cf. xxv. 25) when there was special need for its safeguarding, *e.g.* in time of war, Jos. *BJ.* vii. v. 2; see Wetstein, *ad loc.* For the use of ἀπό cf. xiv. 26, Lk. xxiv. 41, Ac. xii. 14 (Blass, § 40. 3). The article in ἐν τῷ ἀγρῷ must be generic (Blass, § 46. 7); but D Chrys. omit it, perhaps rightly because the mention of a definite field is required by the following τὸν ἀγρὸν ἐκεῖνον. αὐτοῦ is probably subj. gen., 'his joy' (R.V.), not obj., 'for joy thereof' (A.V.), although the latter is a possible construction. With the redundant ὑπάγει cf. πορευθέντες (ix. 13 a note). The hist. presents after the aor. ἔκρυψεν add verve to the narrative.

45, 46. The Pearl.

45. ὁμοία κτλ.] The Kingdom is not like the merchant, but his eagerness illustrates an aspect of it (see on *v.* 24)—its enormous worth. This and the last parable illustrate the variety of religious experience: the treasure was discovered accidentally, the pearl after strenuous search. The comparison of spiritual gain with pearls (cf. vii. 6) recalls Job xxviii. 15–19, Prov. iii. 15, viii. 11; it also underlies Apoc. xxi. 19–21; cf. the Syr. Hymn of the soul, translated in *ZNW.*, 1903, 283. ἀνθρώπῳ ἐμπόρῳ, 'a certain merchant,' is perhaps the true reading; cf. *v.* 28.

46. εὑρὼν δὲ κτλ.] For ἕνα = τινα see viii. 19; D 𝔏 𝔖 cur Cypr. omit it. For πολύτιμος, a rare and late word (not in LXX.), cf. xxvi. 7 (*v.l.*), Jo. xii. 3, 1 Pet. i. 7. On ἀπελθών cf. *v.* 28. On the aoristic perf. πέπρακεν see Moulton, i. 142, 145, who quotes ἀπεγραψάμην καὶ πέπρακα from a papyrus. πάντα ὅσα, 'all his possessions,' not πάντας ὅσους, 'all the pearls that he had';

47 εἶχεν καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν
48 καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν ὅτε ἐπληρώθη
ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν
49 τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι
καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ
51 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Συν-
52 ήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. ὁ δὲ εἶπεν

'all that he had' (E.VV.) is ambiguous.

47–50. The Net.

47. ὁμοία κτλ.] The Kingdom is not, strictly speaking, like a net, but the parable illustrates an aspect of it (see on *v.* 24), *i.e.* that when it comes, not all who have heard the message of it will be found worthy. The meaning is similar to that of the 'Tares' and the 'Wedding garment' (xxii. 11–13). The catching of fish recalls iv. 19 (ἁλεεῖς ἀνθρώπων); but it does not follow that the net represents the Christian Church and ἐκ παντὸς γένους men of different nationalities, and that the parable is therefore not genuine.

σαγήνη, *sagena* (Vulg.), is a *seine*, a large drag-net, 'a great net' (𝔖 sin.cur); not a *retiaculum* (k). Hesych.: πλέγμα τι ἐκ καλάμων.

48. ἣν ὅτε κτλ.] ἀναβιβάζειν (class.): here only in the N.T.; frequent in the LXX. αἰγιαλός: cf. *v.* 2. ἄγγη: here only; cf. xxv. 4, ἀγγεῖα, which some MSS. have here. See M.-M. *Vocab. s.v.* The σαπρά were not 'rotten,' for they were caught alive, but 'worthless' for eating, 'inferior' (𝔖 sin); cf. vii. 18, xii. 33.

49, 50. οὕτως κτλ.] Except *v.* 49 b this explanation is a *verbatim* repetition of *vv.* 40 b–42 (see notes), which has been added somewhat mechanically by the evangelist. 'The angels shall come forth' (cf. ἀποστελεῖ *v.* 41) is suitable to the reapers who were sent forth into the field, but not to the fishermen who were sitting on the beach; and those who caught and separated the fish were the same persons, a detail which does not admit of allegorizing. 'The furnace of fire' is suitable to the tares but not to the fish. With ἀφοριοῦσιν cf. xxv. 32.

The six parables in the chapter appear to belong to the period after the Lord's first preaching of the near approach of the Kingdom, and the beginning of the hostility of the religious authorities (viii. 1–8, xii.), and before the final rupture with them (xv. 1–20). He seems to be describing His own experiences. He and the disciples had preached with varying success (Sower and Drag-net); the failures had been due to the opposing influence of the devil (Tares); but nevertheless the preaching had brought to earth the beginnings of a development which would end in the splendid consummation (Mustard-seed and Leaven), to share in which is a prize worth any sacrifice (Treasure and Pearl).

51, 52. Conclusion. The Good Householder.

51. συνήκατε κτλ.] Origen re-

αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίος ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

52 *τη βασιλεια*] ℵBCKII 1 13 33 124 346 𝔏 e k me arm aeth ; *pr εν* DM 42 𝔏 vet.*pler*.vg ; *εις την βασιλειαν* EFGL *etc* minn.*pler*

marks *οὐκ ἀγνοῶν ἐρωτᾷ*, but the conditions of the Lord's humanity did not exclude a real need to ask for information. Mt. often, but not always, avoids recording such questions ; see on viii. 29 (*fin.*).

52. *διὰ τοῦτο κτλ.*] In its present position this refers to the fact that the disciples have understood the parables ; but see below. *μαθητεύειν* can be intrans., 'to be, or become, a disciple' ; cf. xxvii. 57 *v.l.*, Clem. *Protr.* xi. 113, *μαθητεύσωμεν τῷ κυρίῳ*. The transitive, used here in the pass., can mean either (*a*) 'to make some one a disciple' (cf. xxviii. 19, Ac. xiv. 21) or (*b*) 'to instruct [a disciple'] (cf. Ign. *Rom.* iii. 1, *ἃ μαθεύοντες* [when you give instruction] *ἐντέλλεσθε*), Iren. iv. 38. 2, *τὴν . . . παρουσίαν τοῦ κυρίου ἐμαθητεύθητε*. With (*a*) 'the Kingdom of Heaven' may be personified, 'made a disciple of the Kingdom of Heaven,' the expression being similar to *ἐμαθητεύθη τῷ Ἰησοῦ* (xxvii. 57) ; or *μαθ.* is absolute, as in xxviii. 19, and the dative means 'with respect to [*i.e.* having accepted my teaching about] the Kingdom of Heaven.' But (*b*) is simpler : instructed either 'with a view to (in order to be ripe for),' or better 'in [the truths of] the Kingdom of Heaven.' The last is the meaning of both the *v.ll.* (see Appar.), and cf. Orig. (*ad loc.*) *μεμαθητευμένος τῇ κατὰ τὸ γράμμα τοῦ νόμου διδασκαλίᾳ*, Eus. (on Ps. xli. 7) *ὁ τούτοις μαθητευθείς*.

On *ἀνθρώπῳ οἰκ.* see xi. 19. On *ὅστις* for *ὅς* see ii. 6. *ἐκβάλλει* : cf. viii. 12 (note), and xii. 35 which also illustrates the meaning of *θησαυρός*. As the well-supplied householder can make good provision for household or guests, so the heart of the scribe can produce either new or old truths according to the needs of his hearers.

καινὰ καὶ παλαιά] In the present position of the saying, *παλαιά* are the facts of nature and human life employed as parables, *καινά* the new spiritual meanings which the Christian scribe can draw from them. But this is a strange use of *παλαιά*. The verse has probably been drawn from a different context, for (1) *διὰ τοῦτο* forms no real link, since the saying is a general statement which would remain true even if the disciples had answered 'No' instead of 'Yes.' (2) The use of 'scribe' for a disciple of Christ and a teacher of Christians ('scribae et notarii Salvatoris,' Jer.) is usually supported by reference to xxiii. 34 ; but see note there. There is nothing to prepare the reader for so unusual a meaning of a well-known word. (3) If by 'things new and old' the Lord meant that the Christian scribe develops in knowledge and can continually produce new truths in addition to his stock of old ones, the emphasis on *καὶ παλαιά* is lost ; we should expect the order 'old and new.' The saying may have been spoken when Jesus was maintaining (as in v. 17) the true relation of His teaching to the Jewish law : the former does not annul the latter. Therefore any scribe, learned in the

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
54 ταύτας, μετῆρεν ἐκεῖθεν. καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσ-
σεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ
55 αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ

law, who accepts instruction as a disciple in the truths taught by Jesus, is enriched; he can teach 'new truths *as well as* old.' γραμματεύς thus has its ordinary meaning, and διὰ τοῦτο has full force. The words, in this case, though Mt. adapted them to the Christian disciple, balance the stern denunciations against the Scribes, of which Mt. preserves so many. The Lord could sometimes speak hopefully of them (cf. Mk. xii. 34), and perhaps did so more often than our scanty records represent.

53–58. (Mk. vi. 1–6, Lk. iv. 16–30.) THE LORD AT NAZARETH.

Mt. returns to his Marcan source, having left it (*v.* 34) at Mk. iv. 34. The intervening material (Mk. iv. 35–v. 43) he has already used (see on viii. 18 and ix. 18). From this point he follows Mk.'s order to the end.

53. καὶ ἐγένετο κτλ.] On the formula see vii. 28. Mk. has simply καὶ ἐξῆλθεν ἐκεῖθεν. For μεταίρειν intrans. cf. xix. 1 (Mk. ἔρχεται); in class. Gk. and LXX.[4] it is trans., but the acc. could be omitted, as in Aq. Gen. xii. 8 (*sc.* σκηνήν) = וַיַּעְתֵּק; cf. ἀναλύειν, Lk. xii. 36. ἐκεῖθεν here refers to Capharnaum, or to the 'house' (*v.* 36), in Mk. to the house of Jairus.

54. καὶ ἐλθών κτλ.] His πατρίς was Nazareth; cf. Lk. iv. 23. Lk. places the visit at an earlier point, to form a suitable opening to the Ministry, but perhaps based on an account of a visit to Nazareth in Q; see iv. 13 note. A suggestion regarding Lk.'s account is made in *JThS.*, July 1910, 552–7. For πατρίς of a town Swete cites Philo, *Leg. ad Cai.* 36. Mk. adds 'and His disciples follow Him,' which Mt. takes for granted; they are with Jesus at xiv. 15. ἐδίδασκεν is for Mk.'s ἤρξατο διδάσκειν, an Aramaism (Dalman, *Words*, 26 f.) which Mt. often avoids; see xiii. 1, xiv. 35, xix. 27, xx. 17, 24, 30, xxi. 12, 33, xxiv. 4, xxvi. 67, 71, xxvii. 29. On αὐτῶν, absent from Mk., see vii. 29.

ὥστε κτλ.] Mk. says οἱ πολλοί, 'the majority.' By ἡ σοφία αὕτη Mt. makes the hearers refer to the discourse which they had just heard, while αἱ δυνάμεις must mean 'the miracles reported of Him.' And Mk. somewhat similarly. But this is a little awkward. Some confusion possibly underlies the accounts. Lk. produces a smoother narrative, which, however, presents other difficulties of its own.

55. οὐχ οὗτος κτλ.] This may mean 'he whom we used to know as the carpenter's son'; Joseph need not have been still alive. Jo. vi. 42 is also ambiguous. He was probably dead; he plays no part in the Gospel narratives after Lk. ii. 41–51, and *Prot. Jac.* ix. represents him as an old man before the Lord's birth. Mk. has οὐχ οὗτ. ἐ. ὁ τέκτων, Lk. οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; This being the only N.T. evidence, it is uncertain whether Joseph was a carpenter or not. Allen suggests

μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ 56 οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τούτῳ ταῦτα πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν 57 αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις 58 πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετραάρχης 1 XIV.

that Mt. altered Mk. from motives of reverence; but Mt. does not shrink from recording far more insulting taunts (cf. xi. 19, xii. 24). Mk.'s text may have been revised at a later date to avoid a misunderstanding of υἱός (Stanton). Or possibly 'the carpenter's son' may represent בַּר נַגָּרָא, which can mean simply 'the carpenter'; cf. *Ab. Zara*, 50 b, *B. Bathra*, 73 b, Jer. *Kidd.* iv. 66 a. On patristic and apocryphal passages see Swete.

οὐχ ἡ μήτηρ κτλ.] That they could name them shewed how intimately they knew them. Allen thinks that Mt. shrank from the close juxtaposition of 'the son of the carpenter' (the legal sonship) and 'the son of Mary' (the physical sonship). But this is perhaps oversubtle. On the 'brothers' see xii. 46; and on their names see Swete.

56. καὶ αἱ ἀδελφαί κτλ.] πᾶσαι is absent from Mk.; Mt. may have known a tradition that there were more than two. Epiph. (*Haer.* lxxviii. 9) speaks of two, as known in Scripture, Salome and Mary. For apocr. traditions see Thilo, *Cod. Apochr.* 363 n. They are not mentioned elsewhere in the N.T.; see on xii. 50. On πρός = παρά see Blass, § 43. 7, and on the acc. Moulton, i. 106.

57. καὶ ἐσκανδαλίζοντο κτλ.] On the verb see v. 29. Lk. records only the subsequent stage, 'they were all filled with wrath.' οὐκ ἔστιν κτλ.: Jo. applies the saying on another occasion (iv. 44). Cf. 'vile habetur quod domi est' (Seneca), and other parallels in Wetstein. The *Logia Jesu* (Oxyr. i. 3) has οὐκ ἐστὶν δεκτὸς προφητὴς ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν. Mt. omits Mk.'s καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ, a reference to the incident in Mk. iii. 21 which Mt. avoids recording. The Lord accepts His popular reputation as a Prophet (cf. xvi. 14, xxi. 11, 46, Mk. vi. 15).

58. καὶ οὐκ ἐποίησεν κτλ.] Mk. 'And He was not able there to do any mighty work, except that He laid His hands upon a few sick people and healed them.' Mt. is much briefer, and he tones down 'was not able'; οὐκ ἐποίησεν might mean either inability or refusal. See Orig. quoted by Swete. Mt. preserves the Lord's wonder at the centurion's faith (viii. 10), yet he here avoids Mk.'s addition 'and He marvelled because of their unbelief'; see on xii. 11.

xiv. 1, 2. (Mk. vi. 14–16, Lk. ix. 7–9.) Herod's Idea of Jesus.

1. ἐν ἐκείνῳ κτλ.] The incident is loosely connected with the Galilean ministry. Mk., Lk., though with no note of time, connect it with the mission of the Twelve, by which the fame of Jesus was widely spread.

2 τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν
Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
3 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρῴ-
δης κρατήσας τὸν Ἰωάνην ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,

3 Φιλιππου] *om* D 𝔏 a c ff^1 g^1 k vg Aug

Herod had only recently heard of Him, perhaps because he had been too fully occupied by his war with Aretas (see on *v.* 4). For τετραάρχης (Mt., Lk.) Mk. has the less accurate βασιλεύς (see on ii. 22), which Mt. himself uses in *v.* 9. Antipas may have been styled 'king' by courtesy (Swete), or the title had not dropped out of the popular speech between the death of Herod the Great and the conferring of it again on Agrippa I. (Zahn). On ἀκοή see iv. 24.

2. καὶ εἶπεν κτλ.] Mt. ascribes to Herod words which in Mk. form part of the popular guesses (ἔλεγον ; the *v.l.* ἔλεγεν was due to Mt.'s εἶπεν). Mk. adds other guesses (ἄλλοι δὲ ἔλεγον), Elijah, or a prophet like one of the prophets (cf. Mk. viii. 28 = Mt. xvi. 14) ; but when Herod heard it he said, 'John whom I beheaded, he is risen.' Lk. is different : Herod was perplexed at the popular guesses, one of which was that John had risen ; but Herod repudiated the idea : 'John I beheaded, but who is this, of whom I hear such things ?' Accordingly he 'sought to see Him' (cf. Lk. xxiii. 8), which was the last thing he would have sought had he supposed it was John. For παῖδες of court attendants cf. Gen. xli. 10, 37 f., 1 Regn. xvi. 17.

ἀπὸ τῶν νεκρῶν] Only xxvii. 64, xxviii. 7 ; ἀπὸ νεκ. Lk. xvi. 30. The usual ἐκ occurs, in Mt., in xvii. 9 only. διὰ τοῦτο (so Mk.) : John did no miracles (Jo. x. 41), but he had risen, and was *therefore* invested with the powers (αἱ δ.) of which report told. These powers operate (ἐνεργοῦσιν, so Mk.) so as to produce miracles ; cf. 1 Cor. xii. 10. On ἐνεργεῖν, elsewhere only in S. Paul's Epp., see J. A. Robinson, *Ephes.* 241–7. Dalman (*Words*, 201) suggests that the Aram. was misunderstood, גבורתא מתעבדן בה, 'mighty deeds are *done by* him' ; cf. xi. 21, 23.

3–12. (Mk. vi. 17–29 ; cf. Lk. iii. 19 f.) The Baptist's Death.

3. ὁ γὰρ Ἡρῴδης κτλ.] A parenthetical retrospect, as in Mk. Lk. omits the narrative, having already recorded (*l.c.*) John's imprisonment and its cause ; see on iv. 12. For ἀπέθετο (not in Mk.) cf. Lev. xxiv. 12, Num. xv. 34, 2 Chr. xviii. 26, Polyb. xxiv. 8. Herodias was the sister of Agrippa and daughter (by Bernice) of Aristobulus the son of Herod the Great by Mariamne I. She was married to Herod (Jos. *Ant.* xviii. v. 4), son of Herod the Great by Mariamne II., and had a daughter Salome who was married to Philip the tetrarch. Since Mk., followed by Mt., says that Herodias, not her daughter, was married to Philip (so Just. *Dial.* 49, ὀρχουμένης τῆς ἐξαδελφῆς αὐτοῦ τοῦ Ἡρώδου), it is often assumed that there were two Philips, half brothers. While this is not impossible, seeing that two were named Antipas and Antipater, error was easy, owing to the complicated intermarriages of Herod's large family. For κρατεῖν 'to arrest' cf. xxvi. 48, Jud. xvi. 21.

ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν· 4
καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ- 5
φήτην αὐτὸν εἶχον. γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου 6
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ

4. *ἔλεγεν γάρ κτλ.*] The imperf. perhaps implies a repeated rebuke. The marriage was legally impossible, because both Herodias was married and Antipas, the latter to the daughter of Aretas, king of Petraea. When the daughter of Aretas reported the matter to her father, he made war upon Antipas and severely defeated him (Jos. *Ant.* XVIII. v. 1). See Add. note.

5. *καὶ θέλων κτλ.*] This is at variance with Mk.'s account: 'Herodias set herself against him, and wanted to kill him, and could not; for Herod feared John, knowing him to be a righteous and holy man, and protected him, and when he heard him was much perplexed, and used to enjoy hearing him.' Swete compares the attitude of Ahab and Jezebel towards Elijah. If Herod wanted to kill John, *λυπηθείς* (*v.* 9) is inexplicable. But Mk., on the other hand, is at variance with Jos. *Ant.* XVIII. v. 2: Antipas 'fearing lest the extent to which he had gained the confidence of the people might lead him to some rebellion . . . thought it much better to anticipate any mischief he might cause, by putting him to death. . . . So owing to Herod's suspicion, he was sent as a prisoner to Machaerus . . . and there killed.' If Herod did not wish to kill him for rebuking his immorality, he would hardly fear political danger from his preaching repentance to the people; danger would rather arise from executing a popular prophet, as Mt. suggests; and cf. xxi. 26.

6. *γενεσίοις κτλ.*] 'When the birthday celebrations took place,' a combination of Mk.'s temporal dat. *τ. γενεσίοις* and *γενομένης ἡμέρας*, producing the appearance of a Lat. ablat. absol. (Wellh.). For the adj. cf. Jos. *Ant.* XII. iv. 7, *ἑορτάζοντες τὴν γενέσιον ἡμέραν*; it occurs in Alciphr., Dio Cass. and Fayûm papyri. In class. Gk. *τὰ γενέσια* is used of a day of memorial for the dead (cf. Herod. iv. 26), birthday celebrations being *τ. γενέθλια* (see Wetstein). In *Ab. Zara* 10 a the word is hebraized, and the meaning 'anniversary of the king's accession' adopted; but this has no Gk. support. See Schürer, *HJP.* I. ii. 26 n. Mk. describes the celebrations as including 'a feast to his dignitaries, chiliarchs, and chief men of Galilee.'

ὠρχήσατο κτλ.] Mk. has *αὐτῆς* (AC minn. 𝔏 vet.vg.) or *αὐτοῦ* (ℵBDLΔ) *τῆς Ἡρ.* If *αὐτοῦ* is the true reading, either Herod's daughter was named Herodias, or two traditions gave rise to a conflation 'his — Herodias' — daughter.' Following Mt. and *αὐτῆς* in Mk., many writers assume that the dancer was Salome, Herodias' daughter by her first marriage. (A daughter of Herod by Herodias could not have been more than two years old.) But it is at least surprising that, considering the status of dancing women in those days, a princess who was herself married, if not a widow (Philip died in A.D. 32, see Add. note), would have danced at court, even if she were young enough to be described (*v.* 11) as a *κοράσιον* (see Schürer, *HJP.* I. ii. 28 n.). Lake (*Expos.*, Nov. 1912) suggests that the confusion may have

7 ἤρεσεν τῷ Ἡρῴδῃ, ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ
8 δοῦναι ὃ ἐὰν αἰτήσηται. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς
μητρὸς αὐτῆς Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
9 Ἰωάνου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ

arisen through an ambiguous use of the word παῖς, and that the original tradition spoke of a slave-girl of either Herod or Herodias. καὶ ἤρεσεν τῷ Ἡρ. Herod could enjoy in one mood the sort of dancing which found favour in his day (see Wetstein), and in another the preaching of the Baptist.

7. ὅθεν κτλ.] Mk. adds 'to the half of my kingdom'; cf. Est. v. 3, vii. 2. For ὁμολογεῖν 'promise' cf. Ac. vii. 17, Jer. li. [xliv.] 25.

8. ἡ δέ κτλ.] Mk. relates that the girl went out, consulted with her mother, and returned to the banqueting hall. Mt., by adding ὧδε, similarly implies that the prison was close by; and the dishes on the table probably suggested the coarse irony of ἐπὶ πίνακι. Herod had chosen the site for the town of Machaerus 'because it lay so near to Arabia,' and had built a fortress and palace on the top of a neighbouring hill (Jos. *BJ.* VII. vi. 2). Lake (*op. cit.*) thinks that Herod would be unlikely to hold 'great festivities in a frontier town partly tributary to his outraged father-in-law'; and Wieseler places the banquet at Julias, Fritzsche at Tiberias; but if Herod was at war with Aretas, it is not unnatural that he should have occupied the strong border town with troops, and held the banquet there because it was close to the scene of operations. Mk.'s tradition contains nothing which suggests Machaerus; the πρῶτοι τῆς Γαλειλαίας rather suggests some place in Galilee. But Lk., who locates John's activity in πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου (iii. 3), and relates his imprisonment in connexion with it (iii. 19 f.), seems to imply that both were in Peraea, so that Machaerus could be the place of imprisonment. προβιβάζειν, in class. Gk. 'lead forward,' hence metaph. 'bring to the point,' 'induce'; in the LXX. 'give instructions' Ex. xxxv. 34 (הוֹרוֹת), 'repeat [for instruction]' Dt. vi. 7 (שִׁנַּן). It is a *v.l.* for συνεβίβασαν (Ac. xix. 33). The meaning here is clearly 'instructed,' not 'being put forward' (R.V.), nor 'being before instructed' (A.V. and earlier Engl. verss.). πίναξ (Vg. *discus*), originally a wooden board; hence a writing tablet (cf. πινακίδιον, Lk. i. 63, Sym. Ez. ix. 2), or any flat plate; A.V., R.V. 'charger' (as in Num. vii. 13 etc., Ezr. i. 9); see *HDB. s.v.*

9. καὶ λυπηθείς κτλ.] 'Although grieved.' Mk. περίλυπος γενόμενος. See on *v.* 5. For the plur. ὅρκους of the words of an oath cf. Num. v. 21 (AF), 2 Mac. iv. 34, vii. 24. To keep a rash oath may be worse than to break it (Orig., see *ZNW.*, 1911, 288). The keeping of oaths would not be a strong point in one whom the Lord called 'that fox' (Lk. xiii. 32); he kept this one only from fear of men. On another occasion his weak compliance with Herodias' wishes led to his ruin (Jos. *Ant.* XVIII. vii. 2). That he feared his guests suggests that they, as well as Herodias, were hostile to the Baptist (cf. xvii. 12), fearing that his influence with Herod might be injurious to their national hopes, since many Jews hated the Herodian rule. See *JThS.*, 1900, 520–7. On κελεύειν with the pass.

τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι, καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν τῇ φυλακῇ· καὶ 10
ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, 11
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθη- 12

see Blass, § 69. 8. The vb. is confined to Mt. (7) and Lk. (Ev.[1], Ac.[18]).

10. καὶ πέμψας κτλ.] An abbreviation of Mk.'s account of the sending of the executioner who beheaded John. Mt.'s ἀπεκεφάλισεν means 'caused to be beheaded.' The execution without trial was, like the marriage of Herodias, a violation of Jewish law, which, moreover, did not sanction the practice of beheading, though it was a Roman and Greek custom. On legends regarding the Baptist's head, and the festivals of the *Decollatio* and *Inventio capitis*, see Swete, and art. 'John the Baptist' in *DCAnt.*

11. καὶ ἠνέχθη κτλ.] Mk. has ἤνεγκεν and ἔδωκεν of the executioner. For κοράσιον of a young marriageable woman cf. Est. ii. 2 etc., Tob. vi. 12 etc.; it is a late word; Lob. *Phryn.* 74 f. Schürer (*HJP.* I. ii. 28 n.), who assumes that she was Salome, accepts a calculation by which she was 18 years old, and still unmarried.

12. καὶ προσελθόντες κτλ.] John's disciples (see on ix. 14) may have been waiting in the neighbourhood to hear his fate. Access to the prison was not difficult (cf. xi. 2), and the news no doubt reached them immediately (Mk. ἀκούσαντες). Special permission, as in the case of Jesus, was probably given for the burial. πτῶμα, *cadaver*, is used of a human body after a violent death, tortured (Mk. xv. 45), or wounded in battle (Apoc. xi. 8 f., Ps. cix. [cx.] 6, Ez. vi. 5 (A)), or lying exposed (Mt. xxiv. 28). αὐτόν, as in Mk. *l.c.* and vi. 29 (ℵ), reverently draws the attention from the corpse to the person. The last clause καὶ ἐλθόντες is added by Mt.; see next verse.

Additional Note on the Chronology of the Baptist's Death.

Prof. Kirsopp Lake (*Expos.*, Nov. 1912) makes some interesting suggestions on this subject. According to Lk. iii. 1 the Baptist began his work in the 15th year of Tiberius, *i.e.* A.D. 28–9. If the Lord's baptism and ministry followed very soon afterwards, and if 'about thirty' (Lk. iii. 23) means 'thirty-two,' the data in Lk. iii. can nearly be stretched to agree with Mt. ii. 19, 22, in which the flight into Egypt, and therefore the Lord's birth, is dated just before the death of Herod the Great, *i.e.* 4 B.C. But they do not agree with Lk. ii. 1 f.; and Prof. Ramsay, justifying S. Luke regarding the census in the time of Quirinius, insists that the birth of Jesus must have been in 9–8 B.C. (see *Expos.*, Nov., Dec. 1912). But Prof. Lake is led to place the whole chronology much later. The following are his main points: (*a*) Jos. (*Ant.* XVIII. iv. 6) relates the death of Herod the tetrarch of Trachonitis in the 20th year of Tiberius, *i.e.* A.D. 33 or 35, and says (v. 1) that 'at this time' hostilities began between Aretas and Antipas, in consequence of the latter's intrigue with Herodias. Aretas severely defeated him. Herod complained to Tiberius, who sent Vitellius to punish Aretas, but while the expedition was on its way Tiberius died. This was in 37,

ταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες

and Aretas' war was therefore in 36. Prof. Lake argues, perhaps with over-confidence, that it is contrary both to political and psychological probability that there should be a delay of eight years, as Schürer supposes, between the insult to Aretas' daughter and the war. Herod, therefore, married Herodias in 34–5, and the Baptist's death was at the same time. If, then, Jesus died later than John, *the Crucifixion cannot have been earlier than 35.* (*b*) Pilate severely crushed a rising in Samaria. The Samaritans appealed to Vitellius, who, having held an inquiry, sent Pilate to Rome to answer to the Emperor. But before he reached Rome he heard of the death of Tiberius. Since Gaius was proclaimed emperor in succession to Tiberius on March 18, A.D. 37, Pilate's rule in Palestine ceased between the Passovers of 36 and 37. Therefore *the Crucifixion cannot have been later than 36.* (*c*) Mt. and Jo. mention Caiaphas as the high-priest at the time of the Crucifixion. He was removed by Vitellius in favour of Jonathan, who, in turn, was removed in favour of Theophilus—the latter just after the Passover of 37. Jonathan was, therefore, high-priest of the year 36, and cannot have been appointed before the Passover of that year. Therefore *the last Passover of Caiaphas as high-priest was in 36.* (*d*) The chronology of S. Paul's life causes difficulty. If, as is probable, S. Paul was in Corinth in 50, the shortest possible chronology places the Council of Jerusalem in 48. And even if that is to be identified with the conference related in Gal. ii., and parts of years are reckoned as whole years, the 'fourteen years' of Gal. ii. 1 puts back S. Paul's conversion at least to 35, if not to 33. The Crucifixion could not, then, have been later than 32. But if ΔΙΑΙΔΕΤΩΝ (*διὰ δεκατεσσάρων ἐτῶν*) be read ΔΙΑΔΕΤΩΝ (*διὰ τεσσάρων ἐτῶν*), with the omission of a single ι, the fourteen years, whose history is a complete blank, are reduced to four, and *the Crucifixion can in that case be dated 36.*

Wellhausen altogether rejects Mk.'s account of the connexion of the Baptist with Herod, and his death at the request of the dancing-girl, and thinks that his death took place long before Herod's marriage with Herodias. But though Mk.'s account presents some difficulties in details, as the notes have shewn, they do not justify its complete rejection, especially as Josephus so far supports the Marcan account that he says that the people thought Herod's defeat by Aretas to be a divine punishment for his treatment of John, which implies that John died just before the war.

Prof. Lake thinks, though he leaves the matter to experts, that the astronomical conditions affecting the 14th of Nisan as the date of the Crucifixion hold good for A.D. 36 at least as well as for A.D. 29.

This theory has certain advantages: *e.g.* Lk. ii. 1 f. need not be explained by a probable, or improbable, census in 9–8 B.C., but refers to the well-known census (cf. Ac. v. 37) in A.D. 6, and Ramsay's elaborate justification of Lk. is unnecessary. Herod's *στρατεύματα* in Lk. xxiii. 11 receive an explanation; he had his troops all ready in arms in view of the war which he was waging with Aretas. Above all, if the Lord's ministry was not at an end before the Baptist's death, the accuracy of the Gospels in the light

ἀπήγγειλαν τῷ Ἰησοῦ. Ἀκούσας δὲ ὁ Ἰησοῦς ἀνε- 13
χώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ
ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν
πόλεων. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ- 14

of Josephus is, in that respect, vindicated, and the genuineness of the important words in Mk. ix. 13 (Mt. xvii. 12) is unimpaired.

On the other hand it necessitates the rejection of the dates in Lk. iii. 1, excepts as regards Herod and Philip; also of the date, in Mt. ii. 19–23, of the return from Egypt, apart from which passage 'Herod,' both in Mt. i., ii., and in Lk. i. 5, might refer to Herod Antipas, whom Mt. and Mk. both call *βασιλεύς* (see on *v.* 1 above).

The chronology of the Gospels is a complicated, perhaps insoluble, problem. But the above considerations, which both solve and raise difficulties, ought to be weighed in all future discussions.

13–21. (Mk. vi. 30–44, Lk. ix. 10–17, Jo. vi. 1–14.) THE FEEDING OF THE FIVE THOUSAND.

13. *ἀκούσας δέ κτλ.*] The Lord departed when the Baptist's disciples had told (*ἀπήγγειλαν*) Him of their master's fate (*v.* 12). In Mk., Lk. the occasion is the return of the Twelve (which Mt. nowhere records; see xi. 1) from their mission, when they told (*ἀπήγγειλαν*) Him all that they had done and taught. His subsequent movements were for the purpose of avoiding the territory of Antipas (see on *v.* 22, xv. 21, 29), and Mt. may have known a tradition that that motive influenced Him now, and combined it with Mk. by using his *ἀπήγγειλαν* as a link. There was, in that case, a double motive for retirement, and the events of *vv.* 3–12 are supposed by Mt. to have occurred only a few days before those of *vv.* 1, 2, 13 ff. But his use of Mk.'s *ἀπήγγειλαν* has the appearance of a merely artificial link between the Lord's retirement and the narrative just related. Lk. perhaps connected the Lord's retirement with his statement (*v.* 9) that Herod 'sought to see Him'; cf. Lk. xiii. 31.

ἀνεχώρησεν κτλ.] Not by Himself, for the disciples are present in *v.* 15 (cf. xv. 39, xvi. 13). Mk. *ἀπῆλθον*. Lk. *παραλαβὼν αὐτοὺς ὑπεχώρησεν*. Since His visit to Nazareth (xiii. 54) He must have returned to the lake. For 'to a deserted place' (Mt., Mk.) Lk. has 'to a city called Bethsaida' with no mention of the boat, as though relating a walk round the shore. See on *v.* 22. On *ἀναχωρεῖν* see ii. 12.

καὶ ἀκούσαντες κτλ.] Lk. *οἱ δὲ ὄχλοι γνόντες*. Mk. has a double statement, *καὶ εἶδον . . . καὶ ἐπέγνωσαν αὐτούς*, which looks like a later conflation. Mk. alone adds that the people arrived at the landing-place first. *πεζῇ* (Mt., Mk.) occurs in 2 Regn. xv. 17 = רַגְלִי, where, as here, there is a *v.l.* *πεζοί* (Vg. *pedestres*), the plur. adj. frequent in the LXX. and class. Gk. for 'foot-soldiers.' *πεζῇ* 'on foot' occurs in Homer, but both *πεζοί* and *πεζῇ* (*sc.* *ὁδῷ*) in class. Gk. can denote 'on land' as distinct from 'on sea'; so 𝔖 sin in Mk.; cf. *πεζεύειν* (Ac. xx. 13).

14. *καὶ ἐξελθών κτλ.*] For *ἐξελθεῖν* 'disembark' (= *ἐκβαίνειν*) cf. Mk. v. 2; it need not be considered 'an impossible reference to the

χνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
15 Ὀψίας δὲ γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες
Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρῆλθεν·
ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας
16 ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.
17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε
18 ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς.
19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,

ἔρημος τόπος' (Holtzm.), as though it meant 'emerge (from privacy).' After αὐτοῖς Mt. omits 'because they were as sheep not having a shepherd' (Mk.) which he inserts in ix. 36; and he relates healing instead of 'and He began to teach them many things' (Lk. 'He spoke to them concerning the kingdom of God'); cf. xix. 2, xxi. 14 f. For other general statements of healing cf. iv. 23.

15. ὀψίας κτλ.] For Mk.'s uncommon ὥρας πολλῆς γενομένης. Lk. ἡ δὲ ἡμέρα ἤρξατο κλίνειν (cf. Lk. xxiv. 29). Sunset at the Passover season (see *v.* 19; cf. Jo. vi. 4) would be at about 6 P.M. ἡ ὥρα παρῆλθεν, 'the hour (usual for the evening meal) has passed.' Mk.'s ὥρα πολλή is again avoided. Mk.'s ἀγρούς 'hamlets' (cf. Mk. vi. 56) is omitted, as in viii. 33. βρώματα: Mk. τί φάγωσιν, Lk. ἐπισιτισμόν. The plur. perhaps expresses the different kinds of food which the several members of the crowd would procure; cf. Lk. *v.* 13, Mk. vii. 19. Lk. adds καταλύσωσιν: many of them were several miles from home.

16. ὁ δὲ Ἰησοῦς κτλ.] Mt. alone gives the first clause of the reply; it corresponds with ἀπελθόντες, *v.* 15. Lk. shews the emphasis on ὑμεῖς more clearly by placing it after φαγεῖν. With the command cf. 2 Kings iv. 42; other similar details are the surprised question of Elisha's servant, and the multiplying of the food so that some of it was left. Jesus may well have had the O.T. story in mind.

17. οὐκ ἔχομεν κτλ.] In Mk. 'five and two fishes' is the answer to 'how many loaves have ye? Go see.' Mt., Lk. omit the Lord's question (see on viii. 29); but Mt. records it in xv. 34. He also omits, as derogatory to the disciples, their question, not untinged with sarcasm, 'are we to go and buy 200 denarii of bread and give to them to eat?' For the omission of the 200 cf. *v.* 19, viii. 32, xxvi. 9. On οὐκ . . . εἰ μή cf. xii. 24. The disciples needed the advice ἐὰν ὀλίγον σοι ὑπάρχῃ, κατὰ τὸ ὀλίγον μὴ φοβοῦ ποιεῖν ἐλεημοσύνην (Tob. iv. 8, and cf. 2 Cor. viii. 12). Bread, with fish as a relish, was the ordinary food of the poor of the district; cf. vii. 9 f., Jo. xxi. 9 f., 13.

18. φέρετε κτλ.] Cf. xvii. 17. The verse, which is peculiar to Mt., adds the note of authority. Like the woman of Zarephath (1 Kings xvii. 15), the disciples gave their small supply.

19. καὶ κελεύσας κτλ.] The mention of grass shews that the ἔρημος τόπος was not sandy desert (see iii. 1), and perhaps 'green grass' (Mk.) that the season was spring (cf. Jo. vi. 4); see p. xiii. Mt. omits Mk.'s vivid description of the separate

λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ 20 *ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες* 21

parties of diners (*συμπόσια συμπόσια*), in fixed numbers (*κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα*), arranged like vegetable beds (*πρασιαὶ πρασιαί*).

λαβών κτλ.] Identical with Mk. to *εὐλόγησεν*. See Swete, who refers to the use of the words in ancient liturgies. The Lord looked up to Heaven (cf. Mk. vii. 34) to speak to His Father; when He 'blessed,' He blessed His Father. The Jewish form of thanksgiving was itself a *εὐλογία*; see on xxvi. 26. Abbreviating Mk.'s account, Mt. omits *τοὺς ἄρτους* after *κλάσας*, making the fraction (as in Lk.) refer to both loaves and fishes. The loaves could easily be broken; they were thin flat cakes; see E. Robinson, *Bibl. Res.* ii. 82, 117 f., 210.

20. *καὶ ἦραν κτλ.*] The *κλάσματα* are probably the pieces into which the Lord broke the food, not pieces left on the ground by the crowd. The subject of *ἦραν* (Mt., Mk.) should grammatically be *πάντες*, but it is rather the Twelve; cf. xvi. 9, Jo. vi. 12 f. *δ. κοφίνους πλήρεις*, 'to the amount of 12 full baskets,' in apposition with *τὸ περισσεῦον* (similarly Lk.); cf. Num. xxii. 18, Jud. vi. 38. Mk., *κλάσματα δ. κοφίνων πληρώματα* (cf. Eccl. iv. 6). The synn. do not state that baskets were actually employed; a *κόφινος* was a stout wicker basket used mostly for agricultural purposes which the Twelve would hardly carry with them; but the word was employed to denote a measure, containing three *χόες* (Hesych.), and, though not universally known as such, could at least indicate roughly the amount of the *κλάσματα*. That it was probably not equivalent to *πήρα* ('wallet') is shewn by Jud. vi. 19, Ps. lxxx. [lxxxi.] 7, Aq. Gen. xl. 16 (LXX. *κανοῦν*), Lk. xiii. 8 (D 𝔏) *κόφινον κοπρίων*, and the passages in non-bibl. Gk. cited by Hort (see *JThS.*, July 1909); and cf. *cophinus*, Juv. iii. 14, vi. 542. Hort thinks it is rather equivalent to the *κάρταλ(λ)ος* in which Jews carried first-fruits to Jerusalem.

21. *οἱ δὲ ἐσθίοντες κτλ.*] 'The eaters'; see on iv. 3. Mk. *οἱ φαγόντες τοὺς ἄρτους*. Mt. heightens, if possible, the wonder, by adding the women and children; *χωρίς* does not, of course, mean that they were not present (cf. Orig. *in Mt.* tom. xi. 3). The arrangement of the people by hundreds and fifties (Mk.) would facilitate the numbering. Lk. omits the verse.

Additional Note on the Feeding of the Five Thousand.

1. It is the only miracle related in all the four gospels. The 4th Evangelist no doubt recorded it because of the spiritual meaning which it contained. But it is noteworthy that of the details in which he differs from the others, there is not one that would surprise us if it stood in the synoptic accounts. 'This He said testing him, for He himself knew what He would do' is due to his reflexion, but the fact obviously underlies the command in

the synoptists 'Give ye them to eat.' There is nothing in his narrative that appears to be 'written up' to yield spiritual or mystical meaning. If the writer was not the apostle John, the tradition may well have been handed down from S. Philip or S. Andrew.

2. In the feeding of the 5000, and of the 4000 (Mt. xv. 36, Mk. viii. 6), and in the meal at Emmaus (Lk. xxiv. 30), the central act is described in words which recall the Eucharistic act at the Last Supper (Mt. xxvi. 26, Mk. xiv. 22, Lk. xxii. 19, 1 Cor. xi. 24):—

5000.	4000.	Emmaus.	Eucharist.
λαβών [Jo. ἔλαβεν].	ἔλαβεν [Mk. λαβών].	λαβών.	λαβών [1 Cor. ἔλαβεν].
εὐλόγησεν [Jo. εὐχαριστήσας].	εὐχαριστήσας.	εὐλόγησεν.	εὐλογήσας [Lk., 1 Cor. εὐχαριστήσας].
κλάσας [Mk., Lk. κατέκλασεν. Jo. om.]	ἔκλασεν.	κλάσας.	ἔκλασεν.
ἔδωκεν [Mk., Lk. ἐδίδου. Jo. διέδωκεν].	ἐδίδου.	ἐπεδίδου.	δούς [Mk., Lk. ἔδωκεν. 1 Cor. om.].

The conclusion can hardly be avoided that in all the meals the evangelists realized that there had been a Eucharistic act, and expressed it in their wording. To the multitudes by the lake, to the Twelve on the night before His death, and to disciples at every Eucharistic feast from then till now, He gives a foretaste of the Feast in the Messianic Kingdom (cf. Mt. xxvi. 29). And the truth implied in the wording of the narratives is drawn out explicitly in Jo. vi. 26–58. The fundamental importance of the incident from this point of view is unaffected by the problem of 'miracle.'

3. Various suggestions have been made which eliminate the 'miraculous':—*e.g.* Jesus having hospitably given the small supply of food which He and the disciples had with them, those in the crowd who had brought food followed His example and shared it with others (Paulus, *Exeg. Handb.* ii. 205 ff.). The crowd really ate food provided by the forethought of Jesus; but the spiritual food offered in His discourses, which He compared with the physical food afforded by the manna, was converted in tradition into a miraculous feeding of a multitude (Schenkel, *Sketch of Character of Jesus*, 375 f.). Keim (*Jesus of Naz.* iv. 197 ff.) assents, if a historical kernel is needed, to the explanation of Paulus, but thinks that the story is rather legendary, built on such stories as those of the manna and of Elisha's miracle. Strauss (*Leben Jesu*, ii. 215 ff.) holds that it arose from a metaphorical utterance of Jesus, analogous to those in Mk. viii. 15 (Mt. xvi. 6), Lk. xii. 1, together with legendary elements, and reminiscences of the O.T. Olshausen (Comm. *ad loc.*) explains the multiplying of the bread as a natural, but accelerated, process of growth. Wellhausen (*Das Ev. Marci, ad loc.*) echoes Paulus: the number 5000 has been greatly exaggerated in tradition, and Jesus and the disciples shared their food with the people, shewing that He cared for their bodies as well as for their souls. J. Weiss (*Schriften d. N.T.* on Mk.) thinks that the story is the evangelists' method of relating that Jesus gave, in a hidden, parabolic form, a prediction of His own death. Schweitzer (*Quest* 374) believes that in administering an 'eschatological sacrament' Jesus gave a minute portion of food to every one. 'The whole is historical except the closing remark that they were all filled.' With this sentence Sanday (*Bishop Gore's Challenge to Criticism*, 25) agrees, thinking that the

ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. Καὶ 22 εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς πλοῖον καὶ

closing remark comes from the stories of Elijah and Elisha, especially 2 Kings iv. 42 ff.

But none of these explanations accounts for the enthusiasm implied in *v.* 22 (Mk. *v.* 45), and related in Jo. vi. 14 f. It *may* have been due only to the Lord's preaching, and a 'natural' occurrence *may* have become 'miraculous' in Christian tradition. But modern thought is learning not to reject records of miracles simply because they are miracles; their possibility must, in each several case, be judged in relation to the paradox of a transcendent God working immanently, and to the mystery of the Incarnation. See p. xiv. f.

22–33. (Mk. vi. 45–52, Jo. vi. 15–21.) THE WALKING ON THE WATER.

22. καὶ ἠνάγκασεν κτλ.] Neither Mt. nor Mk. explains the reason for this. Mk.'s favourite εὐθύς probably has no special force, and ἠνάγκασεν (so Mk.; elsewhere in the Gospels Lk. xiv. 23 only) may be stronger than the original word; cf. ℵ vet 'commanded them,' and in Lk. *l.c.* 'make, *or* cause them.' But at any rate Jesus found it necessary to make the disciples leave Him; without them, for some reason, He could more easily persuade the crowds to disperse. The only reason that suggests itself is that their enthusiasm had been raised, and the presence of the disciples would increase rather than allay it. In Jo. it is related that the crowds wanted to make Him King; so He departed alone into the hills, and the disciples embarked.

καὶ προάγειν κτλ.] The geography in Mt. is vague: the Lord departed by boat to a deserted place (*v.* 13); the disciples were now told to sail 'to the other side,' which sounds like a return to the western shore; they were hindered by a contrary wind (*v.* 24); but when it ceased, they crossed to the land of Gennesaret, which was on the western shore (*v.* 34). But since they had that very day left the dominion of Antipas, Jesus would hardly bid them return to it. According to Lk. ix. 10 they first 'withdrew (not 'sailed') to a city called Bethsaida.' The following narrative requires this to be explained, very improbably, as 'a desert place near Bethsaida.' But in Mk. the Lord bids them precede Him 'to the other side' (as in Mt.), but with the addition 'to Bethsaida.' In spite of Jo. xii. 21, it is improbable that there were two Bethsaidas (see on xi. 21). If Lk. is correct, and if Bethsaida is B. Julias on the N.E. of the lake, the accounts must be harmonized by supposing that the 'desert place' was close to B., but separated from it by a bay, across which (εἰς τὸ πέραν) the disciples were to sail, and they would think that He intended to walk round the shore; but the contrary wind drove them back to Gennesaret (Capharnaum, Jo.). Otherwise the mention of Bethsaida is incorrect in either Mk. or Lk. Stanton (*Gospels*, ii. 157) suggests that a reviser of Mk. transferred πρὸς Βηθσ. from the preceding narrative, where, according to Lk., it should stand. But this does not explain why Jesus should have sent the disciples straight back to the dominion of Antipas. If Lk. is incorrect, the 'desert place' may have been any spot on the eastern

προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν
24 προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. Τὸ δὲ
πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν,
βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.
25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περι-

24 σταδιους...απειχεν] B 13 124 238 346 𝔖 cur.pesh.pal me arm ; ην εις μεσον της θαλασσης D ; μεσον τ. θαλ. ην ℵCE *etc* 𝔏 *omn* 𝔖 hcl aeth

shore from which a sail to B. Julias could be described as a 'crossing.'

ἕως οὗ κτλ.] This, like the Aram. עַד דְּ, is virtually 'while' (Blass, § 65. 10); cf. xxvi. 36. Elsewhere in Mt. it is strictly 'until.'

23. καὶ ἀπολύσας κτλ.] The 'mountain' was probably not a single height, but the high wolds overlooking the lake. The Lord had had more than one conflict with the religious authorities (xii. 1–14, 22 ff.), and had now been obliged to avoid both the civil authorities and danger from the enthusiasm of the crowds. He needed prayer for strength and guidance. Only at this crisis and in Gethsemane do Mt., Mk. record that He prayed; but if He did it twice, He did it often, as Lk. relates (iii. 21, v. 16, vi. 12, ix. 18, 28 f., xi. 1, xxii. 41, 44). See also Mt. xi. 25 f., xiv. 19, xv. 36, xix. 13, xxvi. 27, xxvii. 46, Mk. ix. 29, Lk. xxii. 32, xxiii. 34, 46, Heb. v. 7.

ὀψίας κτλ.] The early hours of the night; cf. Judith xiii. 1. Jo. σκοτία ἤδη ἐγεγόνει. Mt. adopts Mk.'s expression, though he has already used it of an earlier hour in *v.* 15. But he can hardly have thought of the Heb. term 'the two evenings,' which some Jews explained (*Pesach.* 61 a) as the time when the sun's heat begins to decrease, and sunset. On the Jewish and Christian hours of prayer see *ZNW*, 1911, 90 ff.

24. τὸ δὲ πλοῖον κτλ.] The *v.ll.* (see Appar.) correspond with Mk. ἦν . . . ἐν μέσῳ τ. θ. (see Blass, § 40. 8). Jo. vi. 19 says 'about 25 or 30 stades.' The στάδιον (plur. usually στάδιοι) was about 194 yards, less than a 'furlong' (all Engl. verss.). According to Jos. *BJ.* III. x. 7, the lake was 40 stades in breadth, nearly 4½ miles. Mk.'s statement, omitted by Mt., that Jesus *saw* them in their distress, is not necessarily a legendary detail (Montef.); if a bright moon was shining, the tossing boat might be visible from a hill at a distance of 2 to 3 miles. In Mk. βασανιζομένους refers to the disciples; here it is picturesquely used of the boat.

25. τετάρτῃ κτλ.] Between 3 and 6 A.M.; more precise than Mk.'s 'about the 4th watch.' The Romans reckoned four watches (described in Mk. xiii. 35; cf. Ac. xii. 4), the Jews three (Lk. xii. 38, Jud. vii. 19). For φυλακή in this sense cf. also 1 Regn. xi. 11, Ps. lxxxix. [xc.] 4, cxxix. [cxxx.] 6, Lam. ii. 19.

περιπατῶν κτλ.] 'Walking over the lake' (acc.); but in the next verse they saw Him 'walking on the lake' (gen.). The acc. expresses motion (cf. *v.* 28 f.), a construction found in Hom. and Hesiod, but also in Eur. Mk., Jo. have only the gen., which can also mean 'by, on the edge of, the sea,' as in Jo. xxi. 1; cf. Ex. xiv. 2, στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης (=παρὰ τὴν θάλασ-

πατῶν ἐπὶ τὴν θάλασσαν. οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν 26
ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. εὐθὺς δὲ 27
ἐλάλησεν ὁ Ἰησοῦς αὐτοῖς λέγων Θαρσεῖτε, ἐγώ εἰμι· μὴ

σαν, *v.* 9); and περιπατεῖν is strictly 'walk about,' not 'walk forward' (Abbot, *Joh. Gr.* 2342); cf., however, *v.* 29. It has been suggested that Mk., Jo. relate only that Jesus was on the beach, and that Mt., who received the tradition in a different form, expressed this by the change of preposition. The Johannine account can, without reference to the others, be so interpreted. But in Mk., if Jesus was 'walking about by the lake,' it is difficult to give a meaning to ἔρχεται πρὸς αὐτούς, and to the amazement (*v.* 51) of the disciples, unless that refers only to the cessation of the wind. Mk. adds καὶ ἤθελεν παρελθεῖν αὐτούς. Mt. perhaps avoided the implication that Jesus tried, but was unable (cf. xv. 21).

26. ἰδόντες δέ κτλ.] For φάντασμα cf. Job xx. 8 (A), Wisd. xvii. 15, and with another meaning Is. xxviii. 7 (A). φαντασίαι, Wisd. xviii. 17. See also πνεῦμα, Lk. xxiv. 37, Job iv. 15 f. Perhaps the original word was שֵׁדָא (so Ֆ vet), 'a demon.' Cf. the saying ascribed to Jesus after the Resurrection by Ign. (*Smyrn.* iii. 2): λάβετε, ψηλαφίσατέ με, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. On ἀπὸ τ. φόβου see xiii. 44.

27. εὐθύς κτλ.] Mk.'s μετ' αὐτοῖς does not imply mutual conversation; cf. Apoc. i. 12, iv. 1, etc. ἐγώ εἰμι (cf. xxvi. 22, 25, Mk. xiii. 6, xiv. 62), 'I am—the object which you see,' or, in other passages, 'the person of whom you are speaking or thinking'; cf. αὐτός ἐστιν (xxvi. 48). It is the converse of the Engl. idiom 'It is I,' which makes 'I' the predicate. The expression is peculiar to the Gospels.

Additional Note on the Walking on the Water.

The evident purpose of Mt. and Mk., and probably of Jo., is to relate something which indicated superhuman powers on the part of the Lord, powers ascribed to God (Job xxxviii. 16) and to Wisdom (Sir. xxiv. 5, ἐν βάθει ἀβύσσων περιεπάτησα). And the closing remarks in the previous Add. note apply to this, as to all miracles. Lk. possibly omitted the incident because it might seem to his readers analogous to pagan stories, *e.g.* Hom. *Od.* v. 54, Virg. *Aen.* i. 147. Some see in the story merely a symbolical expression of spiritual truth; *e.g.* that the early Christians used to say, in the metaphorical language of the Heb. scriptures, that Christ could save them even amid the stormy waters of trouble; or that the departure and reappearance of Christ symbolized His departure by death and return by Resurrection. It has also been suggested that an actual post-Resurrection appearance was transferred to an earlier point. Rationalizing explanations have been widely adopted: *e.g.* Jesus walked by the shore of the lake, and hoped to pass the disciples unobserved (Mk.), in order that they might find Him waiting for them on their arrival. But they caught sight of Him, though He was too far off for recognition, and, not realizing in the early twilight how near they were to the shore, were startled at seeing a

28 φοβεῖσθε. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ
σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα· ὁ δὲ
29 εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιε-
πάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.
30 βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντί-
31 ζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με. εὐθέως δὲ ὁ
Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει
32 αὐτῷ Ὀλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀναβάντων
33 αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. οἱ δὲ ἐν τῷ
πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς
34 εἶ. Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν εἰς Γεν-

30 ανεμον] ℵB* 33 me ; *add* ισχυρον B²CDE *etc* minn.*caet* 𝔏 *omn* 𝔖 *omn*

human form. Reassured by His voice, they came to land and took Him into the boat for the short distance of the passage that remained. Paulus suggests that Jesus walked through shallow water to the boat [an action to which fishermen are daily accustomed], and was thought by the disciples to have walked on the surface! See Salmon, *Human Element*, 322–4.

28–31. (Mt. only.) S. Peter on the Water.

28. ἀποκριθείς κτλ.] On the prominence given to S. Peter in Mt. see x. 2. A strong point in favour of the story is its faithful reflexion of the apostle's character. But to those who doubt its historicity, it can be freely admitted that the facts related are of much less importance than their spiritual significance. They are an acted parable of his proud impulsiveness (xxvi. 33, 35), his fall and repentance (*id.* 69–75), and his restoration (Lk. xxii. 31 f., xxiv. 34, Jo. xxi. 15 ff.). Two details are echoes of the earlier story of the storm: κύριε, σῶσόν με (cf. viii. 25), and ὀλιγόπιστε, εἰς τί ἐδίστασας; (26).

30. βλέπων κτλ.] Cf. Ex. xx. 18 ἑώρα . . . τὴν φωνήν, Apoc. i. 12 βλέπειν τὴν φωνήν. The addition of ἰσχυρόν (see Appar.) was an obvious correction. καταποντίζεσθαι: cf. xviii. 6, Ex. xv. 4 (A); elsewhere it is metaph., 'swallow up,' 'destroy.'

31. εὐθέως κτλ.] On ὀλιγόπιστε see vi. 30. For ἐδίστασας (class.) cf. xxviii. 17.

32. καὶ ἀναβάντων κτλ.] Mt. adapts Mk.'s ἀνέβη (*sc.* Jesus) to include S. Peter.

33. οἱ δέ κτλ.] Mk. says that they were greatly amazed, and himself adds a censure on the apostles, 'for they did not understand about the loaves, but their heart was hardened.' Mt. spares them (see on viii. 26) by relating that they uttered a profession of faith far in advance of the ποταπός ἐστιν οὗτος of viii. 27, and one which anticipates xvi. 16. Mk.'s censure, however, is possibly a later addition. On the aor. προσεκύνησαν see Blass, § 57. 4.

34–36. (Mk. vi. 53–56.) Healing in Gennesaret.

34. καὶ διαπεράσαντες κτλ.] ἦλθ. ἐπὶ τὴν γῆν, 'they arrived at *terra firma*' (𝔖 vet, 'they went up to the dry land'), in contrast with their stormy passage. The form Gennesar

νησαρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου 35
ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν
αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρεκάλουν αὐτὸν 36
ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
ὅσοι ἥψαντο διεσώθησαν.

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρι- 1 XV.
σαῖοι καὶ γραμματεῖς λέγοντες Διὰ τί οἱ μαθηταί σου 2

(D* [see Chase, *Syr. Lat. Text*, 105]604 [Greg. 700], 𝔏 𝔖) is probably more correct; cf. 1 Mac. xi. 67, Jos. *BJ.* II. xx. 6, III. x. 1, 7. See on Mt. ii. 23. גִּנֵּסַר occurs in the Targums, גִּנֵּסַר chiefly in the Talmud. But it is not necessarily the true Gk. reading in the gospels; see Burkitt, *Syr. Forms of N.T. Proper Names*, 15. It was a small triangular plain of great fertility, lying between Capharnaum and Tiberias, and sometimes gave its name to the lake (cf. Lk. v. 1, Jos. *ll.c.*).

35. καὶ ἐπιγνόντες κτλ.] The Lord is not recorded to have visited the place before, but some of the inhabitants must have seen Him in Capharnaum. For ἀπέστειλαν Mk. has περιέδραμον: they did not expect Him to stay long. προσήνεγκαν is for Mk.'s ἤρξαντο περιφέρειν: see on xiii. 54. Mk.'s addition ὅπου ἤκουον ὅτι ἐστιν, and his next verse, imply that Jesus visited several villages, cities, and hamlets in the neighbourhood. Mt. abbreviates this, as though He stayed in the same place all the time.

36. καὶ παρεκάλουν κτλ.] On the verb see viii. 5, and on κράσπεδον ix. 20. For διασώζειν of healing (Mk. ἐσώζοντο) cf. Lk. vii. 3.

xv. 1–20. (Mk. vii. 1–23.) Discourse on Clean and Unclean.

It is possible that this was not the original position of the discourse; Mt., Mk. have no note of place or time, while *vv.* 21 ff. form a natural sequel to ch. xiv.: Jesus had wished to avoid Herod's dominion, and would leave it as soon as possible. The discourse was perhaps delivered in Judaea (cf. ch. xxiii.), where the points at issue between the Rabbinic schools would be more likely to be brought up for discussion than in the north. It falls into three parts, addressed in turn to the Scribes and Pharisees (*vv.* 1–9), the people (*v.* 10 f.), and the disciples (*vv.* 12–20).

1–9. *Teaching given to the Scribes and Pharisees.*

1. τότε κτλ.] The unusual order Pharisees and Scribes is due to Mk., who writes καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἰ. which seems to mean 'the Pharisees (of the place), and certain of the Scribes from Jerusalem who happened to have come thither.' But Mt. understands ἐλθόντες to refer to both. On Ἱεροσόλυμα see ii. 1.

2. διὰ τί κτλ.] In Mk. the question is prepared for by the statement that they had seen some of the disciples eating κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, followed by a note (*v.* 3 f.) on Jewish customs, which was either a later addition in Mk. for Gentiles, or omitted by Mt. as unnecessary for Jewish readers. The question is asked as though Jesus were the leader of a Rabbinic 'school,' who might have a right to His own opinion on a detail in the 'tradition.' This academical attitude is clearer in Mk.'s οὐ

παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ
3 νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκρι-
θεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν

περιπατοῦσιν κατά, which need not imply blame, than in Mt.'s παραβαίνουσιν. The 'elders' were the great teachers of the past and present (cf. Heb. xi. 2); the 'tradition' was the oral law, handed down by them, not yet complete, and codified later in the Mishna. See Taylor on *Aboth* iii. 20, and his add. n. 2. It was the accurate performance of it which made the Pharisees 'separated' persons. The common people did not know, much less observe, its details. Its rules of conduct by which men must 'walk' were called *halaka* (cf. περιπατοῦσιν, Mk.).

οὐ γὰρ νίπτονται κτλ.] A paraphrase of Mk.'s ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον. On the disputes between the schools of Hillel and Shammai on the subject see *Berach.* viii. 2–4 (Schürer, *HJP.* II. ii. 111, and the literature cited). Handwashing before meals was not an O.T. requirement. Hart (*JQR.* xix. 626–30) suggests possible reasons for the rise of the practice. Büchler (*Exp. T.* xxi. 34–40) holds that rigorous rules of purification, as applying to laymen, were a development later than the time of Jesus, and that Mk.'s τοῦτ' ἔστιν ἀνίπτοις was a later gloss. 'The Pharisees in the report of Mk. must have meant priests who had recently joined the ranks of the Pharisees, and had adopted the strict rules of purification instituted by the rabbis for the priests in order to safeguard the levitical purity of the priestly dues. The rabbis were the authors and expounders of these laws, but they had no occasion to observe them themselves.' If this is correct, the incident must have occurred in the house of such a Pharisee (cf. Lk. xi. 37 f.), who expected guests at his table to observe the same rules as he did. But Margoliouth (*Exp. T.* xxii. 261 ff.) suggests that the later codification of rules for the laity was the result of a practice already growing up, and rightly maintains Mk.'s authority as a witness for the 1st century, only admitting that his καὶ πάντες οἱ Ἰουδαῖοι must not be unduly pressed.

3–6. In Mk. the Lord's reply (*vv.* 9–13) follows the reference to Isaiah (*vv.* 6 ff.), in Mt. (*vv.* 3–6) it more logically precedes it (*vv.* 7 ff.; see note). In Mt. the two form a continuous denunciation, in Mk. they are distinct, and introduced respectively by ὁ δὲ εἶπεν αὐτοῖς and καὶ ἔλεγεν αὐτοῖς.

3. διὰ τί κτλ.] The Scribes' question was academic, and Jesus sweeps it away by attacking, as a general principle, the position which the 'tradition' had come to occupy in relation to the divine law of Moses. καὶ ὑμεῖς παραβαίνετε corresponding with παραβαίνουσιν (*v.* 2) takes the place of Mk.'s καλῶς ἀθετεῖτε, which is either interrogative (Wellh.) or sharply ironical. ἐντολήν is identical with λόγον (*v.* 6). In the LXX. it is used, as here, of the Law as a whole, in 4 Regn. xxi. 8 (= תּוֹרָה), Ps. xviii. [xix.] 9, cxviii. [cxix.] 96 (= מִצְוָה). When the ἐντολή and the παράδοσις clashed, the former was sacrificed to the latter. 𝔖 sin.cur have 'commandments' for both, which Merx thinks original, because there was at that time no 'tradition' about hand-

ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς 4
εἶπεν Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί Ὁ κακολογῶν
πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε Ὃς ἂν 5
εἴπῃ τῷ πατρὶ ἢ τῇ μητρί Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,

4 ειπεν] ℵ[a]BDT[c] 1 124 𝔏 vet[exc. f].vg 𝔖 sin.cur.pesh me arm aeth; ενετειλατο λεγων ℵ[* ac] b CE *etc* 𝔏 f 𝔖 hel

washing; the practice 'was only instituted by Hillel and Shammai' (Montef.).

4. ὁ γὰρ θεός κτλ.] Mk. Μωυσῆς γὰρ εἶπεν. Mt. makes a sharper antithesis between divine and human ordinances (ὁ γὰρ θεὸς . . . ὑμεῖς δέ). The law of filial piety is selected as a signal instance, and cited in its positive and negative form, from Ex. xx. 12 (Deut. v. 16) and xxi. 16 [17]; cf. Lev. xx. 9, Deut. xxvii. 16. The *v.l.* ἐνετείλατο λέγων may have been due to Deut. v. 16 ὃν τρόπον ἐνετείλατο Κύριος ὁ θεός σου. The omission, after πατέρα and μητέρα, of σου in the first quotation (cf. xix. 19) and of αὐτοῦ in the second, which are retained in M.T., LXX., Targ[Onk], perhaps represents the emphatic state of the nouns in the Palestinian Aram. of the time; see on vi. 9. κακολογεῖν, 'to curse,' 'speak evil of' (R.V.), is not strictly the converse of 'to honour,' but has the general force of ἀτιμάζειν; cf. Deut. xxvii. 16 (מְקַלֶּה) with Driver's note. θανάτῳ τελευτάτω (Mt., Mk.) = מוֹת יָמוּת: so Ex. xxi. 16 [17] AF, where B has τελευτήσει θ., one of three different renderings of the same Heb. in successive verses. In *Sanh.* vii. 8 the punishment is stoning.

5. ὑμεῖς δέ κτλ.] Cf. ἐγὼ δὲ λέγω ὑμῖν (v. 22 etc.). Like the Scribes Jesus dealt independently with the Law, but He claimed to 'fulfil' it, while they emptied it of its force.

δῶρον] Mk. κορβάν, ὅ ἐστιν δῶρον, *Korbān* (קָרְבָּן), 'that which is *brought near*' as an offering, an exilic and post-exilic term (Lev.[4o], Num.[38], Ez.[2], Neh.[2] [קָרְבָּן], and frequently in the Targums), is not transliterated in the LXX., but rendered δῶρον. So Theod. Ez. xx. 28; elsewhere, in the few extant passages, the later translators have προσφορά or other renderings. In Mt. xxvii. 6, Jos. *B.J.* II. ix. 4, it is the money in the temple treasury; in Jos. *Ant.* IV. iv. 4 it is used of *persons* who dedicate themselves for a fixed period.

(1) According to the text the words are a vow: 'that by which you might have received advantage from me is hereby dedicated as an offering.' So 𝔏 a g[1] Ephr. (see Burkitt, *Ev. da Meph. ad loc.*), 𝔖 sin (Mk.): '[It is] Corban what thou shalt be profited from me'; Vulg. (Mk.): 'Corban quodcunque ex me tibi profuerit.' Cf. *Nedar.* i. 2, 4, ix. 2, 7, xi. 4, 11, *B. Kama*, ix. 10. Its actual dedication is not really contemplated; it was dedicated (*i.e.* unavailable) only as regards the parent, or other person, who hoped to receive it. On the binding effect of a mere verbal promise of dedication see Philo, *ap.* Eus. *Praep.* viii. 7. If this is the true explanation, the sanction which the Scribes gave to the act was not motived by collusion with the temple priests (as Theophlct. αὐτοὶ δὲ τὰ ἀφιερωθέντα κατήσθιον); the δῶρον not being really offered, they received no advantage from it. The passage

6 οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον

6 τον λογον] ℵ[a]BD 𝔏 a b ff[1.2] e 𝔖 sin.cur.pesh.hcl[mg] me arm aeth ; τ. νομον ℵ[*et] [b]CT[c] 13 124 346 ; την εντολην E *etc* 𝔏 c f g[1] q vg 𝔖 hcl[txt]

merely speaks of their attitude towards the vexed question of vows.

(2) But 'Corban!' could be merely an oath: 'By the offering [on the altar]!' cf. xxiii. 18. See Jos. *c. Ap.* i. 22, where Theophrastus is quoted as mentioning τὸν καλούμενον ὅρκον κορβάν as current among Jews, but forbidden by the laws of the Tyrians. 𝔖 sin here has 'Corban! if thou shalt [*i.e.* thou shalt not] be profited from me.' This is possibly original. The angry oath of refusal to help the parents is binding. Corruptions appear such as 'My Corban, thou shalt be profited from me' (𝔖 cur); 'donum meum proficiet tibi' (e); 'munus quodcunque est ex me tibi proderit' (Vulg.); these perhaps point to an interrogative form, *i.e.* a refusal.

οὐ μὴ τιμήσει κτλ.] This avoids Mk.'s anacoluthon, ἐὰν εἴπῃ ἄνθρωπος . . . οὐκέτι ἀφίετε αὐτόν κτλ. But it is doubtful if Mt. intended it to be the words of the Scribes; 'he shall not honour' is merely the equivalent in the Lord's mouth of 'ye no longer permit him to do aught, etc.' Honour to parents includes the duty of supporting them; cf. 1 Tim. v. 3. In Gosp. Naz. the Scribes themselves are represented as saying to their parents κορβάν ὃ ὑμεῖς ὠφεληθήσεσθε ἐξ ἡμῶν (*Texte u. Unters.*, 1911, 40, 289 f., where parallels are cited). And see Orig. quoted by Swete.

6. καὶ ἠκυρώσατε κτλ.] Mk. ἀκυροῦντες. A late word occurring in Gal. iii. 17, 1 Esd. vi. 31, 4 Mac.[6], Aq.[6], Sym.; Allen cites three Oxyr. papyri of the 2nd cent. A.D. and other passages. In Aq. it always represents הֵפֵר 'to break,' 'annul'; *e.g.* in Ps. cxviii. [cxix.] 126 ἠκύρωσαν τὸν νόμον σου. On the aor. with a perf. force see Moulton, i. 140. The reading λόγον (as in Mk.) has the best early support; it refers to the divinely inspired Pentateuch, and does not differ in meaning from νόμον. But the latter may have arisen as a more exact parallel to ἐντολήν (*v.* 3). The other *v.l.* (τὴν) ἐντολήν in the lesser uncials has the same object. διὰ τ. παράδοσιν ὑ. Mk. τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε. The διά need not mean '*for the purpose* of substituting the tradition'; but that was in practice the result of annulling God's law. Mk. adds καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε, which may be due to the hand that added καὶ ἄλλα πολλά κτλ. in Mk. *v.* 4. Instances in the Mishna which may be called παρόμοια are seen in the system of *Erubin*, whereby the law of the Sabbath could be formally kept but virtually annulled (see Schürer, *HJP.* II. ii. 120 ff.).

Additional Note on xv. 1–6.

The passage is severely criticized by Montefiore (*Syn. Gosp.* i. 164 ff.). He points out that the fulfilment of vows is laid down in the Pentateuch (Deut. xxiii. 21 ff., Num. xxx. 2 ff.), and maintains that 'the annulling, not the maintenance, of vows was the work of tradition,' so that while the 5th commandment in the Decalogue might clash with another Mosaic

τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑποκριταί, καλῶς 7 ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας λέγων

command, it could not be said to be abrogated by the scribal tradition. Further, he shews that 'according to the Rabbinic law as codified in the Mishna, and commented on in the Talmud, the Rabbis are on the side of Jesus, and take his very line.' *Nedar.* viii. 1 deals with two sorts of vows —a rash vow from which a man's father would not materially suffer, and a vow which definitely concerns his' parents. In the former case the majority of the Rabbis, against R. Eliezer, declared the vow binding; in the latter they agreed with him that 'the door is opened to him (*i.e.* the vow may be annulled) on account of the honour of father and mother.'

But does not such a discussion imply that before the time of R. Eliezer the matter was very much an open question? To a large extent, no doubt, the Mishna was a codification of ancient material. But when the Rabbis differed, the Mishnic rule represented, as often as not, a compromise between the stricter and laxer view. It is precarious to argue that, because the majority of the Mishnic Rabbis had agreed to adopt a certain view, that must have been the prevailing one in the time of Jesus. The principle of making religion easier for the masses was, indeed, embraced by the school of Hillel and by its descendants after the fall of Jerusalem, and the annulling of vows was one of its results. But it is too much to say, with respect to the period of the Lord's life and earlier, that 'the annulling of vows was the work of tradition.' Even in the Mishna (*Chag.* i. 8) it is admitted that 'the rules concerning the dissolving of vows fly about in the air, and there is nothing upon which they can rest,' though some early teachers contrived to find biblical support for them (see Hart, *JQR.* xix. 643). The school of Shammai were opposed to laxity, and it is probable that the priestly, Sadducean, party were largely opposed to novelties in the scribal tradition. And before the destruction of the temple the priests, though their influence was on the wane, were naturally more powerful than afterwards. If, therefore, the Gospel narrative is substantially accurate, and it is the only approach to contemporary evidence that we possess, we must conclude that the annulling of vows was still a new movement advocated by only a small minority, who would agree with Jesus, while the tendency of the tradition was to place 'sacrifice' above 'mercy.' The Lord's reply to the complaint about 'unwashen hands' condemns, with a particular illustration, the effects produced by this tendency. It does not say that 'the horrid Rabbis taught that by a convenient vow a man might easily find a way of disobeying the fifth commandment' (Montefiore).

7–9. Mt. closes the denunciation with a reference to Isaiah; in Mk. (*vv.* 6–8) this forms a separate and introductory section, in which *v.* 8 (om. in ℵ sin and by Mt.) is a doublet of *v.* 9. The section in Mk. is probably editorial, and Mt., by his transposition, uses it to the best advantage.

7. ὑποκριταί κτλ.] See on vi. 2. Mt. makes a vocative from Mk.'s ὑμῶν τ. ὑποκριτῶν. For καλῶς cf. the similar rebuke in Ac. xxviii. 25.

8 Ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
9 μάτην δὲ σέβονταί με,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ
11 συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄν-

8, 9. ὁ λαὸς οὗτος κτλ.] Mk. (perhaps) has οὗτος ὁ λ., but is otherwise identical. The quotation is from Is. xxix. 13. It shews no trace of the M.T. where it differs from the LXX.; the first clause of the LXX. is compressed, and the last (διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας) is rearranged. Cf. Col. ii. 22. διδασκαλίας κτλ., 'teaching [as their] teachings commandments of men.'

10, 11. (Mk. vii. 14 f.) *Teaching given to the people.*

10. καὶ προσκαλεσάμενος κτλ.] See on x. 1. The people have not been mentioned since the previous chapter. But Mk. adds πάλιν (which Mt. nearly always omits, Allen, p. xx.), connecting the discourse with the healings at Gennesaret. He seems to picture the people as retreating to the background when the Scribes appeared; but on the departure of the latter, Jesus summons them to approach again. But, as said above, the discourse probably belongs to Judaea, not to Galilee. ἀκούετε κ. συνίετε is an echo of xiii. 13 ff.

11. οὐ τὸ εἰσερχόμενον κτλ.] The great truth is stated first negatively and then positively. In Mk. the saying is gnomic and somewhat epigrammatic in form: 'there is nothing from outside a man entering into him which can defile him; but the things which come out of a man are they which defile a man.' Mt. makes it shorter, but more explicit. By inserting εἰς τὸ στόμα he definitely refers to food, an aspect of the teaching which is not explicit in Mk. except in *v.* 19 (Mt. *v.* 17), εἰς τὴν κοιλίαν. He thus *interprets* the saying, so that it ceases to be a παραβολή (*v.* 15) needing explanation. The original utterance perhaps did not refer particularly to food, but was general in scope. Mk.'s εἰσπορευόμενον εἰς αὐτόν would easily be inserted under the influence of the following exposition.

As the passage stands, a concrete instance, that of *foods*, is employed to point the argument, and hence the evangelists have placed the passage in connexion with the question in *v.* 2. But it is important to notice that the Lord does not here oppose the scribal tradition, but the Mosaic law itself. The Jewish dietary laws were elaborated by the Rabbis, but were laid down in Lev. xi., and other laws on uncleanness in Lev. xiii.–xv.; cf. Hag. ii. 12 f. Jesus could rebuke the Scribes for annulling the Mosaic law, and yet, on this fundamental point, annulled it Himself. He felt free to commit Himself to this formal inconsistency, because the kernel of His teaching was that the spirit transcends the letter. The scribal tradition had the effect of exalting the external. His ethics subordinated it to the spiritual; and He made no exception in the case of Mosaic commands. The principle involved is well stated by Montefiore: 'Things cannot be religiously either clean or unclean; only persons. And persons cannot be defiled by things,

θρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μαθηταὶ 12 λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα φυτεία 13 ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοί· τυφλὸς δὲ τυφλὸν ἐὰν 14

14 τυφλοι εισιν οδηγοι] BD [𝔖 cur]; *add* τυφλων ℵ^{a}LZ 1 13 33 124 346 𝔏 vet.*plcr*.vg 𝔖 pesh.hcl me arm aeth; οδ. εισ. τυφλοι ℵ$^{*et\ b}$ 209; οδ. εισ. τυφλων K 𝔖 sin.[cur *vide* Burkitt]; οδ. εισ. τυφλοι τυφλων CE *etc* 𝔏 q

they can only be defiled by themselves, by acting irreligiously' (*Syn. Gosp.* i. 169; see the whole note). 'In Nature there's no blemish but the mind' (Shakesp.); cf. Rom. xiv. 14. Allen (p. 167) cites an interesting Buddhist parallel.

κοινοῖ τὸν ἄνθρωπον] *i.e.* render a man religiously 'common,' the reverse of sacred, and so unclean, incapable of performing religious acts. So Heb. ix. 13; cf. Ac. xxi. 28; in the LXX. only 4 Mac. vii. 6 (ℵ), οὐδὲ τὴν . . . γαστέρα ἐκοίνωσας μιαροφαγίᾳ. 'Verbum proprie scripturarum est, et publico sermone non teritur' (Jer.). For κοινός (cf. Mk. vii. 2) in this sense cf. 1 Mac. i. 47, 62; elsewhere in the LXX. usually ἀκάθαρτος; cf. Ac. x. 14, 28, xi. 8. τὸ ἐκπορευόμενον is the spiritual counterpart of the material τὸ εἰσερχόμενον; and ἐκ τοῦ στόματος must not be confined to sinful words; it merely completes the verbal parallelism, and is rightly interpreted in *v.* 18 f.

12–20. *Teaching given to the disciples.* 12–14 a are peculiar to Mt.; 14 b has a parallel in Lk. vi. 39.

12. οἶδας κτλ.] *v.* 11 contains probably no more than the crucial point in a whole discourse delivered to people; not till that was ended could the disciples, according to Mt.'s grouping of the sayings, ask their question, in which τὸν λόγον seems to refer to *vv.* 3–6, which had sent the Pharisees away 'scandalized,' because the Lord had dealt with a Rabbinic question 'with authority, and not as the Scribes.' But *vv.* 12–14 break the immediate connexion of *v.* 15 with *v.* 11. Though the Pharisees were doubtless scandalized by the teaching contained in the latter verse, *v.* 12 seems to be Mt.'s editorial introduction to the sayings which he here draws from other contexts. On σκανδαλίζειν see v. 29.

13. πᾶσα φυτεία κτλ.] This seems to refer to the Pharisees themselves, not to their tradition; as in the parable of the Sower and the Tares, the plants are persons; and the time of their rooting out will be the same as that when the tares are gathered and burnt. φυτεία: only here in the N.T.; LXX., 4 Regn. xix. 29, Mic. i. 6, Ez. xvii. 7. Lit. the 'act of planting' (Plato, Xen.), it is here equivalent to φύτευμα or φυτόν. Ign. (*Trall.* xi., *Phil.* iii.) applies the passage to heretics. *Asc. Is.* iv. 3 perhaps alludes to it, but with reference to the Church, τὴν φ. ἣν φυτεύουσιν οἱ δώδεκα ἀπόστολοι τοῦ ἀγαπητοῦ. The metaphor recalls that of iii. 10; cf. Lk. xiii. 6–9, Jo. xv. 1–8. Allen cites a parallel in *Chag.* 15 a. For 'My heavenly Father' 𝔖 sin has 'the Father which is in Heaven'; see on vi. 9.

14. ἄφετε κτλ.] 'Be not disturbed

15 ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ
16 ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολήν. ὁ
17 δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι

at their disapproval; it is worthless, because they are blind leaders.' The reading is doubtful (see Appar.). The text, or ὁδ. εἰ. τυφλοί, accords with xxiii. 24. On the other hand S. Paul (Rom. ii. 19) refers to the boast of the Jewish teacher ὁδηγὸν εἶναι τυφλῶν, which may have been proverbial (Sanday and Headlam). Possibly, therefore, the true reading is ὁδηγοί εἰσιν τυφλῶν or τυφλῶν εἰ. ὁδ. They are 'leaders of the blind; you can therefore disregard them, because you are not blind.' The common reading ὁδηγοί εἰσι τυφλοὶ τυφλῶν is either a conflation, or perhaps due to τυφλὸς τυφλόν in the following proverb. Classical parallels are given by Wetstein.

τυφλὸς δέ κτλ.] Lk. vi. 39 has 'And He spake a parable unto them: Can a blind (man) lead a blind (man)? Will they not both fall into a ditch?' This occurs in Lk.'s Sermon on the Plain, but the introductory formula suggests that that was not the original context. Perhaps neither evangelist has it in its true position; but Lk.'s interrogative form is characteristic of the Lord's utterances. 'To fall into a pit' is a proverbial expression in the O.T.; cf. Is. xxiv. 18, Jer. xxxi. [xlviii.] 44, Ps. vii. 15, Prov. xxvi. 27.

15. ἀποκριθείς κτλ.] Mk. here begins the teaching to the disciples; he places the words in their mouth 'when He had gone into the house from the crowd.' On Mt.'s omission of 'the house' see viii. 16; and on the prominence given to S. Peter see x. 2. τὴν παραβολήν is the saying in *v.* 11, which Mt., however, has already interpreted (see above). On παραβολή see n. before ch. xiii.

16. ἀκμήν κτλ.] An adv. acc. (Blass, § 34. 7), 'at the acme, the prime, the critical moment,' and so 'at the present moment,' 'yet,' = ἔτι (Lob. *Phryn.* 123); 𝔏 *adhuc*. It is frequent in Polyb. and later Gk. See M.-M. *Vocab. s.v.* Mk. οὕτως, 'even so,' in spite of all My teaching. καὶ ὑμεῖς 'ye also' as well as the people (cf. Jo. vi. 67). ἀσυνετοί 'lacking in intelligence' (see Lightfoot on σύνεσις Col. i. 9) looks back to συνίετε (*v.* 10) and recalls οὐδὲ συνίουσιν (xiii. 13). Contrast συνετοί (xi. 25).

17. οὐ νοεῖτε κτλ.] The explanation now given adds nothing essentially new to the παραβολή in *v.* 11 as Mt. has it (see note). Of the problems raised for the first Christians by the Jewish laws concerning clean and unclean none were more pressing than those dealing with foods; and the Lord's great saying would soon be quoted and expounded especially in that connexion; *vv.* 17–20, therefore, are probably not a genuine utterance of Jesus, but a popular exposition. Mt. omits Mk.'s *v.* 18 b (which repeats the saying uttered to the people), and abbreviates *v.* 19, but with the addition εἰς τὸ στόμα as before.

εἰς τ. κοιλίαν χωρεῖ] 'it goeth (merely) into the belly,' *i.e.* 'not into the heart,' as Mk. says. ἀφεδρών (see M.-M. *Vocab. s.v.*), connected with ἄφεδρος (Lev. xii. 5), is generally taken to be equivalent to ἄφοδος or ἀπόπατος, *secessus* (Vulg.). Wellh. holds that εἰς ἀφ. ἐκβάλλεται (Mk. ἐκπορεύεται) misrepresents the Aram. ל נפק 'goes out of' (see viii. 12 note), and explains ἀφ. as the 'intestine,' its physiological function being referred to in Mk.'s καθαρίζων πάντα τὰ

πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ 18 στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ 19 πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ 20 δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

βρώματα. But Mk. would surely have written καθαρίζοντα. If, as most writers think, Mk.'s clause is a comment referring to Jesus Himself, it may have been a late addition, 'shewing how the author viewed the Antioch controversy in the apostolic church' (Moffatt), or Mt. may have wished to avoid the admission that Jesus was opposed to the Mosaic law; see on *v.* 20. The point of the passage is that the belly is not the real man, so that food which enters the former cannot affect the latter. On the unwise use made of the principle by 'liberal' Christians in S. Paul's day see Lake, *Earlier Epp. of S. Paul*, 177, 381.

18. τὰ δέ κτλ.] Mt. mentions 'the mouth' for the fourth time; Mk. ἐκ τ. ἀνθρώπου. But *words* are far from exhausting the contents of the heart, as the following verse, and still more Mk.'s list, shew.

19. ἐκ γάρ κτλ.] Evil thoughts 'come forth from the heart' only when they issue in action; Mt. therefore, after διαλ. πον., selects external actions, in the form of six plurals. Mk. has οἱ διαλ. οἱ κακοί, *i.e.* all those contents of the heart which are evil, and then specifies, without the article, twelve details, six plur. and six sing. Except for βλασφημίαι Mt. follows the order of the Decalogue in M.T. and LXX.[A] (see on v. 27). Swete compares the catalogues of sin in Wisd. xiv. 25 f., Rom. i. 29 ff., Gal. v. 20 f., Eph. iv. 31, v. 3 ff., Col. iii. 5 ff., *Did.* v., Herm. *Mand.* viii. 5. The first of these has in common with Mt., Mk. murder, theft, adultery, and, with Mk., lasciviousness.

20. ταῦτα κτλ.] The first half of the verse abbreviates Mk.; the second, absent from Mk., is added by Mt. to recall the circumstance in connexion with which the discourse is placed. The effect is to represent *vv.* 10–20 as aimed not against the Mosaic law, but against the scribal tradition.

21–28. (Mk. vii. 24–30.) THE CANAANITE WOMAN.

The literary history of the narrative is disputed; *e.g.* it is held that Mt. derived it, except *v.* 21, from Q (B. Weiss), or, possibly, that Mt. and Mk. derived it independently from different recensions of Q (Loisy); most writers, however, agree that Mt. wrote it on the basis of Mk. Its absence from Lk. is due either to its absence from the form of Mk. which Lk. employed (Wendling), or, more probably, to intentional omission by Lk. because it would not be acceptable to his Gentile readers (Hawkins, Stanton). If Mt. had no other source than Mk., he contributes an unusual amount from his own pen, and that of a highly artistic and dramatic character. The incident must have possessed a profound interest for him. The style and vocabulary are full of his characteristic features.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
22 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν
ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα Ἐλέησόν με,
κύριε υἱὸς Δαυείδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ

22 εκραζεν] ℵ[a]BD 1 𝔏 c ff[1] k q 𝔖 cur.diat[Eph.][pesh.]pal 'came out crying']; εκραξεν ℵ*Z 13 124; εκρανγασεν CE *al* [(ex)clamavit 𝔏 a e f ff[2] g[1.2] vg 𝔖 sin.hcl]

21. καὶ ἐξελθών κτλ.] ἐκεῖθεν refers to Gennesaret. τ. μέρη T. κ. Σ. is Mt.'s general expression for Phoenicia, which bounded Galilee on the north (Jos. *BJ.* III. iii. 1); but Mk. distinguishes τὰ ὅρια Τύρου from Sidon (cf. Mk. *v.* 31). ἀνεχώρησεν εἰς and Mk.'s ἀπῆλθεν εἰς mean different things; in Mt. Jesus went only in the direction of the foreign country, in Mk. He (apparently) entered it: 'and having entered into a house, He wished no one to know, and could not be hid.' Mt. avoids not only the mention of a house (see on viii. 16), but especially of a house in a foreign country, and also the statement that Jesus was unable to do something that He wished (cf. xiv. 24).

22. καὶ ἰδού κτλ.] The Canaanites, including the Phoenicians, were the ancient pre-Israelite occupiers of Palestine; hence Mt. shews his biblical and archaeological interest by writing Χαναναία for Mk.'s accurate Ἑλληνίς, Συροφοινίκισσα (see Swete). Jos. (*c. Ap.* i. 13) says: 'Of the Phoenicians the Tyrians have had the most ill-feeling towards us.' Mt. omits as self-evident Mk.'s ἀκούσασα περὶ αὐτοῦ, but characteristically represents her as knowing of Jesus as 'Son of David' (see on xii. 23).

ἀπὸ τῶν ὁρίων κτλ.] Jesus did not, as in Mk., enter a house in Phoenicia where the woman 'entered and fell at His feet'; on the contrary, she came out from Phoenicia to Jesus who was still in Galilee; at first she kept on crying (if ἔκραζεν is the right reading) from a distance, but at last approached and did obeisance. On κύριε (so Mk. here only) see vii. 21. Mt. avoids Mk.'s diminutive θυγάτριον (cf. ix. 18), and πνεῦμα ἀκάθαρτον (see on x. 1).

23. ὁ δὲ κτλ.] This and the next verse are peculiar to Mt., and have led some to think that Mt. was dependent upon a source other than Mk.; they stand or fall with Mt.'s statements which represent the woman as crying after Jesus in the road. Mt. seems to have been strongly impressed with the limitation of the Lord's ministry to Jews; and he pictures, with artistic skill, a scene which emphasizes it, heightening, by the series of delays on His part, the woman's final success. Jesus was silent, trying her faith. J. Weiss thinks that He was engaged in internal debate whether to allow His compassion to override the limits of His mission.

καὶ προσελθόντες κτλ.] ἐρωτᾶν (usually 'to ask a question') means 'to ask for, beseech' in xvi. 1, Mk. vii. 26, Lk.[9], Jo.[12]; in the LXX., Ps. cxxxvi. (cxxxvii.) 3, and in the expression ἐρ. τὰ εἰς εἰρήνην. Cf. Jos. *Ant.* VII. viii. 1. Allen cites a Fayûm papyrus, and passages from inscriptions. On the form ἠρώτουν see Blass, § 22. 1. ἀπόλυσον αὐτήν: 'Do what she asks, so that she may go away'; cf. Lk. xiv. 4.

μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ 24
ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου
Ἰσραήλ. ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα Κύριε, 25
βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν 26
λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
ἡ δὲ εἶπεν Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ 27

27 γαρ] *om* B 𝔏 e 𝔖 sin.pesh.pal.diat^{Eph}

'Sic solebat Jesus dimittere' (Beng.). Their request may have arisen from mere annoyance or from their knowledge that He always repressed public excitement about Himself.

24. *οὐκ ἀπεστάλην κτλ.*] See the corresponding injunction to the apostles (x. 6). If this was uttered for the woman to overhear, it was for the further trying of her faith. On the view that the Lord was debating in His mind what to do (see above), His answer expresses a continuance of the struggle. On *οὐκ . . . εἰ μή* see xii. 24.

25. *ἡ δὲ ἐλθοῦσα κτλ.*] The woman has hitherto been at a distance, but at last approaches, the dramatic cry of *v.* 22 giving place to the simple appeal 'Sir, help me.' On the force of the impf. *προσεκύνει* see Blass, § 57. 4. Mk. *εἰσελθοῦσα* (*sc.* into the house) *προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.*

26. *οὐκ ἔστιν καλόν κτλ.*] The Lord's power of healing was not a fixed quantity, such that He would rob Jews if He expended it upon a Gentile; He simply uses, as so often, a homely metaphor; it would not be right to give the household food to dogs. This may express a continuation either of His own mental struggle, or, more probably, of the woman's trial. But if the words were audible to her, we may be sure that a half-humorous tenderness of manner would deprive them of all their sting. Mk. prefixes 'Let the children first be fed.' It must remain doubtful whether this was a later addition, made at a time when Gentiles had begun to be 'fed,' or whether Mt., with his Judaic leanings, omitted it. But the former is the more probable, because the *πρῶτον*, though full of meaning for the Christian reader, would have little for the woman. The dimin. *κυνάριον* need not express contempt; it would denote a household pet; *τὰ κυνίδια τῆς οἰκίας* (Orig.); cf. *τραπεζῆες κύνες* (Hom.). But the Aram. would have no diminutive; Jesus may have meant dogs in general, and the woman first introduced the thought of pet dogs—'the dogs under the table' (Mk.).

27. *ναί, κύριε κτλ.*] *ναί* denies *οὐκ ἔστιν καλόν*: 'Yes, it is! for the very dogs eat, etc.' On *καὶ γάρ* see viii. 9. If *γάρ* is omitted, as in Mk., *ναί* acquiesces: 'Yes, that is true! *and yet* the dogs, etc.' Similarly with the *v.l.* in Mk. *ἀλλὰ καί* (D 𝔏). Swete explains differently, holding that Jesus, with the word *κυνάριον*, purposely gave the woman a door of hope, through which she was not slow to enter. *κυρίων* emphasizes, even more than Mk.'s *παιδίων*, the superiority of Jew to Gentile. The Hebraic *ἐσθίειν ἀπό* (אכל מן), frequent in the LXX., is not found elsewhere in the N.T.; cf. *ἐσθ. ἐκ* (1 Cor. ix. 7, xi. 28).

τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων
28 αὐτῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι,
μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη
ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν
30 τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς,
κυλλούς, τυφλούς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔριψαν
αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·
31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας

With τ. πιπτ. ἀπὸ τ. τραπέζης cf. Lk. xvi. 21. After αὐτῶν, 𝔖 vet.pesh add 'and live' (not in Mk.).

28. τότε κτλ.] Mt. and Mk. describe the close of the incident independently, Mt. echoing the language used in other accounts of cures, and emphasizing the woman's 'faith' (see on viii. 10). Mk. has 'On account of this saying go, the demon hath gone out from thy daughter. And departing to her house she found the child laid upon the bed and the demon gone out.' As in the only other instance of the cure of a Gentile (viii. 13), the authoritative word is spoken at a distance from the sufferer; and the remark made there with regard to the miracle applies here.

29–31. Healings by the Lake.

This takes the place of Mk. vii. 31–37, the healing of a deaf and dumb man, which Mt. avoids, probably for three reasons: (1) Jesus used material means, saliva, in connexion with the cure (see on xvi. 12); (2) He groaned; (3) He gave repeated commands which were not obeyed. For similar summaries of miracles see on iv. 23.

29. καὶ μεταβάς κτλ.] Mk. has two geographical notices, διὰ Σιδῶνος and ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. See Swete on the route. Wellhausen's suggestion that an original בצידן meant not '*via* Sidon' but 'to Bethsaida' is unnecessary. The Lord made a long detour to avoid the dominion of Antipas (see Burkitt, *Gosp. Hist.* 92 f.). Mt. omits this northern route, because he avoided relating that Jesus entered the Tyrian district (see *v.* 21). He thus has nothing to shew that τὸ ὄρος was on the E. of the lake, except that *v.* 31 implies that the crowd was Gentile. The journey must have lasted some months; at the feeding of the 5000 the grass was green, and the arrival at the lake was soon followed by the journey to Jerusalem at the time of the Passover. Having left the crowds, and His enemies, Jesus at last had an opportunity of teaching His disciples.

30. χωλούς κτλ.] The order differs in groups of uncials, and cannot be determined with certainty. The reading ὑπὸ τ. πόδ. (D 𝔏 b) is accepted by some writers, and understood literally, reference being made to the custom among modern dervishes (Merx *ad loc.*; Weinrich, *Antike Heilungswunder*, 67–73). But it need only refer to the position which Jesus occupied on the slope of the hill. Cf. Jam. ii. 3.

31. ὥστε κτλ.] Apart from the last clause, the verse echoes Mk. vii. 37. 'The God of Israel' implies that

καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν Ἑπτά, καὶ ὀλίγα ἰχθύδια. 35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν 36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

the crowd was mainly Gentile, such as would be found in the hellenized cities of Gaulonitis on the E. of the lake. It is an O.T. expression, cf. Ps. xl. [xli.] 14, echoed in Lk. i. 68; cf. Ac. xiii. 17.

32–38. (Mk. viii. 1–9.) Feeding of the Four Thousand.

The marked similarity to the account of the 5000 (xiv. 13–21) suggests that they are duplicates of the same story. See Add. note after xvi. 12 on the series of narratives in xv. 32–xvi. 12 in their relation to those in xiv. 13–xv. 31. It is often supposed, from the locality, that the 4000 were Gentiles; but the locality in the former story was practically the same; the 5000 were Galileans who had followed Jesus into the foreign territory. The notes on this section should be supplemented throughout by those on xiv. 13–21.

32. ὁ δὲ Ἰησοῦς κτλ.] Jesus here takes the initiative, in xiv. 15 the disciples. ἤδη ἡμ. τρεῖς is grammatically a parenthesis (Blass, § 33. 2); this is simpler than to supply εἰσίν, making προσμέν. and ἔχ. dat. plur. D has ἦ. ἡμ. τρ. εἰσὶν καὶ προσμέν. The account in ch. xiv. does not mention the three days. προσμέν. μοι, 'they cling, attach themselves, to me'; Vulg. *perseverant mecum*; cf. Ac. xi. 23, xiii. 43. οὐκ ἔχουσιν κτλ.: they had not fasted for three days, but had finished all the food that they had with them, and now had nothing. ἀπολῦσαι . . . οὐ θέλω for Mk.'s ἐὰν ἀπολύσω 'heightens the note of mastery and dignity of Christ's words' (Allen). Mk.'s addition 'and some of them have come from far' is in keeping with the other account, in which Galileans followed the Lord from the west of the lake.

33. πόθεν κτλ.] In the other account the touch of sarcasm in Mk., Lk. is suppressed by Mt., but here, and in Mk. viii. 4, it is still discernible. ἡμῖν cannot mean '*We* cannot do it, but [because of the previous miracle] we know that Thou canst' (Plummer). Mk. has simply τις.

34. πόσους κτλ.] Mk. has the same question in the other account also, where Mt. omits it. In the answer, Mt. abbreviates Mk. by adding καὶ ὀλ. ἰχθ., which Mk. mentions separately, and with a separate εὐλογία.

37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον
38 τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας πλήρεις. οἱ δὲ ἐσθίοντες
ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν
εἰς τὰ ὅρια Μαγαδάν.
XVI. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειρά-

37. καὶ ἔφαγον κτλ.] Identical with xiv. 20, except ἑπτὰ σφυρίδας for δώδεκα κοφίνους, and the transposition of ἦραν. The σφυρίς (cf. Ac. ix. 25) did not differ from the κόφινος in size, but in material, and to a certain extent in use. It was a flexible mat basket (*sporta, sportula*; the former always in 𝔏 in N.T.), employed for carrying fish or fruit; it was often part of a fisherman's equipment. κόφινοι also, however, are mentioned as receptacles for fragments of food after a meal (*e.g.* Pollux, vi. 94, vii. 173). On the late form (for σπυρίς) see WH. *Notes*, 148. It occurs in papyri (Deissm. *Bible St.* 158, 185).

38. οἱ δέ κτλ.] Mt. alone mentions the women and children, as in xiv. 21.

39. (Mk. viii. 10.) RETURN TO THE WEST OF THE LAKE.

καὶ ἀπολύσας κτλ.] Mk.'s μετὰ τῶν μαθητῶν αὐτοῦ is omitted as self-evident; cf. xiv. 13. τὸ πλοῖον has the generic article; no boat has been mentioned; cf. Mk. vi. 32. In such cases B generally omits the article.

εἰς τὰ ὅρια Μαγαδάν] Mk. εἰς τὰ μέρη Δαλμανουθά (contrast *v.* 21, where Mt. has μέρη, Mk. ὅρια). Neither place has been identified. Aug., finding *Magedan* in some MSS. of Mk., assumed 'eundem locum esse sub utroque nomine.' Eus. *Onom.*, Μάρκος δὲ τῆς Μεγαιδὰν μνημονεύει· καί ἐστι νῦν ἡ Μαγαιδανὴ περὶ τὴν Γεράσαν, would locate it on the east of the lake; but the authorities would be unlikely to seek Jesus (xvi. 1 ff.) in what was practically pagan territory. The reading Μαγδαλά in the lesser uncials (Mt.) and in 1 13 etc. (Mk.) substitutes a well-known for an unknown name; it was within a Sabbath day's journey of Tiberias (*Enc. Bibl. s.v.* 'Magdala'). Swete refers to Jos. xv. 37, where מִגְדָּל is represented by Μαγαδά (B) and Μαγδάλ (A). Various suggestions have been made with regard to 'Dalmanutha': it is a doublet of εἰς τὰ μέρη, לדלמנותא (R. Harris, *Cod. Bez.* 178; see Nestle, *Phil. Sacr.* 17), or a corruption of Μαγδαλουθά (Dalm. *Gram.* 133 n.; see *Words*, 66), or of Migdal-nunya, 'Fish-tower,' a place near Tiberias (Cheyne, *Enc. Bibl.* 1635), or that τὰ μέρη Δ. is a corruption of Τιβεριάδα Ἀμαθοῦς or something similar (Burkitt, *AJTh.*, 1911, 174). Whatever the name was, the place probably lay on the western shore.

xvi. 1, 2 a, 4. (Mk. viii. 11–13; cf. Mt. xii. 38–42, Lk. xi. 29–32.) A SIGN REFUSED. Lk. omits the Marcan version, having already given that from Q.

1. καὶ προσελθόντες κτλ.] Mk. κ. ἐξῆλθον (cf. Mk. iii. 6) οἱ Φαρ. Mt.'s addition of the Sadducees is in keeping with *vv.* 6, 11 f. On the sect see Add. n. after xxii. 33. The religious and ecclesiastical authorities combined against Jesus, as against the Baptist (see on iii. 7). Mk., on the other hand (*v.* 15, as in iii. 6), couples

ζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [Ὀψίας γενομένης 2 λέγετε Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωΐ Σήμερον 3 χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.] Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον 4 ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. Καὶ ἐλθόντες 5 οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. ὁ δὲ 6 Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης

2, 3 οψιας...δυνασθε] *om* ℵBVXΓ 13* 124* *al codd.pler. ap. Hier* 𝔖 sin.cur arm

the Pharisees with Herod, *i.e.* the religious and civil authorities. In Mt. xii. 38 (see note) it is the Scribes and Pharisees who ask for a sign. On ἐρωτᾶν 'beseech' see xv. 23.

2 a. ὁ δὲ . . . εἶπεν] Mk.'s expression of emotion καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ is avoided; see on viii. 3. The reply is given in *v.* 4.

2 b, 3. (Lk. xii. 54–56.) The MS. authority is decisive against the genuineness of the passage. It appears to be an imitation of Lk., but refers to the *colour* of the clouds, not to the direction in which the wind blows them. Zahn suggests that it, together with Mk. xvi. 9–20 and Jo. viii. 1–11, was due to Papias. πυρράζειν appears to be Byzantine (LXX. πυρρίζειν, Lev. xiii. 19, 42 f.). στυγνάζειν is used of human emotion (Ez. xxvii. 35, xxxii. 10 = שׂמם, Mk. x. 22), and so στυγνότης in Polyb. IV. xxi. 1; but στυγνός is an epithet of the night in Wisd. xvii. 5. γινώσκειν with inf. 'to understand how to' (cf. Is. vii. 15, viii. 4) is unique in the N.T. For τὰ σημ. τ. καιρῶν Lk. has τὸν καιρὸν τοῦτον, which points more distinctly to the imminence of the new age.

4. γενεὰ κτλ.] See xi. 16, and for the whole answer see on xii. 38 f. It avoids Mk.'s question, 'Why doth this generation seek a sign?' (see on viii. 29), and it adds 'except the sign of Jonah.' ἀπῆλθεν abbreviates Mk.'s ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν, but places εἰς τὸ πέραν in the next verse.

5–12. (Mk. viii. 14–21, Lk. xii. 1.) CONVERSATION ABOUT LEAVEN.

5. καὶ ἐλθόντες κτλ.] Mt. adds οἱ μαθηταί, perhaps 'to make it clear that the subject of ἐπελάθοντο did not include Christ' (Allen). The transference of εἰς τὸ πέραν makes the conversation to be held not in the boat (Mk.), which Mt. does not mention, but after the arrival at the other side of the lake; but if they had already reached Bethsaida (Mk. *v.* 22) they could at once buy bread. Mk. adds, 'and they had not save one loaf (ἕνα ἄρτον) with them in the boat,' which J. Weiss fancifully suggests was a mystical addition of a Johannine type, referring to Christ as the Bread of Life.

6. ὁρᾶτε κτλ.] See on viii. 4. On προσέχετε ἀπό (Mk. βλέπετε ἀπό) see x. 17. Mk. has 'the leaven of the Pharisees and the leaven of Herod,' which is obscure. It is not even certain

7 τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν
8 ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ
Ἰησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι
9 ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς
πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους
10 ἐλάβετε; οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ
11 πόσας σφυρίδας ἐλάβετε; πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων
εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων
12 καὶ Σαδδουκαίων. τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν

whether two different kinds of leaven are meant. If it is one kind only, it may refer to their striving after political power (Wendt), or, more probably, to their hostility to Jesus, which had caused so hurried a departure that bread had been forgotten (see note after *v.* 12). Mt., substituting 'Sadducees' for 'Herod,' interprets 'leaven' as 'teaching' (*v.* 12). In Lk., where the warning, delivered in the presence of the people, has no connexion with lack of bread, but follows a statement (xi. 53 f.) that the Scribes and Pharisees tried to catch Jesus in His talk, 'the leaven of the Pharisees' is explained by 'which is hypocrisy.'

7. οἱ δέ κτλ.] ἐν ἑαυτοῖς, Mk. πρὸς ἀλλήλους; see on xxi. 25 b. This verse is probably the continuation of *v.* 5, and means simply 'they were [anxiously] discussing among themselves, saying (ὅτι *recit.*), We did not bring any bread.' This being due to the hurried departure from the hostility of the authorities, and the warning about leaven referring to the same, they were wrongly combined in the Marcan tradition, so that the disciples are represented as thinking, with extraordinary obtuseness, that Jesus meant 'leaven' literally. As it stands, ὅτι ἄρτ. οὐκ ἐλάβομεν (Mk. ἔχομεν) may express surprise at the warning, when they had no bread of any kind with them (ὅτι *recit.*), or it may be elliptical: '[He said that] because we have taken, etc.' (see Kühner-Gerth, ii. 371 n. 4).

8. γνοὺς δέ κτλ.] The Lord rebukes them for want of trust, in being anxious about bread in spite of the miracles which they had seen. On ὀλιγόπιστοι see vi. 30.

9. οὔπω κτλ.] In Mk. the rebuke is more severe; it speaks of their heart as 'hardened' (πεπωρωμένην), and echoes the rebuke in Mk. iv. 12 (Mt. xiii. 13 ff.). On Mt.'s avoidance of this severity see viii. 26. By doing so he makes μνημονεύετε govern the following acc. (cf. 1 Thes. ii. 9, Apoc. xviii. 5). ἐλάβετε (and in *v.* 10) is chosen as a parallel with λαβεῖν (*v.* 5) and ἐλάβομεν (*v.* 7). Mk.'s ἤρατε is the verb employed in all the synoptic accounts of the two miracles. Mt. omits (and in *v.* 10) the disciples' reply: Mk. λέγουσιν αὐτῷ δώδεκα and καὶ λέγουσιν ἑπτά.

10. οὐδέ κτλ.] The evangelists frame the words to refer to the two miracles as separate events.

11, 12. πῶς κτλ.] Mk. closes the incident with καὶ ἔλεγεν αὐτοῖς· πῶς οὐ νοεῖτε; Mt. adds two verses to explain the occurrence of the warning of *v.* 6 in the context in which he found it placed by Mk. τῶν ἄρτων (*v.* 12) is probably a gloss, to make it clear that literal leaven

ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

12 των αρτων] ℵ^{c}BL 157 48^{ev} 𝔏 g$^{1.2}$ l vg me aeth ; *om* D 124* 𝔏 a b ff^{2} 𝔖 sin arm Leif ; των Φαρισαιων και Σαδδουκαιων ℵ* 33 (*om.* κ. Σαδδ.) 𝔏 ff^{1} 𝔖 cur ; του αρτου unc*c.rel* minn.*pler* 𝔏 c f q 𝔖 pesh

is meant ; so τοῦ ἄρτου in the lesser uncials. The addition τῶν Φαρισαίων καὶ Σαδδουκαίων is a mechanical repetition from *v.* 6.

Mt. here omits Mk. viii. 22–26, the arrival at Bethsaida, and the healing of a blind man, probably for three reasons : Jesus uses material means, saliva, for the cure (cf. note on xv. 29–31) ; He asks the man a question (see on viii. 29) ; and the cure is not immediate but gradual.

Additional Note on xiv. 13–xvi. 12.

The events in this section marked a crisis in the Lord's life. The preaching of the Twelve was followed by danger, for His fame reached the ears of Herod. The hostility of the religious authorities and the popular enthusiasm obliged Him to seek privacy with the disciples.

The section consists of two parts, xiv. 13–xv. 31 and xv. 32–xvi. 12, which are probably not consecutive, but parallel, and serve to supplement each other. This can be seen more clearly in Mk., though Mt., for the most part, follows him closely. (On Lk.'s omission of Mk. vi. 45–viii. 26 see *Oxf. Stud.* 61–74.) The events may be sketched as follows :—

	Mt.	Mk.		Mt.	Mk.
(*a*)	xiv. 13–21.	vi. 31–44.	Miraculous feeding of a multitude somewhere on the east of the lake.	xv. 32–38.	viii. 1–9.
(*b*)	22–33.	45–52.	Crossing the lake.	39 a.	10 a.
(*c*)	34–36.	53–56.	Arrival at the west of the lake.	39 b.	10 b.
(*d*)	xv. 1–20.	vii. 1–23.	Conflict with the authorities.	xvi. 1–4 a.	11, 12.
(*e*)	21–28.	24–31.	Avoidance of the dominion of Antipas.	4 b–12.	13–21.
(*f*)	29–31.	32–37.	Healing on the east of the lake.	*vacat.*	22–26.

Either this is an extraordinary instance of history repeating itself, or, as Wellhausen suggests, an extended duplication has taken place in the tradition.

(*a*) The similarities in the accounts of the two miracles are so close that, if they occurred in the Old Testament, few students would hesitate to pronounce them duplicates from different sources. The differences are such as 'would be likely to arise in the oral transmission of what was originally the same narrative' (Stanton, *Gospels as Hist. Doc.* ii. 159).

(*b*) In xv. 39 a (Mk. viii. 10 a) the bare fact is recorded of the crossing to the western shore. In xiv. 22–33 (Mk. vi. 45–52) occurrences are related in connexion with it.

(*c*) In xv. 39 b (Mk. viii. 10 b) 'the regions of Magadan' (Mt.), 'the parts of Dalmanutha' (Mk.) probably represent approximately the same

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς

district as that named Gennesaret in xiv. 34 (Mk. vi. 53). But in the latter, as in (*b*), occurrences are related in connexion with it.

(*d*) Jesus was attacked by the religious authorities. In xvi. 1–4 a (Mk. viii. 11, 12) they asked for a sign, which Jesus refused. But in xv. 1–20 (Mk. vii. 1–23) their complaint leads to a discourse on Clean and Unclean. The former, in this case, probably stands rightly in this position, while xv. 1–20 seems to describe a different occasion; and if the landing at Gennesaret is the same as that at Magadan (Dalmanutha), the request for a sign forms a good sequel to the healings recorded in xiv. 35 f. (Mk. vi. 54 ff.); the Pharisees asked for a marvel more convincing than healings.

(*e*) The conflict with the authorities led to a departure so hurried that the disciples forgot to provide themselves with food. Mk. makes the situation at this point clearer than Mt. It was necessary at once to leave the dominion of Antipas, because Herodian officials had made common cause with the Pharisees (Mk. viii. 15; see on Mt. xvi. 6 f.). The retirement from his territory is recorded in both forms of the tradition: in the former a long journey is made *via* the Tyrian district (where the daughter of the Canaanite woman was healed) and the Decapolis to the lake; in the latter this is not recorded, but the end of it appears in Mk. viii. 22 (not in Mt.), 'and they come to Bethsaida.' If this is not the end of the same journey, Jesus, in going to Magadan (Dalmanutha), had returned, with no stated reason, to Herod's dominion, which He wished to avoid. The only detail in the itinerary of the second tradition which *conflicts* with that in the first lies in the words 'having embarked' and 'in the boat' (Mk. viii. 13 f.; not Mt.). The compiler of Mk.'s second tradition knew that Jesus had left Herod's dominion, and that He arrived at Bethsaida; but not being possessed of the Tyrian narrative he would, very naturally, assume that He crossed the lake in the ordinary way. Apart from this, the conversation about leaven could be explained as held on the road, as they started for Phoenicia.

(*f*) The two traditions in Mk. differ as to the act of healing performed on the east of the lake. But it is noteworthy that only in these two cases is the Lord recorded to have used saliva. Both can, of course, be historical, in which case one or other of them belonged to a different occasion; but the striking point of similarity caused them to occupy the same position in the two traditions. (Mt. substitutes a general statement of healing for the one, and omits the other.)

13–20. (Mk. viii. 27–30, Lk. ix. 18–21.) S. Peter's Confession of Faith.

13. ἐλθών κτλ.] Mk. has ἐξῆλθεν, *i.e.* out of Bethsaida, which Mt. has not mentioned, and adds καὶ μαθηταὶ αὐτοῦ, omitted by Mt. as unnecessary (cf. xiv. 13). Lk. has no note of place; Jesus was praying κατὰ μόνας (see on xiv. 23). The moment was critical. The public ministry in Galilee was at an end, the journey towards the Cross was soon to begin; and He wished to draw the disciples into closer sympathy with Himself than ever before. So He led them northwards again,

Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν
οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπαν 14
Οἱ μὲν Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἕτεροι
δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. λέγει αὐτοῖς Ὑμεῖς δὲ 15
τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν 16
Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ἀποκριθεὶς 17

13 τινα] ℵ B L c vg S pal me aeth ; *add* με unc.*rel* minn L vet S sin.cur.pesh. diat Eph

into the 'parts' (Mk. the 'villages') of Caesarea Philippi. Formerly Paneas, it was named after Philip the tetrarch, who had rebuilt it, and was thus distinguished from the Caesarea on the Mediterranean. It lay πρὸς ταῖς πηγαῖς τοῦ Ἰορδάνου (Jos. *Ant.* XVIII. ii. 1), at the foot of Hermon, about 23 miles from Bethsaida. Mt. places the incident after the arrival at Caesarea, Mk. ἐν τῇ ὁδῷ.

τίνα λέγουσιν κτλ.] By employing the Messianic title, so well known to himself, Mt. anticipates the revelation to S. Peter (*v.* 16). Mk. τ. με λέγ. οἱ ἄνθρ. εἶν.; Lk. τ. με οἱ ὄχλοι λέγ. εἶν.; The addition of με in Mt. (see Appar.) is probably due to Mk., Lk., but if it is correct, τ. υἱὸν τ. ἀνθρώπου may be a scribe's gloss. It is impossible to explain it, with Iren., *al.*, as a double question: '. . . say that I am? The Son of Man?'

14. οἱ δὲ εἶπαν κτλ.] They had not liked to tell Him the guesses that they had heard from time to time. The first guess had been made by Antipas (xiv. 2), the second expressed a wide-spread expectation (xvii. 10 f., xxvii. 47, Jo. i. 21; see p. 34 f.). Mt. alone has 'Jeremiah' (cf. ii. 17, xxvii. 9), to whom the other evangelists never refer. For popular traditions about him see 2 Mac. ii. 1–12, xv. 14 f., and 4 Esd. ii. 18, 'mittam tibi adiutorium pueros meos Isaiam et Hieremiam,' which illustrates the expectation of other prophets also (and see xvii. 3).

15. ὑμεῖς δέ κτλ.] The question, with its emphatic ὑμεῖς, is identical in the three synoptists. The tone of the disciples' answer may have indicated their attitude to the popular guesses, but not their own convictions. The joy with which the Lord received S. Peter's answer shews the eagerness with which He must have asked the question. Spitta is led by his preference for Lk. to explain the question as meaning 'What have you been saying about Me in your preaching?' Peter answered, 'We have been saying that Thou art "the Messiah of God"'; and in the next verse Jesus rebukes them for doing so, and bids them in future to say nothing about it.

16. ἀποκριθεὶς κτλ.] The double name Simon Peter (Mk. ὁ Πέτρος, Lk. Πέτρος), frequent in Jo., recurs in the synoptists in Lk. v. 8 only (but see Mt. iv. 18, x. 2). It looks forward to *v.* 17 f. S. Peter was the first to realize the truth, but when is not stated; *v.* 20 does not make it clear whether the others had learnt it before this moment.

σὺ εἶ κτλ.] Mk. σὺ εἶ ὁ χριστός, Lk. τὸν χ. τοῦ θεοῦ, neither of which is found in the O.T.; see, however, 2 Regn. xxiii. 1, χριστὸς θεοῦ Ἰακώβ. But (ὁ) χρ. Κυρίου is frequent, and χρ. μου, αὐτοῦ, also occur. Mt.'s addition, 'the Son of the living God,' is based on the O.T.

δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ 18 ἐν τοῖς οὐρανοῖς· κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος,

On the 'Son of God' see viii. 29. ὁ θεὸς ὁ ζῶν occurs only in xxvi. 63, Ps. xli. [xlii.] 3, but θεὸς ζῶν is frequent in the Epp. and the LXX. The Sonship which Jesus claimed was the present fact of which the Messiahship was to be the future, and immediate, outcome (see p. xxiv. f.). The Resurrection first gave to the disciples the realization of the double truth (cf. Rom. i. 4) which Mt. here expresses. S. Peter's inspired certainty of that for which the Baptist had dimly hoped (xi. 3) was in advance of the popular guesses (*v.* 14, ix. 27, see n.), but on the other hand lacked elements which had still to be learnt (*v.* 21). In Mk., Lk. the disciples had never before confessed the Lord's Messiahship; and the two following verses imply that it was a conviction expressed for the first time. The previous confession in xiv. 33 is condemned on literary grounds; and the present scene is deprived of all significance if the disciples knew the truth from the first, as in Jo. i. 41 (see p. 35, n. 3).

17–19. Absent from Mk., Lk. On the prominence of S. Peter in Mt. see x. 2. Wellhausen says that it is impossible that the passage can have been written during his lifetime, so that he could read it. Why it is impossible is not clear. But in any case the facts might be true, though not committed to writing before his death. Palestinian traditions reached Mt. which were unknown to Mk. and Lk. Various explanations are suggested by those who deny its genuineness: *e.g.* it is an elaborated version of the apostle's call, or of the Lord's first meeting with him, or of His appearance to him after the Resurrection; or it is an offset of his fall; or, more generally, a story which grew up to account for the position accorded to him as head of the Church in Apostolic times. The last is probably true of *v.* 19. But *vv.* 17, 18 stand on a different footing; they deal with the Lord's Messiahship and Resurrection, and assign no official position to S. Peter.

17. μακάριος κτλ.] On the exclamation see v. 3. On the form Σίμων, the name by which the Lord always (except Lk. xxii. 34) addressed S. Peter, see x. 2. 'Bar-jona' is probably 'son of Jonah' (not 'John' as in Jo. i. 42, xxi. 15 ff., and *Gosp. Heb.*). יונא (Heb. יונה) is not found as an abbreviation of יוחנן, although Ἰωνάν -νάς -νά (=John) occur in some LXX. MSS. (Hatch-Redp. iii. *s.v.*). 'Flesh and blood' is frequent in Rabb. writings for humanity in contrast with God; cf. Gal. i. 16, Eph. vi. 12, Heb. ii. 14. Human lips had not taught him the truth. Jesus, therefore, throughout His human life till this point had never revealed it to the disciples; hence He cannot, before this point, have applied to Himself the Messianic title 'the Son of Man' (see p. xxiv. f.). He had spoken of His Sonship (xi. 27), but not of the further truth which it involved.

18. κἀγὼ δέ κτλ.] The emphasis is not on 'Thou art Peter' over against 'Thou art the Christ,' but on κἀγώ: 'The Father hath revealed to thee one truth, and I also tell you another.' On καὶ . . . δέ see Blass, § 77. 12 (*fin.*). The name

καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν,

Peter had been conferred long before (Mk. iii. 16, Lk. vi. 14). It is here introduced as affording a word-play: 'Thou art *Kêphā*, and on this *Kêphā* I will' etc. (cf. Gen. xxvii. 36). The Aram. word is fem., and rightly represented by *πέτρα* 'rock'; Πέτρος 'stone' is not intended to differ in meaning, but was chosen because the masc. was more suitable for a man's name. As a subst. (= *λίθος*) it occurs in bibl. Gk. in 2 Mac. i. 16, iv. 41 only. Thus the word-play need not necessarily have originated only in the Gk. (as Dell, *ZNW.*, 1914, 1 ff.).

καὶ ἐπὶ ταύτῃ κτλ.] It does not follow from the word-play that 'this rock' must be Peter. It *can*, indeed, be he; cf. the similar metaphors applied to apostles in Gal. ii. 9, Eph. ii. 20, Apoc. xxi. 14, and the Rabb. legend quoted by Taylor, *Jewish Fathers*², 160: 'When the Holy One . . . saw Abraham who was going to arise, He said, Lo I have discovered a *petra* (פטרא) to build and to found the world upon. Therefore He called Abraham *rock* (צור), as it is said, Look unto the rock whence ye were hewn.' In this case the words are addressed to Peter as an individual, not as bishop of Rome. But if he is the 'rock,' *ταύτῃ* is strange after the direct *σὺ εἶ* II. It would be more natural if the Lord were speaking of him in the third person to the other disciples. Nor is it more natural if the 'rock' is Jesus Himself (Aug. *in Jo. tract.* cxxiv. *al.*). The reference is probably to the truth which the apostle had proclaimed; the fact of the Lord's Messiahship was to be the immovable bed-rock on which His 'ecclesia' would stand secure. Cf. 1 Cor. iii. 10 f. (S. Paul's *teaching* is a 'foundation,' at the same time that Jesus Christ is the 'foundation'), Ps. cxviii. [cxix.] 152, *εἰς τὸν αἰῶνα ἐθεμελίωσας αὐτά* [*sc. τὰ μαρτύριά σου*]. This is almost necessitated by the next clause, 'and the gates of Hades, *etc.*'

οἰκοδομήσω κτλ.] *ἐκκλησία* recurs only in xviii. 17 in the Gospels. In the LXX. it usually represents קָהָל, *i.e.* Israel, either as a body or assembled as a congregation. Cf. Ac. vii. 38 (an O.T. reference), Heb. ii. 12 (LXX.). Occasionally = עֵדָה, the ecclesiastical term employed in P, which is mostly rendered by *συναγωγή*, the latter being also the rendering of several other words. In later Aram. עדתא and כנישתא are related as *ἐκκλησία* and *συναγωγή*. Eus. (*Theoph.* iv. 11) uses the former for Christian, the latter (ܟܢܫܬܐ) for Jewish, assemblies. Epiph. (*Haer.* xxx. 18) says of the Ebionites on the E. of Jordan *συναγωγὴν δὲ οὗτοι καλοῦσι τὴν ἑαυτῶν ἐκκλησίαν, καὶ οὐχὶ ἐκκλησίαν.* But עדתא does not seem to have been an early Palest. word. 𝔖 cur.pesh have it here and in xviii. 17, while the Pal. lect. has ܟܢܫܬܐ in both places. 𝔖 sin has the latter in xviii. 17, but is not extant here. It is probable, therefore, that the original word here was כנישתא, the Lord employing, as a native of Palestine, the Palest. word to describe His body of followers. That body would be built up upon the foundation fact of His Messiahship; it did, in fact, grow into the Catholic Church. For Mt.'s Greek readers *ἐκκλησία* was the only possible word to express the Christian body as distinct from Jews. J. Weiss objects that 'my Church' "assumes an emancipa-

19 καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς· δώσω σοι τὰς

tion from the Church of the Jewish people, 'the congregation of Jahwe,' which Jesus can scarcely have expected or striven for in this manner." But He had just ended His public ministry in Galilee, had taken the disciples a long journey alone, and was about to go to Jerusalem with the avowed intention of being killed; no moment was more suitable for preparing His followers to become a new body, isolated both from the masses and from the civil and religious authorities.

καὶ πύλαι κτλ.] Hades, like the *ecclesia*, is spoken of as a building. But the meaning can hardly be 'not even the gates of Hades shall surpass it in strength' (Plummer); the gates of one building cannot strictly be compared with another building considered as a whole. The usual explanation is that there will be warfare between Hades and the *ecclesia*, and that the former will not be victorious. This might refer to persecutions (Wellh.) or to temptations. It is assumed that 'the gates of H.' are equivalent to 'Hades,' and that again to the powers of evil which dwell there: 'the organized powers of evil shall not prevail against the organized society which represents My teaching' (Allen). But apart from this awkward metonymy, it is doubtful if Hades was ever thought of as the *abode* of the powers of evil, from which they emerge to injure men. In xi. 23 (Lk. x. 15) it symbolizes punitive destruction, in Lk. xvi. 23 an intermediate state of punishment, and in Ac. ii. 27 [LXX.], 31 it is the state of the departed generally, *i.e.* death; in Apoc. (i. 18, vi. 8, xx. 13 f.) it is always coupled with θάνατος. In the O.T. the 'gates of Hades (Sheol)' never bears any other meaning (Is. xxxviii. 10, Wisd. xvi. 13, 3 Mac. v. 51; cf. Ps. Sol. xvi. 2); so 'the bars of Sheol' (Job xvii. 16, not LXX.). It is synon. with 'gates of death' (Ps. ix. 14 [13], cvi. [cvii.] 18, Job xxxviii. 17). (For the S rendering 'the gate-bars of Sheol' in Ephr., *al.* see Burkitt, *Ev. da Meph.* ii. 119, 156, 170.) And that is probably the Lord's meaning. The *ecclesia* is built upon the Messiahship of her Master, and death, the gates of Hades, will not prevail against her by keeping Him imprisoned. It was a mysterious truth, which He was soon to tell them in plain words (*v.* 21); it is echoed in Ac. ii. 24, 31. The meaning is not altered if αὐτῆς refers to πέτρα, but the pron. more naturally refers to the nearer subst. Loisy's explanation (death prevails against all men, but it shall not prevail against the Church) is allied to this, but he does not point out the allusion to the Resurrection. Tatian seems to have read 'And He said, Blessed art thou, Simon; and the gates of Hades shall not prevail against thee; thou art Peter' (Harnack, *Z. f. Kircheng.* IV. iv. 484), which Wernle (*Die Syn. Frage*, 135) explains as a promise to S. Peter that he should not die before the Parousia. For κατισχύειν *c. gen.* cf. Wisd. vii. 30 (ℵA) σοφίας δὲ οὐ κατισχύει κακία.

19 a. δώσω σοι κτλ.] Roman, and many Protestant, writers explain the 'keys' as the authority to admit to, or exclude from, the Church; the former claiming the authority for all bishops of Rome, the latter confining it to the apostle, and pointing, for instance, to his admission of the Gentiles. This, however, is not the meaning naturally sug-

κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε 20

gested by the metaphor. S. Peter is not to be the 'coelestis regni janitorem' (Hil.), but the chief steward, the *major domus*, in the Kingdom; the 'keys' are the symbol of rule and authority, entrusted by the real Holder, the οἰκοδεσπότης; cf. Apoc. iii. 7 (based on Is. xxii. 22).

The genuineness of the words δώσω . . . οὐρανῶν is very doubtful. The conception of the 'Kingdom of Heaven' is utterly different from that expressed elsewhere in the Lord's teaching. It is here the Christian Church in which the apostle is given the chief authority. And if Jesus really gave him this authority in the hearing of the disciples, the subsequent dispute (xviii. 1) as to which of them was the greatest is inexplicable, and scarcely less so the question asked by the apostle himself in xix. 27.

19 b. καὶ ὃ ἐάν κτλ.] The apostle is to hold not only administrative, but also legislative, authority. 'Bind' and 'loose' appear to represent the Aram. אסר and שרא, which were technical terms for the verdict of a teacher of the Law who, on the strength of his expert knowledge of the oral tradition, declared some action or thing 'bound' *i.e.* forbidden, or 'loosed' *i.e.* permitted. Many things, *e.g.*, which the school of Shammai 'bound,' that of Hillel 'loosed.' The apostle would, in the coming Kingdom, be like a great scribe or Rabbi, who would deliver decisions on the basis, not of the Jewish law, but of the teaching of Jesus, which 'fulfilled' it. His decisions on earth would be endorsed 'in Heaven,' *i.e.* by God. (On the periphrasis for the divine name see Dalm. *Words*, 213 f., 218 f.)

That the words describe an authority to absolve from sin, and to refuse to absolve, is improbable in view of the Jewish parallels. λύειν is, indeed, used of forgiving in the O.T. (Is. xl. 2, Sir. xxviii. 2), and similarly שרא in the Talm. and Midrashim (Dalm. *op. cit.*); but there is no evidence that the converse could be expressed by δέειν. It was natural that patr. writers should connect the saying with Jo. xx. 23, but there is no necessary connexion; nor can it be shewn that the latter passage was due to a misunderstanding of the present one. But even if it was, the authority of the Church to forgive the sins of its members does not stand or fall with either passage; it rests ultimately upon the truth underlying Mt. ix. 6 (see note). The two halves of the present verse contain different metaphors and meanings. In xviii. 18 the same authority to bind and loose is given to all the disciples, and that passage has probably been applied by the evangelist to S. Peter.

20. τότε κτλ.] S. Peter now knew the fact of the Messiahship, but was still ignorant (*v.* 21 f.) of all that it involved; the masses, therefore, would certainly misinterpret it of an earthly sovereignty, and be roused to excitement or even rebellion. ἐπετίμησεν (see on xii. 16) has good support, but may be due to Mk., Lk.; for the *v.l.* διεστείλατο with the late meaning 'enjoined' cf. Ac. xv. 24, Heb. xii. 20, and Mk.[5] The explicit ὅτι αὐτός ἐ. ὁ χριστός for Mk.'s περὶ αὐτοῦ (Lk. τοῦτο) was rendered necessary by the interposition of *vv.* 17–19.

ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ ε�ίπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

21 ΑΠΟ ΤΟΤΕ ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆ-

20 επετιμησεν] B*D *codd. ap. Or* 𝔏 e 𝔖 cur; διεστειλατο ℵB**CE *etc* 𝔏 vet.*pler.*vg 𝔖 pesh.hcl me aeth 21 Ιησους Χριστος] ℵ*B* me; *om* ℵ[a]; ο [*om* B[2]D] Ιησους ℵ[b]B[2]CDE *etc* verss. [*exc.* me]

21–23. (Mk. viii. 31–33, Lk. ix. 22.) First Prediction of the Passion. Rebuke to S. Peter. (For subsequent predictions see xvii. 22 f., xx. 17 ff.; cf. xvii. 12, xxvi. 2.)

21. *ἀπὸ τότε κτλ.*] Mt. here marks the opening of the second division of the Lord's teaching (see on iv. 17): from this time onwards He taught that Messiahship involved suffering and death. It was ordered in the divine providence (*δεῖ*; cf. xvii. 10, xxiv. 6, xxvi. 35, 54, Mk. viii. 31, xiii. 10, and more frequently in Lk.). The idea of a suffering Messiah was probably alien to the Jewish thought of the time (Dalman, *Der leidende u. d. sterbende Messias*), and proved an insoluble enigma to the disciples (cf. xvii. 23). For a good study of the thoughts of Jesus on the subject see E. F. Scott, *The Kingdom and the Messiah*, ch. viii. Ἰησοῦς Χριστός is probably the true reading; the title may have been an early scribal addition (Allen), but Mt. probably added it as being suitable at the present juncture; and having named the Messiah he writes *αὐτόν* for *τὸν υἱὸν τοῦ ἀνθρώπου* (Mk., Lk.).

εἰς Ἱεροσόλυμα κτλ.] Mt. adds the mention of Jerusalem, and omits *καὶ ἀποδοκιμασθῆναι* (Mk., Lk.). On Ἱεροσόλυμα see ii. 1. On *ἀπό* (Mt., Lk.) for *ὑπό* (Mk.) see Moulton, i. 102. At what period the Lord first knew that He would suffer a violent death cannot be determined; the probability must often have suggested itself when He set His face against the current ideas and practices, and when He avoided the dominion of Antipas after the Baptist's death; cf. also ix. 15, Lk. xiii. 32 f. The several predictions of His Passion may not represent His actual words, but they rightly express the fact that He spoke, from now onwards, freely on the subject.

'Elders, high-priests, and Scribes' includes the whole Sanhedrin (see on ii. 4). All who did not belong to the last two classes were called 'elders,' laymen as well as less important priests; cf. *γερουσία* (1 Mac. xii. 6, 3 Mac. i. 8) and the early זִקְנֵי יִשְׂרָאֵל (Exod. xvii. 5). For the late form *ἀποκτανθῆναι* (so Mk., Lk.) cf. Mk. ix. 31, 1 Mac. ii. 9.

καὶ τῇ τρίτῃ κτλ.] So Lk. Mk. *κ. μετὰ τρεῖς ἡμέρας ἀναστῆναι.* If the Messiah was to come from Heaven, He must first depart thither, and the Resurrection was therefore 'necessary.' The argument is the converse of that in Eph. iv. 9. 'On the third day' and 'after three days' were

ναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπι- 22
τιμᾶν αὐτῷ λέγων Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὕπαγε ὀπίσω μου, 23
Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ

understood to mean the same. The former occurs almost universally in patr. citations from the Gospels, and was adopted in the Creeds, varied only by *διὰ τριῶν ἡμέρων* or *τριήμερον*. See on xii., 40, and Swete on Mk. viii. 31. Cf. Jer. xxxiv. 14, 'at the end of seven years,' corresponding with Deut. xv. 12, 'in the seventh year.' *ἐγερθῆναι* and *ἀναστῆναι* are both used by Mk., Lk. (only the former by Mt.) of the Resurrection; cf. Is. xxvi. 19 (both verbs), Dan. xii. 2 (Theod. and LXX. respectively). *ἀναστῆναι ἐπὶ τὸ ἔργον, ἐγερθῆναι ἐξ ὕπνου* (Ammon.). Mk. adds *καὶ παρρησίᾳ τὸν λόγον ἐλάλει*. The disciples had now learnt enough to be in a position to hear the truth in plain language. (On an interesting variant in Mk. see Burkitt, *JThS.*, Oct. 1900, 110 ff.)

22. *καὶ προσλαβόμενος κτλ.*] Lk. spares the apostle by omitting the passage. *προσλαβόμενος* (so Mk.) does not recur in the Gospels. It may be merely redundant, like *λαβών* (xiii. 31 note); cf. the frequent וַיִּקַּח in the O.T. But it may mean literally that Peter 'drew Him to him,' with a gesture implying protection if not superiority (cf. Ac. xviii. 26, Rom. xiv. 1, xv. 7, Philem. 17). It need not mean that he took Him aside. S cur (Mt.) has 'drew near and said,' sin (Mk.) 'as though pitying Him said to Him.'

Ἵλεώς σοι κτλ.] Mt. alone supplies the words of the remonstrance. The first three are a mere exclamation, '[May God be] gracious to thee, Lord!' (Aram. חָס, Heb. חָלִילָה); cf. 2 Regn. xx. 20, 1 Chr. xi. 19, 1 Mac. ii. 21. *Ἵλεως ἡμῖν Πλάτων καὶ ἐνταῦθα* (Letronne, *Recueil des Inscr. gr. et lat. de l'Égypte*, ii. 286; and see 524). *μὴ γένοιτο* is equivalent; cf. Lk. xx. 16, where S cur has ܚܠܝܠܐ as here, adding 'and it shall not be.' On *οὐ μή* see Moulton, i. 188 ff.

23. *ὁ δὲ κτλ.*] Mk. *ἐπιστραφείς*. Jesus turned, not away from, but towards him, thus facing the disciples (*ἰδὼν τ. μαθητὰς αὐτοῦ* Mk.) who were behind. Mk. seems to suggest that He spoke because He saw them, *i.e.* saw in their looks that they were of the same mind as S. Peter, whose remonstrance had been persuasive enough to constitute a real temptation.

Ὕπαγε κτλ.] The words have been explained metaphorically as a command to the Satan that spoke in the apostle to move behind Jesus, instead of standing in His way to the Cross. But *μου* is possibly an early mistake for *σου*, which would be a lit. rendering of an Aram. idiom, equivalent to *ὕπ. ὀπίσω* or simply *ὕπαγε*. On this, and on the name 'Satan,' see iv. 10. It was a critical instance of the temptation there depicted, to work out His victorious career according to human promptings and not after the divine way of suffering.

σκάνδαλον κτλ.] The first three words are in Mt. only. As a man who harboured demons identified himself with them (Mk. v. 9), so the Lord treated Peter as possessed, addressing him and Satan in the same sentence. He rebuked not his impulsiveness but his 'bent of mind' (*φρόνημα*), which,

24 ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε ὁ Ἰησοῦς εἶπεν
τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
25 ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
26 αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. τί γὰρ ὠφεληθήσεται

on the subject of the Messiah, had not yet fully reached to τὰ τοῦ θεοῦ, but still clung to the current notions and hopes; to him 'Christ crucified' was a stumbling-block (1 Cor. i. 23), and he thereby became himself a stumbling-block. On σκάνδαλον see xiii. 41. For φρονεῖν τά τινος cf. Est. xvi. 1, 1 Mac. x. 20, and non-bibl. reff. in Swete. S. Paul widens its range to include the spiritual state of the whole man (Rom. viii. 5 ff., Phil. iii. 19, Col. iii. 2).

24–28. (Mk. viii. 34–ix. 1, Lk. ix. 23–27; cf. Mt. x. 38 f., Lk. xiv. 27, xvii. 33.) SELF-SACRIFICE.

24. τότε κτλ.] Mk. καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ. Lk. εἶπεν δὲ πρὸς πάντας. Mt., Lk. follow Mk. in placing the section here, as cognate to the Lord's predictions of His sufferings. But the mention of the ὄχλος is unexpected, and suggests that the passage belongs to a different context. Mt. avoids the difficulty by making it addressed only to the disciples. Spitta, who thinks that all the events in Mk. vi. 35–viii. 27 a (Mt. xiv. 15–xvi. 13 a) are a later addition to the *Grundschrift*, as also the feeding of the 5000 in Lk. ix. 12–17, reads too much into Lk.'s εἶπεν δὲ πρὸς πάντας, explaining it as a return to the multitudes after the Lord had retired κατὰ μόνας for prayer (*v.* 18), the multitudes being those who had followed Him to Bethsaida (*v.* 10 f.).

εἴ τις κτλ.] So Mk. to ἕνεκεν ἐμοῦ. A follower of Jesus must be prepared for self-surrender even to the death. The same sequence, attached to another saying on the condition of discipleship, occurs in Q (x. 38, Lk. xiv. 27, omitting ἀπαρνησάσθω ἑαυτ.). The disciple must be prepared not only for private self-mortification, but for public humiliation, 'crucifixion.' This was what S. Peter had just deprecated for his Master. ἀράτω represents the same Aram. as λαμβάνει (Lk. βαστάζει) in x. 38, where, as here, the words do not necessarily predict the exact manner of the Lord's death. Lk.'s addition καθ' ἡμέραν is a spiritual comment of abiding value. ὀπίσω μ. ἐλθεῖν (Lk. ἔρχεσθαι) represents the same Aram. as ἀκολουθείτω μου and ἀκολούθει (Lk. ἔρχεται) ὀπίσω μου in x. 38. The meaning may therefore be (imitating an Aram. construction), 'If any wishes to be My follower, let him . . . take up his cross, and (so) let him—*i.e.* and then he may—be My follower,' a positive form of the negative warning in Lk. xiv. 27 (Wellh.). In any case 'deny himself and take up his cross' defines the true meaning of 'following.'

25. ὃς γάρ κτλ.] See on x. 39. After ἕνεκεν ἐμοῦ (so Lk.) Mk. has καὶ τοῦ εὐαγγελίου, which is probably due to later editing; see on iv. 17, xix. 29.

26. τί γάρ κτλ.] A similar thought, emphasizing the former half of the paradox in *v.* 25. Cf. Apoc. Bar. li. 15, 'For what then have

ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι 27 ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. ἀμὴν 28

men lost their life, and for what have those who were on earth exchanged their souls?' A supplementary thought is contained in 1 Cor. xiii. 3. The κόσμος is 'the external considered as a counter attraction to the spiritual and eternal' (Swete); see 1 Cor. vii. 33 f., Gal. vi. 14, Jam. iv. 4. It is frequent in the Johannine writings; see especially 1 Jo. ii. 15 ff.

τὴν δὲ ψυχήν κτλ.] 'Be forced to lose his (higher) self as the price or fine' (so Lk., ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς), not only at the final Judgment, however close that may be, but now by an inherent necessity. It is either God or mammon. For ζημιοῦν *c. acc.* of price cf. Deut. xxii. 19, Prov. xix. 16 [19] (AC), Philo, *Ebr.* 3 (quoted by Swete). κέρδος and ζημία are contrasted in Phil. iii. 7; cf. two sayings of Menander, quoted by Lightfoot, *Hor. Heb. ad loc.*

ἢ τί δώσει κτλ.] Mk. τί γὰρ δοῖ. A man must give, surrender, his life, and nothing less, to God; no ἀντάλλαγμα is possible (cf. Ps. xlviii. [xlix.]8). This emphasizes the thought of *v.* 25 b, while *v.* 26 a emphasizes that of *v.* 25 a. Lk. misses the parallelism by omitting this sentence. In Mk. γάρ is parallel, not consecutive, with the former γάρ, and Mt. so understands it. The metaphor of price continues. ἀντάλλαγμα (not elsewhere in N.T.; ἄλλαγμα also in LXX.) is an equivalent for exchange: purchase-money (3 Regn. xx. [xxi.] 2 (A), Job xxviii. 15), a bribe (Am. v. 12), an equivalent for a ψυχή or person (Sir. vi. 15, xxvi. 14, xliv. 17). The only real equivalent for human life is the Perfect Life (xx. 28). The saying cannot mean that a lost soul can never be redeemed: 'or els what shall a man geve to redeme his soule agayne with all?' (Tynd.).

27. μέλλει γάρ κτλ.] Nothing is more valuable than the higher self, *for* there is a Judgment to come. Mt. forms this sentence out of a saying in Mk. (Lk.) similar to that in Mt. x. 33 (Lk. xii. 9). For the thought of the Messiah in glory cf. Enoch xlv. 3, lxi. 8, lxii. 2, 5, lxix. 27 (cited by Allen); but His glory is the glory of the Father. Lk. distinguishes them: ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. The Parousia with the angels is based on Zech. xiv. 5, καὶ ἥξει κύριος ὁ θεός μου, καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ. For 'the holy ones' of the angels (Mk., Lk. 'the holy angels,' cf. Job v. 1 (LXX.), Ac. x. 22, Apoc. xiv. 10) see Job *l.c.* (Heb.), Dan. iv. 10 [13] (LXX. ἄγγελος, Theod. ἅγιος), viii. 13, Jude 14 (= Enoch i. 9), and probably 1 Thes. iii. 13 (see Milligan); cf. also Bousset, *Rel. d. Jud.*[2] 369. Only Mt. adds αὐτοῦ after ἀγγέλων, emphasizing the divine authority of the glorified Christ; cf. xiii. 41, xxiv. 31.

καὶ τότε κτλ.] The words recall Ps. lxi. [lxii.] 13; cf. Prov. xxiv. 12, Ps.-Sol. xvii. 10, Apoc. xxii. 12. For πρᾶξιν cf. Sir. xxxii. [xxxv.] 24, ἕως ἀνταποδῷ ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ. The expectation that the Judgment would take place

λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

XVII. 1 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον

at the *beginning* of the Messianic Kingdom, found in the earlier apocalypses, prevails in the N.T. except in the Apoc., where, as in the later apocalypses, it is postponed till the end of the temporary Messianic rule. The Judgment is spoken of in Mt. indifferently as the act of the Son (vii. 22 f., xiii. 41, xxv. 31–46), or of the Father (vi. 4, 6, 18, x. 28, 32 f., xviii. 35). Mk., Lk. ('the Son of Man shall be ashamed of him') probably imply the former; Mt. states it explicitly.

28. ἀμήν κτλ.] Connected with the foregoing in Mt., Lk.: the arrival of the Son of Man for judgment will take place in the near future. But Mk. begins with καὶ ἔλεγεν αὐτοῖς as though it were an isolated saying from another context. On ἀμήν κτλ. see v. 18. τ. ὧδε ἑστώτων (Lk. τ. αὐτοῦ ἑστηκότων); cf. xxvi. 73, Dan. vii. 16; this transposes Mk.'s order τινες ὧδε τῶν ἑστηκότων, his participle probably representing the Aram. קימין 'living,' 'alive' (freq. in Targ.); see Burkitt, *Ev. da Meph.* on Mk. ix. 1. οἵτινες 'who [for all that]'; see Moulton, i. 92. 'Taste death' is found in N. Heb. and Aram., but not in the O.T.; cf. Jo. viii. 52, Heb. ii. 9; 'see death,' Ps. lxxxviii. [lxxxix.] 49, Lk. ii. 26. They will not taste death because the great consummation will prevent it; cf. 1 Thes. iv. 15.

For the Hebraic ἐν τῇ β. αὐτ. 'in, or *with*, His sovereignty' cf. Lk. xxiii. 42 (ℵAC). Mk. has τ. βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. Lk. τ. βασ. τοῦ θεοῦ. Mt.'s form of the words continues the foregoing thought of the divine prerogatives of the Messiah (on which he dwells more than Mk. and Lk.), but that need not involve a different conception of the 'kingdom'; nor need 'arrived in power' (Mk.) imply a contrast with a present kingdom which is not in power. The saying, in all three forms, is in accord with x. 23, xxiv. 34 (Mk. xiii. 30, Lk. xxi. 32); and some definite utterances of Jesus on the immediacy of His return are presupposed by the expectations of it in apostolic times. It is false exegesis to blur the strong Jewish colouring of His words. But Christians can recognize that they received, or rather began to receive, their fulfilment at Pentecost, and that every subsequent catastrophe, or crisis, or demonstration of divine power, has been a gateway to a new era, a step in the age-long process of their complete fulfilment, the culmination of which is beyond our sight. It is even less permissible to explain them literally as referring to the Transfiguration (*Exc. Theod.* ap. Clem. Al. § 4; this Valentinian explanation was followed by Hil., Ephr., Chrys., Jer., and others); in no sense can the Kingdom of God, or the Son of Man, be said to 'come' in that vision.

xvii. 1–8. (Mk. ix. 2–8, Lk. ix. 28–36; cf. 2 Pet. i. 16 b–18.) THE TRANSFIGURATION.

1. καὶ μεθ' ἡμέρας κτλ.] So Mk. This means 'on the sixth day,' on the analogy of 'after three days' (Mk. viii. 31). Lk., less precisely, 'about eight days after these words.' Like

καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορφώθη 2
ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς
ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.
καὶ ἰδοὺ ὤφθη αὐτοῖς Μωυσῆς καὶ Ἠλείας συνλαλοῦντες 3

2 φως] χιων D 𝔏 vet [exc. q]. vg 𝔖 cur aeth

David (2 Sam. xxiii. 8 ff.), the Son of David had his picked body of three; they were allowed to accompany Him in the house of Jairus (Mk. v. 37), and in Gethsemane (Mt. xxvi. 37); and see Mk. i. 29, xiii. 3. Πέτρον alone has the article: 'the Peter who has just been mentioned' (Blass, § 46. 10). ἀναφέρειν 'to cause to go up' is rare; Lk. xxiv. 51, Neh. xii. 31, Dan. vi. 23 (Theod.) only; elsewhere in the N.T. (Heb., Jam., 1 Pet.) it is 'to offer (sacrifice).' If the high mountain (ὄρος ἅγιον 2 Pet.) was near Caesarea, it was probably Mt. Hermon, some 14 miles to the north. The other disciples were left either at the foot, or probably at Caesarea (see *v.* 14). On the tradition that it was Mt. Tabor in the S. of Galilee see iv. 8. Lk. says, 'He went up into the mountain to pray' (see on xiv. 23) which, with ὕπνῳ (*v.* 32), implies that it was night.

2. καὶ μετεμορφώθη κτλ.] So Mk. Lk. ἐγένετο . . . τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, perhaps because 'metamorphosis' might suggest to Gentile readers stories of pagan mythology. For the word cf. Sym. Ps. xxxiii. [xxxiv.], *title* (LXX. ἠλλοίωσεν); with Lk.'s wording cf. Dan. iii. 19, and (Theod.) v. 6, 9, vii. 28. The deeper force of μεταμορφοῦσθαι is seen in 2 Cor. iii. 18 (with reference to the shining on Moses' face), Rom. xii. 2. The rendering 'transfigured' (all Engl. versions) is due to the Vulg. *transfiguratus est*; in Rom., 2 Cor., A. and R.V. 'transformed,' Vulg. *reformamini* and *transformamur*.

καὶ ἔλαμψεν . . . ἥλιος] Mt. only; cf. Apoc. i. 16. Allen quotes Secr. Enoch i. 5, xix. 1, 2 (4) Esd. vii. 97, and Enoch xiv. 20, 'His raiment did shine more brightly than the sun.' ἐγένετο λευκά: Mk. στίλβοντα λευκὰ λίαν. Mk. (ἱματισμός) λευκὸς ἐξαστράπτων. Each evang. selects his words independently. Mt., Lk. omit Mk.'s homely comparison, 'such as a fuller on earth cannot so whiten'; Mt. substitutes ὡς τὸ φῶς, carrying on the preceding thought. χιών (also a *v.l.* in Mk.) was a natural gloss; cf. xxviii. 3, Apoc. i. 14, Dan. vii. 9. Lk.'s description is somewhat more prosaic throughout, but he describes no less than the others a super-earthly phenomenon.

3. καὶ ἰδοὺ κτλ.] The sing. ὤφθη (so Mk.) is almost impers., 'an appearance occurred of M. and E.' Except in Ac. vii. 26 the pass. is always used in the N.T. of a supernatural appearance. Elijah's expected reappearance held a large place in the popular expectations (see p. 34 f.), and Mk. names him first, Ἠλείας σὺν M.; so in LXX. (against the Heb.) of Mal. iv. 4, 6 [iii. 22 f.]. *Ass. Mos.* (probably 1st cent. A.D.) shews that Moses also played a part in the current hopes. In Lk., Moses and Elijah, like Jesus, were seen by the disciples 'in glory,' and he continues, 'they were speaking of His exodus

4 μετ' αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ
Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε
τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν.
5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός
ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε
6 αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον

which He was about to accomplish in Jerusalem,' which lays stress on a single aspect in the thought of the vision (see Add. n.).

4. *ἀποκριθείς κτλ.*] See on xi. 25. Lk. 'And Peter and they that were with him were weighed down with sleep, but when they awoke they saw His glory and the two men standing with Him. And it came to pass that as they were departing from Him Peter said, etc.' *κύριε*: Mk. *ῥαββεί*, Lk. *ἐπιστάτα*; see on vii. 21. Peter says *ἡμᾶς* and *εἶναι*, not *ἡμῖν* and *μένειν*: 'bonum est nos hic esse' (𝔏), 'it is a good thing that we are here' (so 𝔖 sin Mk.), *sc.* 'so that we can take means to keep Moses and Elijah a little longer.' The ordinary rend. 'it is good for us to be here' is found in 𝔖 cur.pesh. The Mount of Transfiguration is always more enjoyable than either the daily ministry or the way of the Cross; the apostle looked back to the former, and forward to the latter, and the moment of respite was luxury. Wendling's suggestion, however, is possible, that the words are an awe-struck question, 'Is it right for us to be here? And are we to make (*καὶ ποιήσωμεν* Mk., Lk.) etc.,' in keeping with Mk.'s statement 'for he knew not what to answer, for they were terrified' (Lk. 'not knowing what he was saying'), which Mt. omits, perhaps to spare S. Peter. *εἰ θέλεις κτλ.*: with the comma this means 'If Thou wishest, let me make'; without it, *εἰ* introduces a direct question (cf. xii. 10), 'Dost Thou wish me to make' (cf. xiii. 28).

5. *ἔτι αὐτοῦ κτλ.*] The acc. *αὐτούς* pictures the motion of the cloud as it enveloped them (Mk. *αὐτοῖς*). The pron. in Mt., Mk. refers to the Three (𝔖 sin in Mk. has the sing., which Wellh. prefers); and the true meaning of the cloud is indicated in Mt.'s *φωτινή*: it was the *Shekinah* (see Add. n.) resting upon them, from which the divine Voice proceeded. Lk. retains the latter point, but represents the cloud as covering the disciples also, 'and they feared as they entered into the cloud' (see patr. reff. in Swete). For *ἐπισκιάζειν* cf. Ex. xl. 29 [35], Lk. i. 35. The same thought with a different metaphor is expressed by *(ἐπι)σκηνοῦν*, Jo. i. 14, 2 Cor. xii. 9, Apoc. vii. 15.

οὗτός ἐστιν κτλ.] Mt. alone adds *ἐν ᾧ εὐδόκησα*, probably from the Voice at the Baptism. Lk. has *ἐκλελεγμένος* for *ἀγαπητός*. On the various forms of the sentence, and on the Voice, see iii. 17. *ἀκούετε αὐτοῦ* (Lk. *αὐτ. ἀκ.*) is added only here (see Add. n.), the point of which is seen by reference to Deut. xviii. 15, 'a prophet from your brethren like unto me shall the Lord thy God raise up unto thee, *him ye shall hear*.'

6, 7. *καὶ ἀκούσαντες κτλ.*] These verses occur in Mt. only, expanding Mk.'s *ἔκφοβοι ἐγένοντο*; the voice was the climax of the vision, and

αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσῆλθεν ὁ Ἰησοῦς 7
καὶ ἁψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε.
ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ 8

prostrated them with terror; cf. Ac. xxii. 7, Apoc. i. 17, Ez. i. 28, Dan. x. 8 f.

8. ἐπάραντες κτλ.] The vision vanished, and they found only 'Jesus Himself,' *i.e.* as they ordinarily knew Him, unless αὐτὸν Ἰ. represents the Aram. constr. ליה לישׁע (Wellh.) for the simple acc. Ἰησοῦν. The position of αὐτόν varies in the MSS., and the lesser uncc. omit it. On οὐκ . . . εἰ μή see xii. 24.

Additional Note on the Transfiguration.

1. The spiritual significance to be found in the narrative is great. Almost every detail lends itself to allegorical treatment; but three main points are to be noticed: the metamorphosis (*v.* 2), the converse with Moses and Elijah (*v.* 3), and the divine endorsement (*v.* 5). (1) The true μορφή (cf. Phil. ii. 6, and Orig. quoted by Swete) of the Son of God is momentarily revealed under the symbol of a more than earthly brightness; it is 'the glory of His Father' (xvi. 27). The shining of Moses' face with a borrowed glory (Ex. xxxiv. 29 ff.) had symbolized the divine origin of the Law; but that was 'being done away,' whereas the glory of Christ will be permanent (2 Cor. iii. 7–11). (2) The abiding validity of the Law and the Prophets as 'fulfilled' by Christ (Mt. v. 17) is symbolized by the harmonious converse which He holds with their representatives, Moses and Elijah. Both had held converse with God on the high mountain (Exod. xxxi. 18, 1 Kings xix. 9 ff.), which is now repeated with the Son of God. (3) The Three are enveloped in the 'cloud,' the ancient symbol of the divine Presence (Exod. xl. 29 [35]: ἐπεσκίαζεν (שכן) ἐπ' αὐτὴν [*sc.* τὴν σκηνὴν] ἡ νεφέλη: 1 Kings viii. 10 f.). The Sonship of Christ is divinely attested; to 'hear Him' is to hear the eternal Truth, of which the Law and the Prophets were but partial expressions. (It narrows the meaning to refer 'hear Him' to the prediction of suffering in *v.* 21.) To attempt, therefore, to provide for the continuous presence of Moses and Elijah was a grave mistake; all that Christians need is to have that of 'Jesus Himself.'

The vision thus represents the quintessence of Christian teaching on the relation of the Old Covenant to the New. The glory of the former lies in the fact that it is contained in, and transcended by, the latter. A particular thought is suggested in Lk.: 'they were speaking of His exodus which He was about to accomplish in Jerusalem.' Many expositors have brought this into such prominence that the main teaching is apt to fall into the background. It symbolizes the truth that His death is foreshadowed in the Law and the Prophets, πληροῦν referring to this fulfilment of the O.T. The object of the whole vision is sometimes taken to be the encouragement of the disciples to a firm faith in their Master in spite of the Crucifixion (*e.g.* Chrys., Hil.). J. Weiss, laying stress on *v.* 9 (Mk. ix. 9), finds in the scene principally an anticipation of the Resurrection. But the teaching in Mt.,

9 αὐτὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. 10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ

Mk., with a wider range, deals with the entire fulfilment of the Jewish religion in Christianity.

2. Criticism of the historical value of the narrative must be subjective. The early attempts (*e.g.* of Paulus, Hase, and Schleiermacher) to rationalize it have been abandoned. Some dismiss it as a legend. Wellhausen suggests that it was a post-Resurrection appearance to the three disciples (cf. Apoc. Pet. ii., iii.); but others admit the possibility of a real mystic vision, or psychic experience, enjoyed by the three disciples, or (J. Weiss) by S. Peter alone. The modern study of so-called 'sub-conscious' and mystic states supplies analogous instances. The disciples, and perhaps especially the chief disciple, must have pondered much on the relation of the Lord's person and teaching to the Jewish religion. Jesus had spoken before of Moses and Elijah as representative of the Law and the Prophets, and they shared the current expectations of their reappearance. They had just been for months under the profound influence of His personality. And it is entirely in accordance with probability that they had 'sub-consciously' grasped the truths He had taught them with far greater vividness than their normal consciousness realized. Intense light and heavenly voices are the symbols by which mystics have most frequently attempted to describe their deepest intuitions (*e.g.* Ac. xxii. 6–8).

9–13. (Mk. ix. 9–13.) Conversation during the Descent.

9. *καὶ καταβαινόντων κτλ.*] For the construction see Blass, § 74. 5. To relate the vision during the Lord's earthly life would only rouse excited curiosity (see on viii. 4). After He had risen, His Messiahship was the principal subject of Christian teaching. Mk.'s ἃ εἶδον is interpreted by Mt. as ὅραμα (Vulg. *visionem*, more accurate than O.L. *visum*), which recurs only in Ac. (11), always of mystic visions (unless vii. 31 = Exod. iii. 3 is an exception); freq. in LXX. of dreams and prophetic visions. On ἐγερθῇ (Mk. ἀναστῇ) see xvi. 21. Lk. omits the conversation, but says 'and they were silent and declared to no one in those days any of the things that they had seen.' Mk. adds here 'and they kept the saying (ἐκράτησαν, *i.e.* probably in their memory), discussing among themselves what the rising from the dead meant' (see Swete, and J. Weiss, *Das ält. Ev.* 55). Mt. avoids recording their want of comprehension in spite of the prediction already made to them (xvi. 21); see on viii. 26.

10. *τί οὖν κτλ.*] τί = διὰ τί. Mk. ὅτι (see Swete). οὖν connects the question with the subject of the Resurrection, which, little as they could understand its meaning, was at least seen to involve the Messiah's presence on earth, whereas the Scribes (Mk., Pharisees and Scribes) said that Elijah must precede Him. Mk., following the same line of thought, places the saying here, but with no connecting particle, and the words may originally have belonged to another context, in which the

γραμματεῖς λέγουσιν ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ 11
ἀποκριθεὶς εἶπεν Ἠλείας μὲν ἔρχεται καὶ ἀποκατασ τήσει
πάντα· λέγω δὲ ὑμῖν ὅτι Ἠλείας ἤδη ἦλθεν, καὶ οὐκ ἐπ- 12

Messiah's advent had just been mentioned, *e.g.* after xvi. 28 (Mk. ix. 1). On δεῖ see xvi. 21, and on πρῶτον for πρότερον Blass, § 11. 5.

11. Ἠλείας κτλ.] The *orat. recta* of the Scribes' teaching; cf. γεννᾶται (ii. 4). In contrast with their teaching, Jesus says (*v.* 12, λέγω δέ) that Elijah had already come in the person of the Baptist. But it cannot be said of the Baptist that he 'set right, restored, all things'; Mt.'s μὲν . . . δέ implies, 'It is true that the scribes teach that Elijah cometh, etc., but I say he has already come; but so far from restoring all things, they did unto him whatever they wished.' If this is the meaning in Mt., Jesus *corrects* the scribal tradition. Mt. abbreviates Mk., which is no less obscure. Mk.'s μέν should perhaps be omitted (with DL 𝔏 𝔖), but in any case καὶ πῶς γέγραπται is difficult unless the first sentence is interrogative: 'Elijah having come first restoreth (prophetic pres.) all things? Then how is it that Scripture foretells the passion of the Messiah?' *i.e.* Why is the Passion necessary if Elijah's work is to put everything right first? Then Mk.'s following verse (ἀλλὰ λέγω κτλ.) solves the difficulty by shewing that Elijah has indeed come, but did not restore all things because he (*i.e.* the Baptist) was killed, and therefore the prophecies of the Passion find room for fulfilment. Other less likely explanations are mentioned by Allen, to which may be added the suggestion to transpose Mk. *vv.* 12 a and 12 b.

The scribal teaching is based on Mal. iii. 24 [iv. 5], but 'restoreth all things' covers much more than Malachi's description of Elijah's functions. They are already amplified in Sir. xlviii. 10, 'to turn the heart of father to son, and to establish (καταστῆσαι) the tribes of Jacob.' This is further explained in *Eduyoth* viii. 7, perhaps contemporary with Jesus.

12. λέγω δέ κτλ.] On ἦλθεν = ἐλήλυθεν (Mk.) see Moulton, i. 135 f. Mt. alone has κ. οὐκ ἐπέγνωσαν αὐτ., 'they did not recognize him (as Elijah).' On the verb see xi. 27. The masses had been stirred by his call to repentance, but no one had realized his true significance. ἐπ- ἐγνωσαν and ἐποίησαν may be impersonal (cf. καλέσουσιν, i. 23, παραδώσουσιν xxiv. 9); but possibly the subject is the Scribes, some of whom may have been in alliance with 'the chief men of Galilee' (Mk. vi. 21), and have fanned the flame of Herodias' hostility, fearing that the Baptist's influence with Herod would be injurious to their national hopes (see *JThS.*, July 1900, 520–7). The reference is clearly to his execution. For ἐν αὐτῷ (Mk. αὐτῷ) cf. ἐν ἐμοί, Mk. xiv. 6 (= εἰς ἐμέ, Mt. xxvi. 10); see Blass, § 34. 4. ἐποίησαν ὅσα ἠθ. imitates O.T. descriptions of human tyranny, Eccl. viii. 3, Dan. viii. 4, xi. 16, 36, 2 Mac. vii. 16, Sir. viii. 15. Mk.'s καθὼς γέγραπται ἐπ' αὐτόν is omitted; it is probably a reference to one or more apocalyptic passages, which may also have been the basis of Apoc. xi. 7; or possibly it arose out of a scribe's note on Mk.'s preceding verse, recording καθώς as a *v.l.* for καὶ πῶς.

ἐγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως
13 καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. τότε
συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.
14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος
15 γονυπετῶν αὐτὸν καὶ λέγων Κύριε, ἐλέησόν μου τὸν
υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει, πολλάκις γὰρ
16 πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· καὶ προσ-
ήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν

15 εχει] ℵBLZ^{vid} 𝔖 sin.pesh sah Chr ; πασχει uncc.*rel* minn.*omn* 𝔏 *omn* 𝔖 cur me

οὕτως κτλ.] The equivalent of Mk.'s καὶ πῶς γέγραπται . . . ἐξουδενηθῇ.

13. τότε κτλ.] A comment added by Mt. Their knowledge of the Lord's Messiahship made plain to them what had been to the people an enigma (xi. 14). The truth received permanent expression in the Church in the words of Lk. i. 76 f.

14–21. (Mk. ix. 14–29, Lk. ix. 37–43 a.) A LUNATIC BOY HEALED.

Mt., Lk. greatly abbreviate Mk.; possibly they also made use of an earlier form of the story.

14. καὶ ἐλθόντων κτλ.] For the omission of the pron. (class. and frequent in papyri) cf. *v.* 26 (Blass, § 74. 5). A crowd, including Scribes, had gathered round the disciples (Mk.), to which Mt. refers, without explanation. It would hardly be found as far north as the Hermon; if that was the scene of the Transfiguration, Jesus and the three disciples walked thither and returned by themselves. Lk. says 'on the next day,' which, if the incident occurred at night (see on *v.* 1), means the next astronomical day, not the next Jewish day, *i.e.* later in the same evening (as 𝔖 sin.cur sah 'on that day,' D 𝔏 vet.*nonn* 'in the course of the day'). In Mk., the Scribes were disputing with the other disciples; when the crowd saw Jesus they were amazed, and ran to Him and saluted Him; and it was when He asked the subject of the dispute that the father of the boy answered. Mt. alone says that he approached the Lord and knelt to Him (γονυπετῶν αὐτόν, cf. Mk. x. 17), leaving the boy, apparently, in the crowd (*v.* 17).

15. κύριε κτλ.] Mt., Lk. reproduce the substance of Mk. independently. σεληνιάζεται (iv. 24 only) takes the place of ἔχοντα πνεῦμα ἄλαλον, four details (ῥήσσει, ἀφρίζει, τρίζει τοὺς ὀδόντας, ξηραίνεται) are summarized as κακῶς ἔχει (cf. iv. 24, viii. 16), or possibly κ. πάσχει (see Appar.) which is class. but unique in the N.T.. The remainder of the verse is taken from Mk., but from a later point in the conversation. Lk. alone adds that the son was μονογενής. The symptoms seem to point to epilepsy.

16. καὶ προσήνεγκα κτλ.] Mt. himself (*v.* 18) ascribes the affliction to a demon, but not (as in Mk., Lk.) the boy's father, who here says θεραπεῦσαι for ἐκβαλῶσιν (Mk., Lk.). The dispute with the Scribes had apparently been due to the disciples' failure to uphold their Master's prestige in His absence.

αὐτὸν θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ 17
γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν
ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ 18
τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας
ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' 19
ἰδίαν εἶπαν Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ 20

20 ολιγοπιστιαν] ℵB 1 13 22 33 124 346 Ş cur.pal me sah arm aeth; απιστιαν CDE *etc* 𝔏 *omn* Ş pesh.hcl

17. ὦ γενεά κτλ.] Mt., Lk. add καὶ διεστραμμένη, a reminiscence of Deut. xxxii. 5 (adopted in Phil. ii. 15; cf. Ac. ii. 40). On γενεά see xi. 16. The people, the boy's father (Mk. *v.* 23), and the disciples, were all in their own way ἄπιστοι. Lk., who omits the conversation in *v.* 19 f., understands γενεά to refer only to the people, whose want of faith rendered the disciples unable to perform the cure (cf. Mk. vi. 5 f.). J. Weiss strangely argues (*Das ält. Ev.* 249) that the 'disciples' to whom the father appealed (Mk. *v.* 18) were identical with the ὄχλος, and that therefore the Lord had only three chosen followers, not twelve. There is no 'contradiction' between the failure from want of faith and the ἐξουσία conferred in Mk. vi. 7 (Mt. x. 8). οὐδὲ γὰρ ἀεὶ οἱ αὐτοὶ ἦσαν (Chrys.), a bitter experience with which all workers for God can sympathize.

ἕως πότε κτλ.] How long must I live and work among you before you will understand the power of God? Cf. Jo. xiv. 9. It is 'the Lord's *quousque tandem*' (Swete). φέρετέ μοι κτλ. Cf. xiv. 18, where the problem was different, but the solution, as in all hard cases, the same. The boy had been left in the care of the crowd, who now ἤνεγκαν αὐτὸν πρὸς αὐτόν (Mk.).

18. καὶ ἐπετίμησεν κτλ.] The boy and the demon are identified (αὐτῷ). That he was not a man but a παῖς (so Lk.; Mk. παιδίον) is not mentioned till this point. Mt. probably avoided purposely two features in Mk.'s much longer account; Jesus asked the father a question (see on viii. 29), and the cure was not instantaneous, for the spirit rent the boy after the command 'Come out of him' (cf. Mk. i. 26, viii. 22–26, omitted by Mt.). For ἀπ' αὐτοῦ (Mk. ἐξ αὐ.) cf. xii. 43; Blass, § 40. 2. Mt. alone says ἀπὸ τ. ὥρας ἐκ.; see on ix. 22. Lk. adds, 'And all were astonished at the majesty (μεγαλειότητι) of God.'

19. τότε κτλ.] Mk. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον. See on viii. 16.

20. διὰ τὴν κτλ.] Mk. τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ: the power of personality that can drive out demons can be maintained only by prayer. Mt., carrying on the thought of ὦ γενεὰ ἄπιστος (*v.* 17), leads up, by the word of rebuke, to a saying on the πίστις which can work miracles. There is some support for the *v.l.* ἀπιστίαν, which, however, may have been due to γενεὰ ἄπιστος; if it is genuine, ὀλιγοπ. must have been an early substitute, coined on the analogy of ὀλιγόπιστος (see on vi.

λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς

21 *om vers.* τουτο δε το γενος ουκ εκπορευεται [εκβαλλεται ℵ^{b}] ει μη εν προσευχη και νηστεια ℵ*B 33 𝔏 e ff^{1} 𝔖 cur.pal sah aeth ; *add* ℵ^{b}CDE *etc* 𝔏 vet.*pler*.vg 𝔖 pesh.hcl me arm 22 συστρεφομενων] ℵB 1 𝔏 a b f ff^{2} n q vg 𝔖 sin.cur. pesh 'while they were abiding,' sah^{cod} 'while they were going' ; αναστρεφομενων uncc.*rel* minn.*rel* 𝔏 c ff^{1} ; στρεφ. me sah Or

30) in order to lessen the severity. The result is paradoxical, for the following words teach that faith, however ὀλίγη, can do marvels.

ἀμὴν γάρ κτλ.] See on v. 18. In xxi. 21 (Mk. xi. 23) a similar saying, but without mention of the mustard-seed, follows the withering of the fig-tree ; in Lk. xvii. 6 (probably Q) it is the answer to the prayer of the apostles πρόσθες ἡμῖν πίστιν. Lk. there has the 'mustard-seed,' but 'sycamine-tree' instead of mountain. Mt. here combines Mk. and Q. For κόκκον σινάπεως see xiii. 31.

ἐρεῖτε κτλ.] In placing the saying here, Mt. may have thought of the mountain of the Transfiguration ; in xxi. 21 it is the M. of Olives. In the latter, the command is 'be thou taken up and cast into the sea' ; in Lk. the command to the tree is 'be thou rooted out and planted in the sea.' For ἐκεῖ = ἐκεῖσε cf. ii. 22 (Blass, § 25. 2). To remove mountains may have been a current proverbial expression ; 'an uprooter of mountains' occurs in the Talm. of rabbis who removed difficulties of exegesis in the Law (Lightft. *Hor. Heb.* on xxi. 21). S. Paul, who combines it with πίστις (1 Cor. xiii. 2), probably knew the present saying. On the Lord's use of 'extreme expressions' see Sanday, *Life of Chr. in Recent Research*, 26 f.

καὶ οὐδέν κτλ.] Faith in God places man in possession of the power of God ; cf. Gen. xviii. 14, Job xlii. 2, Lk. i. 37 ; cf. Phil. iv. 13.

[21.] τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. The verse was a gloss derived from Mk. when καὶ νηστείᾳ had already been added to it.

22, 23. (Mk. ix. 30 ff., Lk. ix. 43 b–45.) Second Prediction of the Passion (see on xvi. 21 ff.).

22. συστρεφομένων κτλ.] Mk. κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γ. Lk. has no note of place ; he relates that Jesus said θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, *i.e.* what the people were saying in astonishment at His works, contrasting it with His future treatment at the hands of men. The Lord now returned to the territory of Antipas, but secretly (Mk. οὐκ ἤθελεν ἵνα τις γνοῖ). The journey to Capharnaum was the first stage in the movement towards Jerusalem. For συστρέφειν cf. Ac. xi. 28 D (συνεστραμμένων δὲ ἡμῶν), xxviii. 3 ; συστροφή Ac. xix. 40, xxiii. 12. In the LXX. the verb means to conspire, or to collect for battle. If the partcp. here were aor. or perf. it could mean 'when they had collected'—at a fixed *rendez-vous*. But the pres. tense is difficult. Swete suggests that, for

ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ 23
ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.
Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ 24

the sake of secrecy, 'they broke up into small parties which mustered at certain points in the route.' But even if the one word could mean as much as this, the aor. *εἶπεν αὐτοῖς* is against it. This takes the place of Mk.'s *ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ*, which gives a reason for the privacy. Zahn thinks that they 'kept together,' closer to Jesus than usual. But more probably Mt. avoids all reference to the wish for privacy, and *συστρ. αὐτ.* means 'while they were moving about together.' The *v.l. ἀναστρεφομένων* has nearly the same meaning: 𝔏 vet. vulg. *conversantibus eis* [*ipsis*]; 𝔖 'and when they were abiding.'

μέλλει κτλ.] The coming events are the Betrayal, Death, and Resurrection. *παραδίδοσθαι* need not be an exact prediction of the action of Judas, as though the Lord added a fresh detail to His former prediction. *παραδιδόναι* is used quite generally of 'handing over' some one to the authorities (iv. 12, v. 25, x. 17, 19, 21, xx. 19, xxiv. 9). It is presupposed in xvi. 21, 'suffer many things from the elders, etc.' It is very improbable that it refers, as in Rom. viii. 32, to the action of God (Orig.; see Abbott, *Paradosis*, 31, 57, and *Son of Man*, xi.).

καὶ ἀποκτενοῦσιν] The sentence is omitted in Lk. On *τ. τρίτῃ ἡμ.* (Mk. *μετὰ τρεῖς ἡμέρας*) see xvi. 21. Their sorrow was for His betrayal and death, regardless of His promised Resurrection. *καὶ ἐλυπ. σφ.* takes the place of Mk.'s *οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι*, to avoid recording their continued inability to grasp the truth (see on viii. 26). But Mt. follows Mk. in giving yet a third prediction of the Passion (xx. 17 ff.). A suffering Messiah remained an insoluble enigma until after the Resurrection.

24–27. (Mt. only.) THE COIN IN THE MOUTH OF THE FISH.

24. *ἐλθόντων κτλ.*] On the narratives in Mt. in which S. Peter is prominent see x. 2. Mk. also (*v.* 33) relates the arrival at Capharnaum. Jesus probably no longer had a house there (cf. iv. 13, ix. 10, 28), but friends would give Him hospitality. If He lodged with Simon (see *v.* 25), it would account for the question being addressed to the latter.

The *δραχμή* (Lk. xv. 8), N.Heb. זוּז, was ¼ shekel (cf. 1 Sam. ix. 8). The *δίδραχμον* or double-drachm (cf. Jos. *Ant.* XVIII. ix. 1), ½ shekel, about 1s. 4½d., was the amount of the annual contribution (originally ⅓ shekel, Neh. x. 32) made for the maintenance of the temple services by every male Jew above the age of 19 (Philo, *De Mon.* ii. 3), a practice based on Exod. xxx. 11–16. Since the didrachm was seldom coined in the time of Jesus, two persons must usually have combined to pay a tetradrachm or *στατήρ* (*v.* 27) = a shekel, or in late Heb. סֶלַע. After the destruction of Jerusalem, when the contribution was demanded by the Romans for the temple of Jupiter Capitolinus (Jos. *BJ.* VII. vi. 6, Suet. *Domit.* 12), many Christians would naturally wish to claim exemption, as not being Jews. But this narrative

δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος
25 ὑμῶν οὐ τελεῖ τὰ δίδραχμα ; λέγει Ναί. καὶ ἐλθόντα
εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι
δοκεῖ, Σίμων ; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν
τέλη ἢ κῆνσον ; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων ;
26 εἰπόντος δέ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς
27 Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί· ἵνα δὲ μὴ σκανδαλίσωμεν

would be useful in indicating the attitude that they ought to take.

οἱ τὰ δίδραχμα κτλ.] For the pres. partcp. see on iv. 3. The plur. τὰ δ. means the several didrachms which they collected. If the plur. at the end of the verse is not repeated by an oversight, it may mean 'the (successive) didrachms' which He should pay year by year. There is nothing to suggest that the question was asked in malice (Chrys.). The tax was collected in the month Adar (*Shek.* i. 1, 3), *i.e.* about March; the chronological position of the incident is in keeping with this.

25. λέγει ναί κτλ.] He knew that Jesus had consistently observed the principle involved in v. 17–20. Jesus knew, before he spoke, that he was going to ask Him about it; possibly He was with him and overheard the demand, and on entering the house spoke before the apostle had time to broach the subject (B. Weiss). 𝔖 sin has 'his house,' *i.e.* Simon's.

τί σοι δοκεῖ κτλ.] An expression characteristic of Mt. (xviii. 12, xxi. 28, xxii. 17, 42, xxvi. 66; cf. Lk. x. 36, Jo. xi. 56). On the name Σίμων see xvi. 17. τέλη were the local taxes or customs collected by the τελῶναι; κῆνσος was the capitation tax (see on xxii. 17, where Lk. has φόρος). They are mentioned together in Rom. xiii. 7. The plur. βασιλεῖς is a general reference to the Roman power, υἱοί being not merely members of the royal family but, in Hebraic metaphor, all Roman citizens.

26. εἰπόντος κτλ.] For the omission of the pron. cf. *v.* 14. On ἄραγε see vii. 20. The argument is that if earthly kings do not tax their own families or people, the same is true of God; the Jews, as ἀλλότριοι, pay taxes to 'the Great King' (v. 35), who dwelleth in the temple (xxiii. 21), but the Son of God and His followers, as υἱοί, have the right of exemption (ἐλεύθ. εἰσιν). This reflects so strong an anti-Jewish feeling that its genuineness must be considered extremely doubtful. Christian reflexion of a different kind is seen in an apocryphal addition in min. 561 (Cod. Algerinae Peckover): ἔφη Σίμων, ναί. λέγει ὁ Ἰησοῦς, δὸς οὖν καὶ σὺ ὡς ἀλλότριος αὐτῶν (similarly Arab. Diat. trans. Hamlyn Hill, 142). In this case Jesus is the only υἱός, and is exempt; Simon is one of the ἀλλότριοι, and must therefore pay; and the next verse means 'But lest we should offend them, we will both pay.' See Rendel Harris, *JBL.*, Dec. 1889, 79–89.

27. ἵνα δέ κτλ.] On σκανδαλίζειν see v. 29. The avoidance of offence, vehemently enjoined in xviii. 6 f., is a principle echoed by S. Paul (1 Cor. x. 23–xi. 1) and S. Peter (1 Pet. ii. 16). βάλε ἄγκιστρον: cf. Is. xix. 8. ἀναβάντα, as in Aram., takes the place of a passive verb. On στατήρ see *v.* 24; it is a *v.l.* for ἀργύρια in xxvi. 15. ἀντί, 'an

αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

XVIII. 1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

equivalent for,' expresses the fact that the money was a capitation tax; cf. xx. 28.

In its present form the narrative cannot be rationalized. It relates a miracle of foreknowledge. It is unnatural to make the words mean 'as soon as you have opened its mouth, *i.e.* extracted the hook, you will be able to [sell the fish and thereby] obtain a stater.' Blass omits *ἀνοίξας τὸ στ. αὐτ.* and conjectures *εὑρήσει* (for *-σεις*), 'it [the fish] will fetch a stater.' It has even been suggested that Jesus humorously referred to His poverty: 'If a stater is required, you will have to get it from a fish,' perhaps with an allusion to a legend or current proverb. It is quite improbable that the story itself is a legend, like that of the ring of Polycrates (Herod. iii. 42); but it cannot be denied that the miracle is different in character from others performed by the Lord. Its effect was simply to provide Himself with money. Moreover the actual occurrence of the miracle is not recorded. The possibility must be recognized that some words uttered by Him were altered in the course of tradition.

xviii. A discourse on the right behaviour of Christ's followers to one another; the fourth of Mt.'s five principal collections of sayings; see on vii. 28. It begins with a short collection in Mk. ix. 33–48, attached, as in Mk., to the disciples' dispute about precedence. The sayings in Mk., most of which Mt. adopts nearly as they stand, are linked by verbal connexions with little real unity, though Mt. perhaps saw in them the underlying thought that as Jesus was about to perform His supreme act of service as a prelude to His Messianic glory, so His followers must be prepared for humility and service if they were to gain the Kingdom.

1–5. (Mk. ix. 33–37, Lk. ix. 46 ff.) The Question of Precedence. Humility.

1. *ἐν ἐκείνῃ κτλ.*] Mk.'s 'in the house' is omitted (see viii. 16); also the Lord's question (see viii. 29), 'What were you disputing on the road?' and to spare the disciples (see viii. 26) Mt. alters 'but they were silent, for they had disputed among themselves on the road which was the greatest' into the simple question which he relates that they asked.

τίς ἄρα κτλ.] The particle is not a connexion with the preceding incident; it is a colloquialism, 'who now'; Vulg. *quis putas*; cf. xxiv. 45. Mk.'s *τίς μείζων* (Lk. *τὸ τίς ἂν εἴη μ.*, cf. Lk. xxii. 24), 'who is the greatest,' *sc.* at the present time, is interpreted by Mt. of precedence in the coming Kingdom. And he frames the answer to correspond with it (see on xx. 25).

2. *καὶ προσκαλεσάμενος κτλ.*] See x. 1. Mk. *λαβών*. To this incident

3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε
ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν
4 οὐρανῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο,
5 οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ὃς

Mk. prefixes a verse, which has the effect of separating it from the disciples' dispute: 'and sitting down He called (ἐφώνησεν) the Twelve [though in the previous verses they were already present], and saith unto them, If any wishes to be first, he shall be last of all and servant (διάκονος) of all.' Mk., therefore, did not interpret this as a warning of the penalty of striving for precedence (J. Weiss), but as a command as to the way in which to be truly 'first.' In Lk. a saying with the latter meaning follows the incident, 'he that is least among you, he is great' (cf. Mt. xx. 26, xxiii. 11, Mk. x. 43 f., Lk. xxii. 26).

ἐν μέσῳ αὐτῶν (so Mk.): Lk.'s παρ' ἑαυτῷ perhaps means in the place of honour (Spitta). Mt., Lk. omit Mk.'s tender touch, 'having embraced him.' On the tradition that the child was Ignatius see Lightft. *Ign.* i. 27. Swete suggests that it was S. Peter's child; cf. viii. 14, 1 Cor. ix. 5, which shew that the apostle was married.

3. ἀμήν κτλ.] See on v. 18. *Vv.* 3, 4 are in Mt. only, but the present verse is perhaps an echo of Mk. x. 15, which Mt. omits in his parallel passage (xix. 14 f.). Without a childlike spirit, the disciples, so far from being the greatest in the Kingdom, will not enter it at all. 'De individuo, de quo quaerebant, non respondet' (Beng.). For στραφῆτε cf. Jo. xii. 40 (= שוב); more usually ἐπιστρέφειν (xiii. 15 = Ac. xxviii. 27, Lk. xxii. 32, Ac. iii. 19); the corresponding subst. is μετάνοια. The first step towards γένεσθαι ὡς τὰ παιδία is γεννηθῆναι ἄνωθεν (Jo. iii. 3–6).

4. ὅστις κτλ.] 'He will be the greatest who has the least idea that he is great.' A positive statement, the complement of the negative in *v.* 3 (cf. the parallelism in xvi. 25). The double aspect is seen also in xxiii. 12. The child in their midst (τοῦτο) represented the class which symbolizes the ideal. This reversal of the world's valuation is strikingly expressed in *Acts of Phil.* xxxiv.: ἐὰν μὴ ποιήσητε ὑμῶν τὰ κάτω εἰς τὰ ἄνω (καὶ τὰ ἄνω εἰς τὰ κάτω καὶ τὰ δεξιὰ εἰς τὰ ἀριστερὰ) καὶ τὰ ἀριστερὰ εἰς τὰ δεξιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν μου [τῶν οὐρανῶν].

5. καὶ ὃς κτλ.] Expositors (*e.g.* Chrys.) have explained the connexion thus: You must not only shew a childlike spirit, but you must honour for My sake those who do so. But the emphasis is rather on ἐμὲ δέχεται. The thought is that in xxv. 40, and the sole connexion with the preceding verses is the word παιδίον. In Mk., Lk. there is no καί, as in Mt., to lead up to it. Mt. omits Mk.'s remaining words, 'and whosoever receiveth Me, receiveth not Me but Him that sent Me' (Lk. similarly), but he uses them in x. 40, interpreting 'one of these children' as referring to the disciples (ὑμᾶς). See also on x. 42. The true solution of the difficulties is doubtful. Some take the incident of the child to be an altered form of that in xix. 13 ff. (Mk. x. 13 ff.), and possibly, as said above, *v.* 3 is derived from Mk. x. 15. But in any case this verse must originally have been unconnected with the incident. δέξηται:

ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν 6 *πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων·* 7

the 'reception' of another for the Lord's sake might take a particular form, as in x. 40 ff. (cf. Ac. xxi. 17, Gal. iv. 14, Col. iv. 10), or, more generally, that of acceptance into fellowship, like *προσλαμβάνεσθαι* (Rom. xiv. 1, xv. 7). *ἐπὶ τ. ὀνόμ. μ.* (so Mk., Lk.), 'on the ground of My name,' seems to be equivalent to *εἰς τ. ὄν. μ.* (= לְשֵׁם), 'for My sake'; see on x. 41. But possibly its usual force, 'with an invocation of My name' (invoking the blessing and co-operation of Jesus in performing the act), underlies the words. See Heitmüller, *Im Namen Jesu*, 113.

6–9. (Mk. ix. 42–48, Lk. xvii. 1 f.) On Stumbling-blocks.

Mt. omits Mk. ix. 38–40 (on the non-disciple who exorcized in the Lord's name), and *v.* 41, which he has used in x. 42.

6. *ὃς δ' ἄν κτλ.*] On *σκανδαλίζειν* see v. 29. *ἕνα τ. μικρῶν τ.* has the same force as *ἓν παιδίον τοιοῦτο*; the *μικροί* are the obscure and simple believers (*τοὺς πτωχούς, τοὺς εὐκαταφρονήτους, τοὺς ἀγνῶτας*, Chrys.), in contrast with the *μεγάλοι* (see on x. 42). If *τ. πιστευόντων εἰς ἐμέ* is a gloss (J. Weiss), it is not because of the faith ascribed to them, but because the construction, frequent in Jo., is unique in the synn. *πιστ. ἐπί* occurs in xxvii. 42.

συμφέρει κτλ.] Mk. *καλόν ἐστιν*, Lk. *λυσιτελεῖ*; see on v. 29. For the pass. *κρεμασθῇ* Mk., Lk. have the intrans. *περικεῖται*, following the Aram. idiom. *μύλος ὀνικός* (so Mk.; Lk., less precisely, *λίθος μυλικός*) denotes a large mill driven by an ass (𝔏 'mola asinaria'; cf. Ov. *Fasti*, vi. 318, 'pumiceas versat asella molas' and Rabb. רֶחַיִם שֶׁל חֲמוֹר), as distinct from a hand-mill (*χειρομύλη*), which is called simply *μύλος* in xxiv. 41, Apoc. xviii. 22, and LXX. In late Heb. חֲמוֹר is used, in various connexions, of a piece of wood which supports a weight, and in Xen., *al.* *ὄνος* is the upper of two mill-stones; but with that meaning *μυλικὸς ὄνος* would rather have been used here.

καταποντισθῇ (Mk. *βέβληται*, Lk. *ἔρριπται*) appears in the (?) quotation in Clem. *Cor.* xlvi. 8. *ἐν τ. πελάγει τ. θαλ.*, 'far out in the open sea,' a vivid substitute for *εἰς τὴν θάλασσαν* (Mk., Lk.). For the class. *πέλαγος* cf. Ac. xxvii. 5, 2 Mac. v. 21. The force of the words is heightened by the fact that drowning was not a Jewish punishment. In Jos. *Ant.* XIV. xv. 10 it is an act of vengeance; in *Aboda Zara*, iii. 3, 9, 'to cast into the Salt Sea' is an expression for the destruction of heathen objects.

7. *οὐαί κτλ.*] Mk. omits the verse; Lk., omitting the first clause, transposes this and the preceding verse. Some think that this points to an abbreviation of Q by Mk. (*Oxf. Stud.* 175) *οὐαί* (see on xi. 21) here expresses not anger, but sympathetic sorrow. *θρηνεῖ ὡς φιλάνθρωπος τὸν κόσμον* (Thphlact.); cf. xxiv. 19, Apoc. xii. 12. *οὐαὶ ἀπό* occurs only here in bibl. Gk., *οὐ. ἐκ* in Apoc. viii. 13. Cf. *Ber. R.* x. 11, 'Woe to the world because of His judgment' (מִדִּינוֹ). For *ἀπό* 'because of' cf. xiii. 44. On *σκάνδαλον* see xiii. 41.

ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ
8 δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ χείρ σου ἢ
ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε
ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν
ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι
9 εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει

ἀνάγκη κτλ.] Lk. ἀνένδεκτόν ἐστιν τοῦ τὰ σκ. μὴ ἐλθ. Cf. 1 Cor. xi. 19. ἀνάγκη does not exclude man's responsibility, which is presupposed in the next clause. The same problem is involved in xx. 23, xxi. 37, xxii. 14, xxv. 34, xxvi. 24. On πλήν see xi. 22. In *Clem. Hom.* xii. 29 the saying is ascribed to Jesus τὰ ἀγαθὰ ἐλθεῖν δεῖ, μακάριος δὲ δι' οὗ ἔρχεται· ὁμοίως καὶ τὰ κακὰ ἀνάγκη ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται (similarly Aphr. *Hom.* v.); see Resch, *Agrapha*[2], 106, who compares 1 Cor. ix. 16.

8. εἰ δέ κτλ.] The causing of σκάνδαλα to others is now followed by the causes of σκάνδαλα to oneself: inevitable in the world, they can be avoided by the individual when they proceed from himself. κ. βάλε ἀπὸ σοῦ, added by Mt., completes the picture of renunciation. This is the meaning of the same sayings in v. 29 f. But their present position was perhaps due to an early application of them to the excommunication of unworthy 'members' of the Christian body. Mt. here compresses into one Mk.'s two sayings about hand and foot.

καλόν κτλ.] εἰς τὴν ζωήν (see vii. 14) is equivalent to εἰς τ. βασιλείαν τ. θεοῦ (Mk. *v.* 47); in contrast with ἡ ζωὴ αὕτη (1 Cor. xv. 19) it is the ζωὴ αἰώνιος (Mt. xix. 16, 29, xxv. 46), ἡ ζ. ἡ μέλλουσα (1 Tim. iv. 8), ἡ ὄντως ζ. (*id.* vi. 19), which will be enjoyed by those who 'enter' (see v. 20) the Kingdom. βληθῆναι (see on v. 29, viii. 12) εἰς τ. πῦρ τ. αἰώνιον corresponds with Mk.'s ἀπελθεῖν εἰς τὴν γέενναν, εἰς τ. πῦρ τ. ἄσβεστον (cf. Mt. iii. 12), and in *v.* 9 βλ. εἰς τ. γέενναν τ. πυρός with Mk.'s βλ. εἰς τ. γέενναν. In v. 29 f. it is εἰς γέενναν. The expression which Jesus actually employed cannot be determined, but 'into Gehenna' has the largest support. They are all Jewish in phraseology, and must be interpreted as such. τὸ πῦρ τὸ αἰώνιον, no less than τ. π. τ. ἄσβεστον, would suggest to a Jew of that day 'unending fire,' but with the underlying thought that its beginning would coincide with that of ἡ ζωὴ ἡ αἰώνιος. See Add. n. Thphlact.'s comment, αἰσθητὴν τιμωρίαν εἶπεν, ἐκφοβῶν ἡμᾶς διὰ τούτου τοῦ αἰσθητοῦ ὑποδείγματος, would express the attitude of many of the apocalyptic writers.

9. καὶ εἰ κτλ.] ἔξελε . . . καὶ βάλε expands Mk.'s ἔκβαλε. The word μονόφθαλμος (Attic ἑτερόφθ.) was used by Herod. and revived in later Gk. τοῦ πυρός, found also in v. 22, here takes the place of Mk.'s quotation from Is. lxvi. 24, 'where "their worm dieth not and the fire is not quenched."'

Additional Note on αἰώνιος.

1. αἰώνιος in the LXX. corresponds with the word עוֹלָם (Aram. עָלַם) following another subst. in the constr. state. It could be used of things that

σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. Ὁρᾶτε 10

had existed for a long time in the *past*: boundaries (Prov. xxii. 28), mountains (Mic. ii. 9), hills (Hab. iii. 6), deserted places (Is. lviii. 12), days (Is. lxiii. 11), times (in the N.T., Rom. xvi. 25, 2 Tim. i. 9, Tit. i. 2). When used of the *future* it seldom attained to the full content of 'everlasting,' because few of the O.T. writers had any clear idea of the future life. עוֹלָם meant a futurity of indefinite, because unknown, duration; the plur. was sometimes employed intensively. Hence αἰώνιος connoted perpetuity, permanence, inviolability: God's covenant (Gen. ix. 16 and freq.) or ordinance (Ex. xii. 14 and freq.), the gates of Zion (Ps. xxiii. [xxiv.] 7, 9), and her foundations (Is. lviii. 12), the boundaries of the sea (Jer. v. 22). For this meaning cf. Philem. 15. It is the meaning which it bears both in class. Gk. and in the later vernacular; see M.-M. *Vocab. s.v.*

2. It was when suffering Israel began to hope for a future life that עוֹלָם first gained an added significance, and this although the distinct conceptions (due to the influence of the Gk. αἰών) of 'this age' and 'the age to come' were probably not formed in pre-Christian Heb. thought (Dalman, *Words*, 147–51). In Dan. xii. 2 the righteous and the wicked are said to rise εἰς ζωὴν αἰώνιον and εἰς αἰσχύνην αἰ. respectively. Cf. Ps. Sol. iii. 16, Enoch xxxvii. 4, xl. 9, 2 Mac. vii. 9 (αἱ. ἀναβίωσις ζωῆς), 4 Mac. xv. 3. And for future punishment αἰώνιος is attached to βάσανος (4 Mac. ix. 9, xiii. 15), ὄλεθρος (*id.* x. 15; cf. 2 Thes. i. 9), πῦρ (*id.* xii. 12; cf. Mt. xviii. 8, xxv. 41), ἀπώλεια (Ps. Sol. ii. 35 *v.l.*), κόλασις (Mt. xxv. 46, *Test. Rub.* v. 5, *Gad.* vii. 5). The word thus gained an eschatological character, and meant virtually 'everlasting,' regardless of its derivation from αἰών. Thus αἰώνιον ἁμάρτημα (Mk. iii. 29) would in Heb. be חֵטְאַת עוֹלָם, a sin that deserves κόλασις αἰώνιος. The adj., in Hebraic writings, never loses the thought of the lapse of time. Combining past and future, it is applied to God: Is. xxvi. 4 (not Heb.), xl. 28, Bar. iv. 8, 20, 22, 35, Sus. 35 (Theod. 42), 2 Mac. i. 25, Rom. xvi. 26.

3. After Christ's Resurrection, Christians gradually realized that, though the final judgment did not come, the Messianic age had already begun; and αἰώνιος once more gained an added significance under the influence of Gk. thought. It still retained its eschatological force when the writers looked forward to the Advent, but it could also apply *now*, to the life lived by Christians 'with Christ in God'; so that it was virtually equivalent to 'spiritual,' denoting a condition apart from the limitations of time. In the Epp. of S. Paul and Ep. Heb. the meaning oscillates between the two, but in S. John's Gosp. and 1st Ep. the latter is the dominating thought.

10–14. (Lk. xv. 3–7.) THE 'LITTLE ONES' AS GOD VIEWS THEM.

In the remainder of the chap. Mt. includes in his collection some sayings found in Lk. (Q) but none in Mk.

10. ὁρᾶτε κτλ.] The verse is peculiar to Mt. Its position shews

μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι
12 τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ

11 *om vers.* ηλθε γαρ ο υιος του ανθρωπου [ζητησαι και] σωσαι το απολωλος ℵBL* 1* 13 33 𝔏 e ff¹ 𝔖 sin.pal me sah ; *add* DE *etc* 𝔏 vet.*pler*.vg 𝔖 cur.pesh. hcl arm aeth

that he understood μικροί in the same sense as in *vv.* 6, 14; hence D *al.* add here τῶν πιστευόντων εἰς ἐμέ from *v.* 6. But in its original context it *may* have been spoken of children only. To despise the simple and obscure believer was characteristic of many of the Pharisees of that day (cf. Lk. xviii. 9); rabbis spoke of the masses as עַם הָאָרֶץ (ὁ λαὸς τῆς γῆς). Hillel used to say 'the *ʿam hāʾāreẓ* is not pious' (Aboth ii. 6); cf. Jo. vii. 49. On ὁρᾷν μή see viii. 4.

οἱ ἄγγελοι κτλ.] It was a Jewish belief that a nation could have a guardian angel, *e.g.* Israel, Persia, and Greece (Dan. x. 13, 20 f., xii. 1); cf. *Test. Dan* v., vi., *Levi* v. (see Volz, *Jüd. Esch.* 194 f., Driver on Deut. xxxii. 8). A development of this is seen in the 'angels' of the Churches (Apoc. i. 20), who, as representatives rather than guardians, are so closely identified with the Churches that they receive the praise or blame due in each case. The angels of the 'little ones' may also be explained as, in some sense, their counterparts, represented by whom they never fail to behold the Presence of God, βλέπουσι τὸ πρόσωπον, as the high court officials who have access to a human king; cf. 4 Regn. xxv. 19, Est. i. 14 (Heb.); and see Tob. xii. 15. If the μικροί are children only, the passage implies that their innocence gives to their angels this access to the divine Presence, an access which must be increasingly denied them as the earthly child falls increasingly into sin, so that διὰ παντός holds good only as long as their innocence is preserved. But if the μικροί include all who are 'little,' whether in age, worldly importance, or religious development, including (as *vv.* 12 ff. imply) sinners, the access of their angels to God's presence is a beautiful expression of His unceasing knowledge and care, which is extended to all believers alike (cf. v. 8). The 'angel,' therefore, symbolizes the believer's relation to God. See Moulton, *JThS.*, July 1909, 514 ff., who traces the belief to a Magian origin; Sanday, *Life of Chr. in Rec. Research*, 315–24.

[11.] ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός] A gloss, taken from Lk. xix. 10, to form a link between *v.* 10 and the following saying.

12. τί ὑμῖν δοκεῖ; κτλ.] See on xvii. 25. Lk. τίς ἄνθρωπος ἐξ ὑμῶν. Mt. gives the parable (which appears in Lk. xv. 3–7) as another saying on the 'little ones' (*v.* 14), who include not only the innocent but also the erring. If *vv.* 8 f. refer to excommunication, that thought may also be present to the evang. here: God will not lose one of the 'little ones' till all efforts at rescue have been exhausted. See also *v.* 15. The sheep has wandered (πλανηθῇ) by its own fault, a thought which is lacking in Lk.'s ἀπολέσας. τὰ ὄρη

πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ
τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν 13
γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ
μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.
οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν 14
οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων. Ἐὰν 15

12 αφησει *et* και] BD[αφιησιν]L 124 157 346 𝔏 vet [*exc* m q]. vg arm aeth; αφεις *et om* και ℵE etc 𝔏 m q 14 μου] BFHIΓ minn.*pauc* 𝔖 sin me sah arm aeth; υμων ℵDE *al* minn.*pl* 𝔏 *omn* 𝔖 cur.pesh; *om* Aphr

(Lk. ἐν τῇ ἐρήμῳ) are the high pastures where the sheep graze at will; one of them has wandered too far.

οὐχὶ ἀφήσει κτλ.] For the acc. after ἐπί cf. ix. 9. With the *v.l.* ἀφεὶς . . . ἐπὶ τὰ ὄρη πορευθείς, it has the same meaning 'on the mountains,' and must not be connected with πορευθείς (Chrys.). ἀφήσει is part of the picture; the ninety-nine are in safety, and are not sacrificed for the sake of the one. τὸ πλανώμενον pictures the act of wandering, τὸ ἀπολωλός (Lk.) the lost condition. Lk. adds the triumphant ἕως εὕρῃ αὐτό.

13. καὶ ἐὰν γένηται κτλ.] *Sc.* αὐτῷ (cf. *v.* 19) or αὐτόν. It is not the Heb. constr. היה ל with inf. (Jülicher); see *Ges. Kautzsch*, § 114 h. Lk. here enlarges: the man 'lays it on his shoulders rejoicing,' and invites his friends and neighbours to share his joy. The thought is that of ix. 13; there is no suggestion that the ninety-nine are self-righteous and impenitent. The verse in Lk. corresponding with the present one is not part of the parable but its explanation, which in Mt. follows in a different form.

14. οὕτως κτλ.] See on xiii. 40. On the Jewish periphrasis θέλημα ἔμπροσθεν see xi. 26. The authorities for μου and ὑμῶν are divided; see on vi. 9. ἓν is the true reading, the neut. being carried over by the evang. from *v.* 12; it is corrected to εἷς in a few later uncc., some 𝔏 MSS. and Vg.; there could be no difference in Aram. It is assumed, but not stated, that it is God who seeks the sheep; His means of rescue may be a man, as in *v.* 15. The parable only expresses the principle that a wandering sheep must be rescued. The question whether Mt. or Lk. is nearer to its original form cannot be answered. Mt., as always, is more Jewish in phraseology. He can hardly have added *v.* 14 from his own pen; it must have been the occurrence of τ. μικρῶν τ. in his source that led him to place the passage here. If the evangg. used a common source, it was in very different recensions.

15–20 (cf. Lk. xvii. 3). Duties of Disciples to their Fellow Believers.

These sayings, peculiar to Mt. except *v.* 15, are arranged with the following line of thought; the duty of 'gaining' a brother is enjoined, privately if possible (*v.* 15), if not, by appeal to one or two other brethren (*v.* 16); then to the whole body of believers (*v.* 17); if that fails, excommunication must follow (*id.*), since the Church possesses official authority to bind and loose (*v.* 18), and the smallest number of its

δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ
σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν
16 ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ
ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ
17 πᾶν ῥῆμα· ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ·
ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ

15 αμαρτηση] ℵB 1 22 234* sah ; *add* εις σε uncc.*rel* minn.*pl* 𝔏 *omn* 𝔖 sin.cur.pesh me

members can obtain answers to prayer (*v.* 19), and can be sure of the presence of the Master (*v.* 20). It is probable that behind the section lie some genuine sayings ; but in its present form it belongs to a date when the Church was already an organized Body. It is the most distinctly ecclesiastical passage in Mt.'s Gospel.

15. ἐὰν δέ κτλ.] A wandering sheep must be rescued, and a fellow man may be the means. The addition εἰς σέ is perhaps correct, but may be due to Lk. xvii. 4 ; or it arose from the reflexion that private rebuke presupposes a private wrong, which, however, is far from being the case. Lk. (xvii. 3) has 'if thy brother sin, rebuke him, and if he repent, forgive him,' continuing with a saying similar to Mt. *v.* 21, and preceded by a parallel to Mt. *vv.* 6, 7. In Lk. ἀδελφός means a fellow man, in Mt. a fellow disciple. ἔλεγξον is either 'convince' him of his fault (cf. Jo. viii. 9, 46, 1 Cor. xiv. 24), or better 'reprove' (Lk. ἐπιτίμησον). The Aram. idiom is followed in μεταξὺ σοῦ κ. αὐτοῦ, which 𝔖 vet uses for κατ' ἰδίαν in xvii. 19, xx. 17, Mk. ix. 28. μόνου emphasizes the thought of privacy ; cf. Mk. ix. 2, κατ' ἰδίαν μόνους. Forgiveness (Lk. ἀφές) is involved in ἐκέρδησας. For the verb cf. 1 Cor. ix. 19 ff., 1 Pet. iii. 1.

16. ἐὰν δέ κτλ.] One or two other brethren would make two or three in all, whose united efforts at reconciliation may be successful. Or they are witnesses who would be prepared to give evidence before the Church, if necessary, that they had tried to convince the sinner. Neither of these is the sense of μάρτυρες in Deut. xix. 15 which is here quoted (cf. 2 Cor. xiii. 1), and σταθῇ πᾶν ῥῆμα is strictly irrelevant ; but a merely verbal appeal, probably by the evangelist, is made to the words δύο ἢ τριῶν. His ἵνα, an abbreviation of ἵνα πληρωθῇ τὸ ῥηθέν or the like, makes the verb (LXX. στήσεται) conjunctive ; see Add. n. p. 192 on the force of ἵνα in Mk. iv. 12.

17. ἐὰν δέ κτλ.] For παρακούειν 'disregard,' a meaning found in later Gk. (Polyb., Plut.), cf. Mk. v. 36, Is. lxv. 12, Est. iii. 3, 8, Tob. iii. 4, *Test. Dan* ii. 3. On ἐκκλησία see xvi. 18, where it denotes the small body of the Lord's followers as distinct from the Jewish Church. It has the same meaning here, if the words are a genuine utterance. But if they are not, as the following sentence suggests, ἐκκλησία probably means the local body of Christians in a town or district.

ἔστω κτλ.] 'Treat him as an outcast.' The words are surprising if spoken by Jesus. ἐθνικοί and τελῶναι are mentioned in v. 46 f., and the former in vi. 7, their standard of kindness and of prayer respectively

ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν 18
δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα
ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. Πάλιν 19
ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ
τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται,
γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, 20
ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

being contrasted with that demanded from disciples, but in neither case are they synonymous with outcasts. Elsewhere the Lord's attitude to τελῶναι is one of tender sympathy: ix. 10 f., x. 3, xi. 19, Lk. xviii. 10 ff., and espec. Mt. xxi. 31 f. The passage seems to belong to a period of Jewish hostility, which was met in a spirit unlike the Master's.

18. ἀμήν κτλ.] See on v. 18. 'Bind' and 'loose' must have the same meaning as in xvi. 19, *q.v.* They need not refer to excommunication and forgiveness, but in the present context of the verse that appears to be what the evang. had in mind. The authority is given to all the disciples considered as an *ecclesia*. It seems to be applied to the retaining and remitting of sins as early as the account of the martyrs at Lyons (Eus. *H.E.* v. 2): ἔλυον μὲν ἅπαντας, ἐδέσμευον δὲ οὐδένα. On Cyprian's use of the verse (*De Unit.* iv.) see Archbp. Benson's *Cypr.* 181. It is not impossible that the verse is based on a genuine saying, of the same nature as xix. 28.

19. πάλιν κτλ.] A link with the context is supplied by the contrast between 'on earth' and 'in Heaven,' and by the words 'two or three' (*v.* 20). For συμφωνεῖν cf. xx. 2, 13, Lk. v. 36, and see 1 Cor. vii. 5, 2 Cor. vi. 15. On ἐάν with fut. ind. see Blass, § 65. 5. παρά (like מֵאֵת) describes the performance of the request as a *quasi* concrete thing proceeding from God; cf. xxi. 42 (LXX.).

20. οὗ γάρ κτλ.] The agreement of two is not a magic which forces God to answer, but implies that they have met *as disciples* (on εἰς τ. ἐμ. ὄνομα see xxviii. 19), which involves the making only of such requests as the Master will endorse. The thought of the saying finds Jewish and Christian parallels: *Aboth*, iii. 3 (see Taylor), 'Two that are sitting and occupied with the words of Torah, the Shekinah is among them,' and iii. 9; Grenf.-Hunt, *Oxyr. Pap.* i. 9 (as restored) ὅπου ἐὰν ὦσιν δύο οὐκ εἰσὶν ἄθεοι, καὶ ὅπου εἷς ἐστὶν μόνος, λέγω ἐγώ εἰμι μετ' αὐτοῦ. Ephr Diat 'Where one is there I also am, and where two are, there will I also be.' A negative form appears in D, οὐκ εἰσὶν γὰρ δύο . . . ὄνομα, παρ' οἷς οὐκ εἰμὶ ἐν μ. αὐτ. The separatists denounced by Cyprian (*De Unit.* x.–xii.) relied on this verse, 'as if the Lord meant to commend not unity but paucity.'

If a genuine saying underlies *vv.* 19, 20, it could not mean to the Lord's hearers all that it could to Christians of a later date — the universal presence of the Divine Humanity expressing itself in the Church; cf. xxviii. 20. But Jesus may have said something of the same nature as x. 40, xxv. 35 f.,

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, ποσάκις
ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως
22 ἑπτάκις; λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις
23 ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ

42 f.: you can pray with My full endorsement because you are Mine, especially when two of you are united as Mine; the Father will hear you, because when you pray, I pray.

21, 22. (Lk. xvii. 4.) On Forgiveness.

21. *τότε κτλ.*] On the prominence of S. Peter in Mt. see x. 2. Lk. does not mention him here. The construction *ἁμαρτήσει . . . καὶ ἀφήσω* is Hebraic; Wellh. compares Is. v. 4.

22. *οὐ λέγω κτλ.*] In Lk. unlimited forgiveness is differently expressed: 'and if seven times a day he sins against thee, and seven times turn to thee saying, I repent, thou shalt forgive him.' *οὐ* can be taken with *λέγω* (cf. Jo. xvi. 26): 'I decline to say seven times (as you propose)'; some, less naturally, make *λέγω σοι* a parenthesis.

ἑβδ. ἑπτά] If this is a cardinal number ('seventy times seven'), it does not strictly answer the question *ποσάκις;* D corrects it to *ἑβδ. ἑπτάκις*, and the verss. so render it, 'seventy-times seven-times'; 'quadringentis nonaginta vicibus' (Jer.); and see Aphr. in Burkitt (*Ev. da Meph. ad loc.*). But Orig., Aug. have 'seventy-seven times.' The same ambiguity is seen in Gen. iv. 24, *ὅτι ἑπτάκις ἐκδεδίκηται ἐκ Κάιν, ἐκ δὲ Λάμεχ ἑβδομηκοντάκις ἑπτά*, a parallel noted as early as Tert. (*Orat.* vii.). The Heb. שִׁבְעִים וְשִׁבְעָה = 77, but the LXX. by omitting the 'and' leaves it doubtful whether 70 + 7 or 70 × 7 is meant. (In Hom. *Il.* xxii. 349, quoted by Moulton, *καί* makes the meaning clear.) The saying in Mt., and the apostle's question leading to it, have possibly been framed under the influence of this passage in Gen.: the unlimited revenge of primitive man has given place to the unlimited forgiveness of Christians.

Jer. (*c. Pelag.* iii. 2) cites from the *Gosp. Heb.* (see *Texte u. Unters.*, 1911, 39, 69): 'si peccaverit, inquit, frater tuus in verbo et satis tibi fecerit, septies in die suscipe eum. Dixit illi Simon discipulus eius, Septies in die? Respondit dominus et dixit ei, Etiam ego dico tibi, usque septuagies septies.' It continues with a reference to the universality of guilt, which is foreign to the context: 'etenim in prophetis quoque postquam uncti sunt spiritu sancto inventus est sermo peccati.' With the Christian standard compare that in *Joma* 86 b, 87 a (quoted by Allen), in which, on the strength of O.T. sentences, *three* times is laid down as a fixed limit for forgiveness.

23–35. (Mt. only.) Parable of the unforgiving Debtor.

23. *διὰ τοῦτο κτλ.*] 'Because unlimited forgiveness is the duty of a disciple, *therefore* when the Kingdom of Heaven comes those who have not followed the divine example will be punished, as this parable represents.' The Kingdom is not like the King, but his actions illustrate an aspect of it; see xiii. 24. On *ἀνθρώπῳ β.* 'a certain king' see xi. 19. A king, as the subject of a parable, appears also in xxii. 1–13, Lk. xiv. 31. It was a very common feature in Jewish parables (*e.g.* those in *Mechilta*, Fiebig, *Altjüd. Gleichn.*,

βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι
λόγον μετὰ τῶν δούλων αὐτοῦ· ἀρξαμένου δὲ αὐτοῦ συναίρειν 24
προσήχθη εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων. μὴ 25
ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει
καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ 26
λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.
σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν 27
αὐτόν, καὶ τὸ δάνιον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος 28
ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ
ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπόδος

and Ziegler, *Die Königsgleichn. d. Midrasch*), but Jesus more often spoke of the 'master' or 'owner' of slaves, field, vineyard, etc.; and since the *βασιλεύς* is called *κύριος* in *vv.* 25, 27, 31 f., 34, and *δοῦλος* (*v.* 32) and *συνδοῦλος* (*vv.* 31, 33) are mentioned, it is possible that the single word *βασιλεῖ* has here been added, or substituted for *οἰκοδεσπότῃ*, which is found in Chrys. *ad loc.* For *συνᾶραι λόγον* 'to cast up accounts,' perhaps a Latinism, *rationes conferre*, cf. xxv. 19. It occurs in a 2nd cent. papyrus (BU. 775), and with *συναίρεσθαι* in Hogarth's *Fayum Towns*, 261 (1st cent.), *Ox.* i. 113 (2nd cent.); also *λόγου σύναρσις* (Deissm. *Light from Anc. East*, 118).

24. *ἀρξαμένου κτλ.*] On *εἷς* = *τις* see viii. 19. A talent was 6,000 denarii, or £240. The immense sum owed cannot be explained as imperial taxes passing through the hands of a high official. Judaea, Idumaea, and Samaria paid in one year only 600 talents, and Galilee and Peraea 200 (Jos. *Ant.* xvii. xi. 4). The amount expresses limitless forgiveness. For the Jewish thought of sin as a debt see vi. 12.

25. *μὴ ἔχοντος κτλ.*] He and his family and belongings are to be sold (cf. 2 Kings iv. 1), though their price would cover but a fraction of the debt. For the class. *ἔχειν* 'be able,' 'have (the means)' cf. Lk. vii. 42, xiv. 14, Heb. vi. 13. On the gen. absol. followed by acc. see Blass, § 74. 5, on the construction with *ἐκέλευσεν* § 69. 8, and on the *orat. rect.* *ἔχει* § 56. 9.

26. *πεσών κτλ.*] On the impf. *προσεκύνει* 'besought,' distinct from the aor. 'did obeisance,' see Blass, § 57. 4.

27. *σπλαγχνισθείς κτλ.*] Release from slavery is the answer to *μακροθύμησον*, but remission from the debt goes far beyond it. *δάνιον* (here only in the N.T., cf. Deut. xv. 8, 10, xxiv. 11) is a 'loan'; the master has lent money, and the interest has enormously accumulated. This heavy oriental usury is of the scenery of the parable; its teaching is concerned only with forgiveness. On *ἀφῆκεν* see M.-M. *Vocab.* 97 a.

28. *ἐξελθών κτλ.*] 'A hundred denaria,' about £4, was a 600,000th part of his own remitted debt. *κράτησας* is illustrated by the Roman *manus iniectio*; the creditor was allowed to take the debtor forcibly before the authorities (Plaut. *Poen.* iii. v. 45; cf. Lk. xii. 58). *ἔπνιγεν* 'throttled' was an additional act of violence. *ἀπόδ. εἴ τι ὀφείλεις*

29 εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει
αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
30 σοι. ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς
31 φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ
σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ
ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.
32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ
Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ
33 παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν
34 σου, ὡς κἀγὼ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ
παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῷ πᾶν τὸ
35 ὀφειλόμενον. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει
ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν
καρδιῶν ὑμῶν.

35 υμων] *add* τα παραπτωματα αυτων uncc (*exc* ℵBDL) minn.*pler* 𝔏 f h 𝔖 pesh arm

is 'an expression of pitiless logic' (B. Weiss): 'if you owe anything, pay!' εἴ τι is not equivalent to ὅ,τι.

29. πεσών κτλ.] The repetition, almost *verbatim*, of *v.* 26, heightens the cruelty of the refusal. On παρεκαλεῖ see viii. 5.

30. ὁ δέ κτλ.] On the redundant ἀπελθών see xiii. 28; cf. ἐλθόντες *v.* 31. For βάλλειν εἰς φυλακήν cf. v. 25. On imprisonment for debt among Greeks and Romans see Deissm. *Light from Anc. East*, 267.

31. ἰδόντες κτλ.] ἐλυπήθησαν expresses sorrowful indignation (cf. Mk. iii. 5) at the creditor combined with pity for the debtor. On διεσάφησαν see xiii. 36. For the unemphatic ἑαυτῶν see viii. 22.

32. τότε κτλ.] He who will not forgive another is a δοῦλος πονηρός no less than he who is unfaithful to his Master's trust (xxv. 26, Lk. xix. 22). For ὀφειλή, a late word (not in LXX.), cf. Rom. xiii. 7, 1 Cor. vii. 3. It occurs in the Lord's Prayer in the *Didache* (see on vi. 12), and in papyri of the 1st and 2nd cent.: *Ox.* ii. 286. 18, 272. 16, and others in Deissm. *Bible St.* 221. Moulton, *Expos.*, July 1910, 92.

34. καὶ ὀργισθείς κτλ.] βασανισταῖς (here only in bibl. Gk.) must not be weakened to 'gaolers'; tortures were employed both in Maccabean and Herodian times. But the word reaches out beyond the parable, and expresses in Jewish symbolism the thought of punishment, not purgatorial but punitive, in Gehenna: cf. viii. 29, Apoc. xiv. 10 f., xviii. 7, 10, 15, xx. 10. ἕως οὗ ἀποδῷ: *i.e.* perpetually, for the debt could never be paid; cf. v. 26.

35. οὕτως κτλ.] The parable is an echo of v. 7, vi. 12, 14 f.; cf. Mk. xi. 25, Jam. ii. 13. The important addition ἀπὸ τ. καρδιῶν ὑμ. is not found elsewhere; forgiveness is to be granted 'not grudgingly or of necessity.' Cf. ἐκ καρδίας Rom. vi. 17, 1 Pet. i. 22. The addition in the T.R. τὰ παραπτώματα αὐτῶν (see Appar.) is probably due to vi. 15. ὀφειλήματα would have been more in keeping with the parable. See on vi. 12.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, 1 XIX.
μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς
Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ 2
ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

XIX.–XXV. JOURNEY TO THE SOUTH, AND MINISTRY IN JUDAEA.

xix. 1, 2. (Mk. x. 1.) THE JOURNEY.

1. *καὶ ἐγένετο κτλ.*] On the formula at the end of a discourse see vii. 28. On *μεταίρειν* see xiii. 53; Mk. *ἐκεῖθεν ἀναστάς*, the last place mentioned being Capharnaum (Mk. ix. 33). The course of the journey is doubtful, owing to the obscurity of *εἰς τ. ὅρια τ. Ἰουδαίας πέραν τ. Ἰορδάνου*, the uncertainty of the reading in Mk., *εἰς τ. ὅρια τ. Ἰουδ. [? καὶ] πέραν τ. Ἰορδ.*, and Lk.'s statement (xvii. 11) that Jesus 'passed through the midst of Samaria and Galilee.' If Lk. is correct, Mt. must not be understood to describe a route to Judaea *via* Peraea, for though this was frequently taken by Jews in order to avoid Samaritan territory (see x. 5), Peraea was part of the dominion of Antipas, which Jesus wished to shun. The Peraean route is, indeed, assumed in A and later MSS. in Mk. (*διὰ τοῦ πέραν τ. Ἰορδ.*), regardless of Lk. The reading *καὶ πέραν* in Mk. (ℵBCL) implies a route to Peraea *via* Judaea. Swete (*ad loc.*) and Bp. West Watson (*JThS.*, 1910, 269 ff.) explain this as a summary of movements partly in Judaea, and partly on the E. of the Jordan, including the events related in Jo. vii. 14, x. 22, 40, xi. 1–44, 54. But Mk.'s whole verse, taken by itself, suggests nothing but two successive stages in a single journey, in which Jesus may have crossed the Jordan at Jericho or elsewhere, and recrossed it, arriving at Jericho (Mk. *v.* 46). But Mk. without *καί* (= Mt.) is still obscure. Wellh. takes *τ. Ἰουδ. πέραν τ. Ἰορδ.* to be an ungrammatical equivalent for *τ. Ἰ. τῆς πέραν τ. Ἰ.*, 'trans-Jordanic Judaea,' *i.e.* that part of the country E. of the Jordan which belonged to the Jews. Cf. Strabo xvi. ii. 21, Tac. *Hist.* v. 6. Burkitt (*Gosp. Hist.* 96 f., *JThS.*, 1910, 412 ff.) conjectures that while Jesus went through Samaria, as Lk. relates, Peter and most of the disciples went *via* Peraea, meeting Him at the spot where the pilgrim route crossed the Jordan into Judaea; from Peter's, and therefore the narrator's, point of view, the route on the *west* of Jordan which Jesus took with at least James and John (Lk. ix. 51–56) was *πέραν τ. Ἰορδάνου* (cf. *εἰς τὸ πέραν*, of the W. of the lake, Mk. v. 21). The Lord could thus avoid the territory of Antipas, and travel without attracting attention. On this supposition, *τ. ὅρια* may mean either the boundary (*τὰ ἄκρα* Orig.), or the region as a whole; but the latter is probably always the meaning in the N.T. Till xx. 17 Jesus is not far from the northern boundary, which ran from Antipatris to the Jordan, about 17 m. north of Jericho; then He is on the road; and in xx. 29 He leaves Jericho.

2. *καὶ ἠκολούθησαν κτλ.*] Mk. 'And crowds came together again unto Him, and as He was accustomed He was teaching them again.' Mt. speaks of healings, not of teaching (see xiv. 14). On general statements of healing see iv. 23.

3 Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
4 πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀνέγνωτε ὅτι
5 ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς καὶ εἶπεν

3 εξεστιν] ℵBLΓ 125* 301 475; *add* ανθρωπω ℵ^{e}CDE *etc* 𝔏 *omn* 𝔖 *omn* me sah 4 κτισας] B 1 22 33 124 [𝔏 e constituit] arm; ποιησας ℵCDE *etc* 𝔏 vet [*exc* e].vg [fecit]

3–9. (Mk. x. 2–12; cf. Mt. v. 31 f., Lk. xvi. 18.) Teaching on Divorce.

3. καὶ προσῆλθαν κτλ.] If the omission in Mk. (D a b k 𝔖sin) of προσελθόντες οἱ Φαρισαῖοι is correct, and not an early scribal slip, the question was asked by the people. It was a test question (πειράζοντες, cf. xvi. 1, xxii. 18, 35), the answer to which might be expected to give them a further handle against Jesus; and a special edge was given to it by the recent divorce of Antipas, from whose territory He had just arrived. For εἰ in a direct question cf. xii. 10 (Blass, § 77. 2). The subj. of αὐτοῦ is omitted, the addition of ἀνθρώπῳ being clearly a correction; cf. ἑαυτόν, Jam. i. 27. Mk. has ἀνδρί.

κατὰ πᾶσαν αἰτίαν] The school of Hillel allowed divorce for the most trifling causes; see Philo, *Leg. Spic.* v., Jos. *Ant.* iv. viii. 23, *Vita*, 76, *Gittin* ix. 10 ('even if she has burnt his food in cooking it'); that of Shammai, on the other hand, said 'A man shall not divorce his wife unless he has found in her a matter of shame' (*ibid.*). See on v. 32. By the addition of κατὰ πᾶσ. αἰτ. in Mt. the gloss μὴ ἐπὶ πορνείᾳ in *v.* 9 is prepared for. The effect is that the questioners appear to be trying to inveigle Jesus into taking a side in the Rabbinic dispute. But see on *v.* 9. In Mk. their purpose is different, their question turning not on the scribal interpretation, but on the validity of the law itself.

4. ὁ δέ κτλ.] In Mk., Jesus at once refers to the Mosaic law, as they expected that He would; He asked τί ὑμῖν ἐνετείλατο Μωυσῆς; and when they referred to Deut. xxiv. 1, He carried them back to the still earlier ordinance at the Creation. In Mt., the latter reference is placed first, and when they appeal to Moses (the Lord's τί ἐνετείλατο M.; being placed in their mouth, *v.* 7), He meets them, and refers to the Creation a second time. This formed the culminating breach with the Pharisees; Jesus criticizes not the scribal tradition but the Law. On οὐκ ἀνέγνωτε see xii. 3.

ὁ κτίσας κτλ.] ἀπ' ἀρχῆς is to be taken with ἐποίησεν: 'the Creator "made them male and female" from the beginning.' For the absol. ὁ κτίσας cf. Rom. i. 25. Mt. alters Mk.'s ἀπὸ δὲ τῆς ἀρχῆς κτίσεως (for which Allen cites Jewish parallels from Ass. Mos. i. 17, xii. 4, Pes. Rab. K. 21). The *v.l.* ὁ ποιήσας was probably due to ἐποίησεν in the quotation (Gen. i. 27, v. 2); the LXX. uses it both for ברא and עשה in the narrative of the Creation. The same argument against divorce is found in the *Fragm. of a Zadokite Work*, vii. 2 (see Charles).

5. καὶ εἶπεν κτλ.] *Sc.* ὁ κτίσας. But since in Gen. ii. 24 the words are not spoken by God, and in Mk. both quotations are statements made by Jesus, the *nota interr.* should perhaps follow αὐτούς, Jesus being the subject of εἶπεν. The LXX. has

ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; *ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία· ὃ οὖν ὁ θεὸς* 6 *συνέζευξεν ἄνθρωπος μὴ χωριζέτω. λέγουσιν αὐτῷ* Τί οὖν 7 Μωυσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; *λέγει αὐτοῖς ὅτι* Μωυσῆς *πρὸς τὴν σκληροκαρδίαν ὑμῶν* 8

αὐτοῦ after *πατέρα* and *μητέρα*, and *προσκολληθήσεται*. Mk. has αὐτοῦ (with LXX.$^{Luc.}$) after *πατέρα* only, and he omits 'and shall cleave unto his wife.' S. Paul quotes the passage, with variations of reading, as a type in Eph. v. 31, and part of it as a warning in 1 Cor. vi. 16 f.

6. *ὥστε κτλ.*] So Mk., except *μία σάρξ*. The teaching contained in the quotations is driven home. The first human male and female were intended solely for each other; the principle involved in their creation was that their union was complete and indissoluble. And they were the norm for each succeeding pair. Each married couple is a reproduction of Adam and Eve, and their union is therefore no less indissoluble. The Mosaic precept (*v.* 8) was a concession to Nature as it actually is, which if unregulated would tend to promiscuity; but the Lord appeals from it to ideal Nature as pictured in Eden.

ὃ οὖν κτλ.] The words were 'introduced into the English Form of Matrimony in 1548, but had previously stood in the Gospel of the *Ordo sponsalium*' (Swete). *συνζευγνύναι* is not used of marriage elsewhere in Scripture (contrast Ez. i. 11, and 23 (A)); Aq. has *συνζυγία* and *-γος* in Ez. xxiii. 17, 21; cf. Aesch. *Choëph.* 589. The verb occurs in Jos. *Ant.* I. xix. 10, and *διαζευγνύναι*, of the dissolution of marriage, *id.* IV. viii. 23. For *χωρίζειν* of nuptial separation (used in Polyb.) cf. 1 Cor. vii. 10 f., 15; and the use perhaps underlies Rom. viii. 35, 39.

7. *λέγουσιν κτλ.*] The questioners appeal to Deuteronomy against Genesis; in Mk., Jesus appeals to Gen. against Deut. (see on *v.* 4). The reason for Mt.'s transposition is not clear, but it can hardly have been merely because Gen. stands before Deut. (Wernle). In Mk. (*v.* 3). *τί* = 'What'; Mt., placing the words in the questioners' mouths, makes *τί* = 'Why.' In Mk. the Lord says *ἐνετείλατο*, and they reply with *ἐπέτρεψεν*; Mt. transposes the verbs, assigning to Him the more accurate expression; Moses did not *command*, he only *permitted*, divorce. On *βιβλ. ἀποστασίου* see v. 31.

8. *λέγει κτλ.*] Moses regulated, but thereby conceded, the practice of divorce; both were with a view to (*πρός*) the nation's (*ὑμῶν*) hardness of heart: since they persist in falling short of the ideal of Eden, let it at least be within limits. Cf. S. Paul's attitude to the Law (Gal. iii. 17 ff.). *σκληροκαρδία* (confined to bibl. Gk.) recurs in the N.T. in 'Mk.' xvi. 14 only. In the LXX. it corresponds with 'uncircumcision of heart' (Deut. x. 16, Jer. iv. 4; cf. Ac. vii. 51), and 'rage, or pride, of heart' (Sir. xvi. 10); the adj. *-διος* to 'crooked' (Prov. xvii. 20) and 'stubborn' (Ez. iii. 7). The last (קְשֵׁה) is the ordinary meaning of *σκληρός* in the LXX. (cf. *-ρύνειν* Heb. iii. 8, iv. 7); and cf. Jude 15; but in the N.T. it also denotes 'stern' (Mt. xxv. 24), 'fierce'

ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ
9 οὐ γέγονεν οὕτως. λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν
γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

9 μη επι πορνεια] ℵCINZ *al* minn.*pler* 𝔏 g² vg 𝔖 pesh.hcl arm aeth; παρεκτος λογου πορνειας BD 1 33 𝔏 vet. [*exc* g²] 𝔖 sin[*om* λογου].cur.pal me sah | και γαμηση αλλην] ℵCDIZ *al* minn.*pler* 𝔏 vet [*exc* ff¹m].vg 𝔖 sin.cur.pesh.hcl sah arm aeth; ποιει αυτην μοιχευθηναι BC*N 1 4 𝔏 ff¹ m me [𝔖 pal *confl* κ. γαμ. αλλ. *et* ποι. αυτ. μοιχ.] | μοιχαται] ℵC³DLS 69 *al* 𝔏 a b e ff¹·² g¹ h l m 𝔖 sin.cur me; *add* και ο απολελυμενην γαμησας [*vel* γαμων] μοιχαται BC¹INZ *al* minn.*pler* 𝔏 c f g² q vg 𝔖 pesh.hcl.pal arm aeth

(Jam. iii. 4), or 'difficult' (Jo. vi. 60). The last clause ἀπ' ἀρχῆς κτλ. is added by Mt., reinforcing the teaching of *v.* 4.

9. λέγω δὲ ὑμῖν κτλ.] Not quite like the ἐγὼ δὲ λέγω ὑμῖν of v. 22, 28, etc.; the Mosaic concession has already been contrasted with the divine principle, and Jesus now endorses the latter. Mk. has 'And in the house (see on viii. 16) again the disciples asked Him concerning this.' In Mt. the words are a continuation of the reply to the Pharisees, but a conversation with the disciples (absent from Mk.) is added in *vv.* 10–12. For the various statements on divorce see on v. 31 f. Mt. here follows Mk. *v.* 11, but omitting ἐπ' αὐτήν after μοιχᾶται, perhaps thinking it ambiguous, since it might grammatically refer to either woman.

μὴ ἐπὶ πορνείᾳ] Cf. v. 32, παρεκτὸς λόγου πορνείας (read here in some MSS.). In both cases the saving clause is added in Mt. only. It cannot be supposed that Mt. wished to represent Jesus as siding with the school of Shammai (see on *v.* 3); the close connexion of *v.* 9 with *v.* 8 shews that he understood Him to be further emphasizing the ideal of creation, and any reference to Rabbinic disputes is beside the mark. The addition of the saving clause is, in fact, opposed to the spirit of the whole context, and must have been made at a time when the practice of divorce for adultery had already grown up. (In Herm. *Mand.* iv. 1, a reference to this passage, it is definitely enjoined.) Whether the writer of the gloss thought that the divorcer was free in such a case to marry again is not clear, though it seems to be implied. But that either Jesus thought so in spite of His clear teaching on the first man and woman, or Mt. who coupled *v.* 9 with *v.* 8, is inconceivable (μοιχείαν δὲ ἡγεῖται τὸ ἐπιγῆμαι ζῶντος θατέρου τῶν κεχωρισμένων, Clem. *Strom.* ii. 145). 𝔖 cur here, and 𝔖 sin in v. 31, Mk. x. 2, 11 f., render ἀπολύειν by 'leave'; but in both Gospp., and in all the variant readings, the verb must bear the same meaning; it cannot be confined to a separation *a mensa et toro* as distinct from divorce.

Mk. further says (*v.* 12), 'and if she, having put away her husband, marry another, she committeth adultery.' The divorce of a man by his wife was a Greek and Roman, but not a Jewish, custom (Jos. *Ant.* xv. vii. 10); hence, probably, Mt.'s omission of the words. Under the influence of Gk. habits and thought Herodias could leave her husband Philip and be married to Antipas (Mt. xiv. 3 f.), and Salome, her great-aunt, divorced Costobarus (Jos. *l.c.*; see also xviii. ix. 6). S. Paul assumed (1 Cor. vii. 10 f., 13) that it was legal at Corinth, though he

λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ 10
ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. ὁ δὲ 11
εἶπεν αὐτοῖς Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς
δέδοται. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς 12

opposed the practice. If the words are genuine in Mk., the question put to Jesus was appropriate at the moment of His first reappearance in public after avoiding Herod's territory, and the answer may have contained an implied reference to Herodias (Burkitt, *Gosp. Hist.* 98 ff.).

10–12. (Mt. only.) On Celibacy.

10. *εἰ οὕτως* κτλ.] If *αἰτία* refers to the *αἰτία* of *v.* 3, the meaning is, 'If the cause (for divorce) that a man has against his wife stands thus,' *i.e.* if adultery is the only cause. The disciples, in this case, are represented as shrinking from the strict rule of the school of Shammai, and the verse must be due to the hand that added *κατὰ πᾶσαν αἰτίαν* (*v.* 3), and *μὴ ἐπὶ πορνείᾳ* (*v.* 9). But the meaning is obscurely expressed, both *αἰτία* and *μετά* needing mental explanation. *αἰτία* is probably a Latinism (cf. Mk. v. 33 D): 'If the *case* of a man with his wife stands thus.' Cf. the *v.l.* of some minn. in Mk. v. 33, *εἶπεν αὐτῷ πᾶσαν τὴν αἰτίαν αὐτῆς*. M.-M. (*Vocab. s.v.*) quote two passages from papyri in which this meaning is approached. For *οὕτως* as a predicate see i. 18.

11. *ὁ δὲ εἶπεν* κτλ.] If *οὕτως* in *v.* 10 refers to the indissolubility of marriage, the Lord's reply is difficult. He cannot be supposed to agree with the disciples that 'it is not advantageous to marry,' after His solemn statement that marriage was a divine ordinance; and it is awkward to make *τ. λόγον* [*τοῦτον*] refer to the quotation in *v.* 4 f.: 'all cannot make room in their lives for the divine ordinance of indissoluble marriage, because some for physical reasons cannot marry, and some for spiritual reasons will not.' It is probable that *vv.* 10–12 originally stood in another context, following some utterance on self-denial for the sake of the Kingdom of Heaven, which might include the renunciation of marriage (cf. Lk. xiv. 26, xviii. 29); and both *οὕτως ἐ. ἡ αἰτία* and *τ. λόγον* [*τοῦτον*] refer to this. For *χωρεῖν* 'to find room for,' 'be capable of containing' (class.) cf. Jo. ii. 6, xxi. 25; in late Gk. it is metaph., as here and *v.* 12; cf. 2 Cor. vii. 2. For the thought of *ἀλλ' οἷς δέδοται* cf. 1 Cor. vii. 7. Neither Jesus nor S. Paul lays down any particular form of self-denial as obligatory in all cases; in *v.* 21 a different form is recommended to one who needed it, and in *v.* 29 (to which Lk. adds *ἢ γυναῖκα*) the general principle is stated. Jesus is far removed from an asceticism which shuns marriage as wrong in itself. Contrast the tone of the *Gosp. Egypt.* (Clem. *Strom.* III. iii. 92), 'On Salome inquiring when should be known the things of which He spoke, the Lord said, When ye shall have trampled on the vesture of shame, and when the two become one, and the male with the female, neither male nor female.' For *ἀλλά* = *εἰ μή* (cf. Aram. *'illâ*) see Mk. iv. 22, ix. 8 (AC).

12. *εἰσὶν γάρ* κτλ.] The verse illustrates *οἷς δέδοται*: '*for* while some are eunuchs involuntarily, others have deliberately embraced the life of self-renunciation.' Or

ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν 14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε τὰ παιδία καὶ μὴ

possibly all three classes are instances of οἷς δέδοται, the divine 'gift' taking, in the case of the first two, the form of outward circumstances. The description of these can hardly be metaphorical, as some have thought. The condition of the first two is dealt with in *Yebam.* viii. 4–6; cf. vi. 6. The description of the third is, of course, metaphorical, as many patr. writers realized, and describes spiritual self-renunciation, as complete as though the physical act had been performed. Cf. the Agraphon in Clem. *Strom.* III. xv. 97, ὁ κατὰ πρόθεσιν εὐνουχίας ὁμολογήσας μὴ γῆμαι ἄγαμος διαμενέτω. *Paed.* III. iv. 26, εὐνοῦχος ἀληθὴς οὐχ ὁ μὴ δυνάμενος ἀλλ' ὁ μὴ βουλόμενος φιλῆδεῖν. Origen, in his youth, as is well known, is said by Eus. (*H.E.* VI. viii. 1 f.) to have understood it literally, and performed the act upon himself, and was not without imitators, though in later life he explained the words in a spiritual sense. On the patr. treatment of the passage see Bauer, *NT Stud.* for Heinrici, 235 ff. The aor. εὐνούχισαν points to a time before the words were spoken. If they are genuine, the Lord may be referring to the fact that some of the disciples had given up thoughts of marriage in order to follow Him. S. Peter probably left his wife during the period in which he followed Jesus (Lk. xviii. 28 f.), though she accompanied him afterwards (1 Cor. ix. 5); tradition held the apostle John to be a celibate (*eunuchus*, Jer. on Is. lvi. 3 f., *Christi spado*, Tert. *Monog.* xvii.); and for Jesus Himself also self-dedication to His Father's business may possibly have involved a conscious act of abnegation.

ὁ δυνάμενος κτλ.] The warning of *v.* 11 is repeated, τὸν λόγον [τοῦτον] being understood as the obj. of the verb: 'let him only who is able (by divine gift) to make room in his life for the call to renunciation, make room for it.' Justin (*Apol.* i. 15) so understood it, πλὴν οὐ πάντες τοῦτο χωροῦσι. But it may originally have been a distinct saying, equivalent to 'he that hath ears to hear, let him hear,' which Mt. placed here owing to the recurrence of the verb. It is so used in Ign. *Smyrn.* vi. 1, ὁ χωρῶν χωρείτω.

13–15. (Mk. x. 13–16, Lk. xviii. 15–17.) JESUS BLESSES CHILDREN.

13. τότε κτλ.] If marriage is hallowed, so are children. In Mk., the aim of those who brought them was 'that He might touch them,' a magical power being expected to flow from the great Rabbi (see Orig. quoted by Swete); by adding καὶ προσεύξηται (see on xiv. 23) Mt. anticipates Mk.'s κατευλόγει, making them desire what the Lord actually gave. Lk. has καὶ τὰ βρέφη, 'even infants,' but in the next verse he adopts Mk.'s παιδία.

14. ὁ δὲ Ἰησοῦς κτλ.] Mt., Lk. omit Mk.'s ἠγανάκτησεν (see on viii. 3). The Lord was indignant because they ought by this time to have real-

κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς 15 ἐπορεύθη ἐκεῖθεν.

Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί 16 ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ 17 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ

ized how high a place 'little ones' of all kinds held in the Father's sight (cf. xviii. 1–6, 10–14). ἐλθεῖν is the act of the children then present; ἔρχεσθαι (Mk., Lk.) is applicable to all. τῶν γὰρ τοιούτων κτλ., 'for the Kingdom of Heaven belongs to such'; its possessors are to be children and all others who have the child-like spirit; '*talium*, non *istorum*, ut ostenderet non aetatem regnare sed mores' (Jer.). The thought is put in other words in v. 3, 5, 8. In Mk. (*v.* 15), Lk. (*v.* 17) a saying is added enlarging upon it, the equivalent of which Mt. has already given in xviii. 3. When the K. of Heaven was understood to be the Church, the words were naturally applied to Christian Baptism. Mt.'s passage was read in the Gospel of the Sarum *Ordo ad faciendum Catechumenum*; in the Engl. Prayerbooks Mk.'s was substituted.

15. καὶ ἐπιθείς κτλ.] Mk.'s tender ἐναγκαλισάμενος is omitted (cf. xviii. 2 with Mk. ix. 36). Lk. omits the act of blessing altogether. ἐπορεύθη ἐκ. is taken from the opening of Mk.'s next narrative, ἐκπορευομένου δὲ αὐτοῦ (*sc.* ἐκ τῆς οἰκίας) εἰς ὁδόν.

16–22. (Mk. x. 17–22, Lk. xviii. 18–23.) The Rich Young Man.

16. καὶ ἰδού κτλ.] 'The children . . . were nearer the Kingdom than they could suppose themselves to be. The rich man . . . was farther from it than he supposed himself to be' (Plummer). For εἷς (so Mk.; τις Lk.) see viii. 19. Mk.'s vivid 'ran and knelt to Him' is omitted. Lk. calls him an ἄρχων; of the meanings given in ix. 18 the last, 'a rich, or important, man' suits the context best.

διδάσκαλε κτλ.] On the title see vii. 21. Mk., Lk. διδ. ἀγαθέ, τί ποιήσω ἵνα (Lk. ποιήσας). Mt. prepares for the alteration which he makes in the Lord's reply, by transferring the adj. to the question. For σχῶ 'get' (Mk., Lk. κληρονομήσω) cf. xxi. 38. εἰς τὴν ζωὴν εἰσελθεῖν (*v.* 17) is synonymous; see vii. 14, xviii. 8, and Add. n.

17. τί με ἐρωτᾷς κτλ.] Mk., Lk. τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. Mt.'s alteration avoids words which might seem derogatory to Jesus; but rightly understood they are not. The questioner employed the adj. neither in irony nor in flattery. It may have been merely an expression of politeness. But his question shewed that his conception of goodness was inadequate, since he treated it as quantitative, and attainable by a definite act or series of acts. Jesus therefore gave to the adjective its deepest meaning. The reply, in Mk., Lk. did not answer his question, but shewed him that goodness lay in *being* rather than *doing*, that it meant living the life of God. Jesus did not imply that He Himself was not good; He started from the questioner's word, and from his moral standpoint. In Mt. the meaning is essentially the same, though the simplicity of the question and answer is lost, and εἷς ἐστὶν ὁ ἀγαθός does not logically correspond with the neut. ἀγαθόν.

18 δὲ *θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς.* λέγει
αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς ἔφη Τό Οὐ φονεύσεις, Οὐ
19 μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Τίμα τὸν πατέρα
καὶ τὴν μητέρα, *καί* Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
20 λέγει *αὐτῷ ὁ νεανίσκος* Ταῦτα *πάντα ἐφύλαξα· τί ἔτι*
21 *ὑστερῶ;* ἔφη *αὐτῷ ὁ* Ἰησοῦς Εἰ *θέλεις τέλειος εἶναι,*

εἰ δὲ θέλεις κτλ.] This half verse, with the following question Ποίας; interprets the simple *τὰς ἐντολὰς οἶδας* of Mk., Lk. Any other commandments would, of course, have served, but those in the second table of the Decalogue were the most suitable specimens for shewing, in a practical form, what it meant to live the life of God.

18. *λέγει* κτλ.] The strict sense of *ποίας* 'what kind of commandments' (cf. Rom. iii. 27) would be irrelevant; it is equivalent to *τίνας*, and carries on the *τί* of *v.* 16 (cf. xxii. 36, xxiv. 42 f., Blass, § 50. 6). Only Mt. prefixes the art. to the commandments. *οὐ* follows the LXX.; Mk., Lk. have *μή* with conj. throughout. The order of the first four of the commandments here and in Mk. is that in Exod. xx. (M.T. and LXX.^{AFL}), and Deut. v. (M.T. and LXX.^{AF}), Jos. *Ant.* III. v. 5, and *Didache* ii. 1. The first two are transposed in Lk., Mk. (ANX *al* 𝔏), Rom. xiii. 9, Jam. ii. 11; in some Heb. MSS. of Exod. and Deut., including the Nash papyrus, and in Deut. LXX.^{BL}; Philo (*De Decal.* xxiv., xxxii., Mangey ii. 300) and Tert. (*De Pud.* v.) base an argument on this order; and it is found in Theoph., Clem. Al., and other Christian writers. Before *τίμα* Mk. alone adds *μὴ ἀποστερήσῃς* (perhaps a later addition; B*KΔP 𝔖 sin omit), either with *μισθὸν πένητος* understood, a reference to Deut. xxiv. 14 (AF), or with a more general meaning akin to that of the tenth commandment. Mt.'s addition *ἀγαπήσεις* κτλ. is to the same effect, but goes deeper. Cf. Herm. *Mand.* viii. 5, *Simil.* vi. v. 5. 'It is the reverse of *suum cuique*' (Wohlenberg).

19. *τίμα* κτλ.] Cf. xv. 4, Eph. vi. 2. This commandment receives emphasis in all the three accounts by being placed out of its order. Perhaps the rich young man was of humble origin, and in need of the reminder. On the omission of *σου* see xv. 4.

ἀγαπήσεις κτλ.] From Lev. xix. 18; see Mt. xxii. 39. It can hardly be genuine here, as Orig. saw. The commandments from the Decalogue were such as to draw from the rich man his confident *ἐφύλαξα*, but this is of a higher order, and anticipates the teaching which he still needed, and received in *v.* 21. See Gosp. Heb. quoted at *v.* 22.

20. *λέγει* κτλ.] Mt. alone describes him as *νεανίσκος*, apparently formed from Mk.'s *ἐκ νεότητός μου*. The word, however, need not imply one too young to say 'from my youth' or to be an *ἄρχων*; in the LXX. it is applied to warriors (*e.g.* Gen. xiv. 24, 2 Chr. xi. 1, Is. xiii. 18). *ἐφύλαξα* (so Lk.) interprets Mk.'s *ἐφυλαξάμην* in the sense in which the mid. is frequent in the Pentateuch. But the latter is not used actively elsewhere in the N.T., and may mean 'from all these things I have guarded myself' (cf. Ac. xxi. 25, 2 Tim. iv. 15).

τί ἔτι ὑστερῶ;] Taken from Mk.'s *ἕν σε ὑστερεῖ* in the Lord's answer. Some think that Mt. purposely draws an unfavourable picture of the rich

ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον τοῦτον ἀπῆλθεν λυπού- 22

man (cf. xxii. 35–40 where he omits Mk. xii. 32 ff.), and that the question is intended to reveal a proud complacency. But it might equally express a pathetic despair. Mk. pictures a genuine earnestness (*προσδραμὼν κ. γονυπετήσας αὐτόν*) which called forth the Lord's affection (*ἠγάπησεν αὐτόν*). Mt., Lk. omit this expression of emotion (see on viii. 3), but not necessarily because they thought the man unworthy of it.

21. *εἰ θέλεις κτλ.*] 'If you desire to be really fitted to get eternal life.' The thought corresponds exactly with that of *εἰ θέλεις κτλ.* in *v.* 17. It is Mt.'s substitute for Mk.'s *ἕν σε ὑστερεῖ* (Lk. *ἔτι ἓν σοι λείπει*). To give his possessions to the poor would not in itself constitute *τελειότης* (cf. 1 Cor. xiii. 3), but it might be, in the case of the rich man, a supreme expression of love, the one thing that he lacked, in other words of the *ἀγαθόν* that he asked about, the divine life lived now, which is the sole preparation for eternal life. Once in possession of this, he would have eternal life as a treasure stored in heaven (cf. vi. 20 f.), and he would take unfettered the next step—to follow Jesus as one of His band of disciples. The words are not a universal command of voluntary poverty, but a concrete instance which applied to the given case, and no doubt can apply to many another. 'Of the form embodied in this precept it is probably safe to say *Ὁ δυνάμενος χωρεῖν χωρείτω*' (Swete); see Clem. *Quis Dives* 13 ff. Another method of expressing the Love which is *τελειότης* is given in v. 44–48. Cf. Martha's *χρεία ἑνός* (Lk. x. 41), and the many ways in which Love can shew itself (1 Cor. xiii. 4–7).

22. *ἀκούσας κτλ.*] So Lk., avoiding Mk.'s *στυγνάσας ἐπὶ τῷ λόγῳ*. On *ἦν ἔχων* (so Mk.) as shewing Aramaic influence see Blass, § 62. 2; for the opposite view, Moulton, i. 227. *κτήματα*: probably 'landed property,' more definite than *possessiones* (Vulg.); cf. Ac. ii. 45 (distinguished from *ὑπάρξεις*), v. 1. It stands for 'vineyard,' Prov. xxix. 34 [xxxi. 16], Hos. ii. 15 (17), and 'field,' Prov. xxiii. 10. He was a *κτήτωρ χωρίων ἢ οἰκιῶν* (Ac. iv. 34) who could not rise to the demand made upon him.

In *Gosp. Heb.* (Orig.[lat] *Comm. in Mat.* xv. 14) the Gospel story is compressed, but 'give to the poor' is expanded: 'Another rich man said unto Him, "Master, by doing what good thing shall I live?" He said unto him, "Man, do the law(s) and the prophets." He answered Him, "I have done them." He said unto him, "Go, sell all that thou possessest and distribute to the poor, and come, follow Me." But the rich man began to scratch his head, and it pleased him not. And the Lord said unto him, "How sayest thou, I have done the law and the prophets? Whereas it is written in the law Thou shalt love thy neighbour as thyself; and lo, many of thy brethren, sons of Abraham, are clothed in filth, dying from hunger, and thy house is full of many good things, and nothing at all goeth forth from it to them." And He turned and said to Simon His disciple sitting by Him, "Simon, son of John, it is easier for a camel to go through the eye of a needle, than a rich man into the Kingdom of Heaven."

23 μενος, ἦν γὰρ ἔχων κτήματα πολλά. Ὁ δὲ Ἰησοῦς
εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος
δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν·
24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρή-
ματος ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
25 θεοῦ. ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα
26 λέγοντες Τίς ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς

23–26. (Mk. x. 23–27, Lk. xviii. 24–27.) Concerning Riches.

23. ὁ δὲ Ἰησοῦς κτλ.] Mk. καὶ περιβλεψάμενος (Mk.^{6}, Lk. vi. 10 only) ὁ Ἰ. λέγει. On ἀμὴν λ. ὑ. see v. 18. For the thought cf. Sir. xxxiv. [xxxi.] 8 f., Lk. vi. 24, 1 Tim. vi. 9. 'Aurum enervatio virtutum' (Aug.). The adj. δύσκολος is used (class.) of persons, 'hard to please,' 'discontented'; cf. Theod. Ez. ii. 6; of things, 'unpleasant'; cf. Jer. xxix. 9 [xlix. 8], Ditt. *Syll.* 213. 33 (cited by Allen). The meaning 'difficult' is found in the marg. of a single MS. in 4 Regn. ii. 10, δύσκολον ᾔτησω (see Field, *Hexapla*). Mt., Lk. omit Mk. *v.* 24, 'And the disciples were amazed (ἐθαμβοῦντο) at His words. And Jesus again answering saith unto them, Children, how hard it is to enter into the Kingdom of God' (cf. xx. 17 with Mk. x. 32). In D 235 b ff^{2} Mk.'s *v.* 24 is placed after *v.* 25, forming a climax in the series of sayings, and adding point to the disciples' question.

24. πάλιν κτλ.] πάλιν comes from Mk.'s omitted verse. On εὐκοπώτερον see ix. 5. τρήματος ῥαφίδος: Mk. τρυμαλιᾶς ῥ., using a LXX. word for a hole or fissure in a rock, Lk. τρήματος βελόνης, the latter a more literary word. τρῆμα and the *v.l.* τρύπημα are class.; for ῥαφίς Allen cites *Ox. Pap.* iv. 736. 75 (A.D. 1). The camel was the largest beast of burden known in Palestine; cf. xxiii. 24. Such sayings were no doubt proverbial. The words in the Koran, Sur. vii. 38, 'They shall not enter Paradise until a camel pass through the eye of a needle,' is possibly derived from the Gospels; but cf. the similar sayings about an elephant in *Berak.* 55 b, *Bab. Mez.* 38 b (Lightfoot, *Hor. Heb. ad loc.*). An Indian parallel is given by H. M. Elliot, *Hist. of India*, iii. 553. The popular hyperbole must not be explained away, by understanding κάμηλος as a ship's cable (hence in some late MSS. the spelling κάμιλος, which Suid. and a Schol. on Ar. *Vesp.* 1030 state to mean a 'rope'), or ῥαφίς as a narrow gorge or gate (see Swete). ἡ βασ. τοῦ θεοῦ (for τῶν οὐρανῶν) is elsewhere confined in Mt. to xii. 28, xxi. 31, 43. Its retention here from Mk. may have been an oversight on Mt.'s part, but much more probably a harmonization with Mk. which has been rightly corrected in the earliest versions. *Gosp. Heb.* has 'regnum coelorum' (see above).

25. ἀκούσαντες κτλ.] Lk. spares the disciples by omitting, a second time, their astonishment, and ascribing their exclamation to οἱ ἀκούσαντες. τίς ἄρα: Mk., Lk. καὶ τίς (see Blass, § 77. 6). σωθῆναι is equivalent to 'get eternal life' (*v.* 16), and 'enter into life' (*v.* 17) or 'into the Kingdom' (*v.* 24). See on x. 22. The question does not mean 'Who can be saved if even the rich man finds it hard?'; it was generally the poor, not the rich, who were thought of as the 'pious.' Nor is it a

εἶπεν αὐτοῖς Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ
δὲ θεῷ πάντα δυνατά. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν 27
αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι·
τί ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω 28
ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ
ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,

confession of the disciples that they, like all men, would be rich if they could, and therefore came under the same condemnation. But *τίς* stands for *τίς πλούσιος; Quis dives salvus?*

26. *παρὰ ἀνθρώποις κτλ.*] Even rich men, Matthew (ix. 9), Joseph (xxvii. 57), Zacchaeus (Lk. xix. 9), and many others (Ac. iv. 34–37), could be moved by God 'who wishes all men to be saved' (1 Tim. ii. 4). Compare with this saying Lk. i. 37 (Gen. xviii. 14), Mk. ix. 23, 2 Cor. ix. 8, Job xlii. 2, Zech. viii. 6.

27–30. (Mk. x. 28–31, Lk. xviii. 28 ff.; cf. Lk. xxii. 28 ff., xiii. 30.) THE REWARD OF SELF-SACRIFICE.

27. *τότε κτλ.*] Mk. *ἤρξατο λέγειν ὁ Π.* (see on xiii. 54). Another mistake of the chief apostle, a self-complacency which the Petrine tradition in Mk. faithfully records: 'we at any rate have thrown off the fetters of wealth.' Mt.'s addition, *τί ἄρα ἔσται ἡμῖν;* 'what then will happen to us?' or 'what then shall we get when we enter the Kingdom?' heightens the self-centredness, and leads more directly to the reply as Mt. gives it.

28. *ἀμήν κτλ.*] See on v. 18. Mk. has the opening formula; but not the remainder of the verse, which occurs in a different form in Lk. xxii. 28 ff., beginning 'Ye are they who have persevered with Me in My temptations (or trials, *πειρασμοῖς*),' an expression which Mt. may purposely have avoided. Lk. continues 'and I have appointed for you, as My Father appointed for Me, a kingdom, that ye may eat and drink at My table in My kingdom.' These high *personal* claims to divine authority (*ἐγὼ . . . μοι . . . μου . . . μου*) do not appear in Mt., who is unlikely to have omitted them had they stood in his source.

ἐν τῇ παλιγγενεσίᾳ] The expectation of the 'new birth' of the world (cf. *ὠδῖνες* xxiv. 8) rests on such passages as Is. lxv. 17, lxvi. 22, and is widely found in Jewish apocalyptic (cf. Apoc. xxi. 1, 5, 2 Pet. iii. 13). It was to be either a transformation of the world, or a new world after the destruction of the old one. The Aram. חַדְתָא עָלְמָא 'a new world' (cf. ℌ pesh here) in the *Kaddish* prayer is the nearest equivalent. See Volz, *Jüd. Esch.* 296 f., Dalm. *Words*, 177–9. For *παλιγγεν.* Allen cites Philo, *V. Mos.* ii. 12 (the world's renewal after the flood), *De Mund.* xv. (after being burnt). For the former see Clem. 1 Cor. ix. 4, and for the latter the Stoic ideas (Zeller, *Stoics, Epic., and Scept.* 166 f.). Jos. (*Ant.* xi. iii. 9) uses it of the restoration of Judah. The words began to find their true fulfilment at Pentecost; hence the use of *παλιγγεν.* in Tit. iii. 5; cf. Jo. iii. 3, 1 Pet. i. 3, and *καινὴ κτίσις*, 2 Cor. v. 17, Gal. vi. 15.

ὅταν καθίσῃ κτλ.] Cf. xxv. 31, and the passages in Enoch cited on xvi. 27. 'Throne of glory' with reference to God is frequent in the O.T.

καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς
29 δώδεκα φυλὰς τοῦ Ἰσραήλ. καὶ πᾶς ὅστις ἀφῆκεν οἰκίας
ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ
ἀγροὺς ἕνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμψεται
30 καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι

καθήσεσθε κτλ.] When sin has ceased, 'judgment' will mean government of an ideal Israel; cf. Ps. Sol. xvii. 26, συνάξει λαὸν ἅγιον, οὗ ἀφηγήσεται ἐν δικαιοσύνῃ, καὶ κρινεῖ φυλὰς λαοῦ ἡγιασμένου. In the O.T. κρίνειν often means 'govern' (*e.g.* Ps. ix. 4, 8). For the association with Christ in 'judgment' cf. Apoc. xx. 4, and the request in Mt. xx. 21. The thought is based on Dan. vii. 22. 'The twelve tribes of Israel' (cf. 'the whole house of Isr.' Ez. xxxvii. 11, 19–22) are Israel restored to its ideal state, which is one aspect of the παλινγενεσία; and they are governed by the ideal body of twelve Apostles; cf. Apoc. xxi. 12, 14.

The position of this verse in Mt. and in Lk. is equally surprising; here it follows Peter's self-complacent question, and obscures the force of the following reply; in Lk. it stands between a rebuke to the disciples for their strife as to which was the greatest, and a warning to Peter. It must have been spoken at a moment not of rebuke, but of grateful appreciation of their service. The present form of the verse, with its symbolic 'Twelve,' may be due to later thought; but it is not impossible that the Apostles, who had followed Jesus, and preached the coming of the Kingdom, were promised an authoritative position in it.

29. καὶ πᾶς κτλ.] To Peter's question in *v.* 27 the Lord replies 'It is indeed true that self-sacrifice will receive its reward (*v.* 29), but in the coming Kingdom many expectations, ambitious and humble alike, will be contradicted' (*v.* 30). To leave 'home' (οἰκίαν Mk., Lk.) involves the renunciation of kindred; Mt.'s plur. οἰκίας refers, like ἀγρούς, merely to property. Lk. adds 'or wife' (see on *v.* 11 above), combines 'mother' and 'father' under γονεῖς, and omits ἀγρούς. Mk. continues ἕνεκεν ἐμοῦ (= τοῦ ἐμοῦ ὀνόματος Mt., see x. 22). καὶ ἕνεκεν τοῦ εὐαγγελίου (see on iv. 17, xvi. 25), which Lk. interprets as εἵνεκεν τῆς βασιλείας τοῦ θεοῦ.

πολλαπλασίονα κτλ.] Cf. Test. Zeb. vi., ὁ γὰρ μεταδιδοὺς τῷ πλησίον λαμβάνει πολλαπλασίονα παρὰ Κυρίου. Mk., with an unusual construction, οὐδεὶς ἔστιν ὃς ἀφῆκεν . . . ἐὰν μὴ λάβῃ ἑκατονταπλασίονα, Lk. οὐδείς . . . ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα. Mt., Lk. omit Mk.'s repetition of οἰκίας κτλ., but Lk. retains his distinction between 'in this time' and 'in the coming age' (see on Mt. xii. 32). Mt., by omitting the notes of time, makes the compensation coincident with 'everlasting life,' an alteration which is more consonant with the Lord's usual teaching on the immediate imminence of the Kingdom. Mk.'s μετὰ διωγμῶν is probably a later addition. The multiplied reward is obviously metaphorical, since it includes fathers and mothers, and (Lk.) wives, which evoked Julian's derision. On ζωὴ αἰώνιος see xviii. 8, and Add. n., and on κληρονομήσει v. 5.

30. πολλοὶ δέ κτλ.] 'But there will be many instances of (such as are) first being last, and last first.'

ἔσχατοι καὶ ἔσχατοι πρῶτοι. Ὁμοία γάρ ἐστιν ἡ βασιλεία 1 XX.
τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωὶ
μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ· συμφωνήσας 2
δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν
αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. καὶ ἐξελθὼν περὶ τρίτην 3
ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς· καὶ 4
ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν· οἱ δὲ ἀπῆλθον. πάλιν δὲ 5

πολλοί refers to both, and the predicate stands second in each case, as Mk.'s οἱ ἔσχ. πρῶτοι and Mt. xx. 16, shew. Lk. omits the verse here, but has it in a different form in xiii. 20. In Barn. vi. 13 occurs the saying ἰδοὺ ποιῶ τὰ ἔσχατα ὡς τὰ πρῶτα (see Resch, *Agrapha*[2], p. 167). Cf. *Ox. Pap.* iv. 654. 25 ff. Some explain the verse as the continuation of the promise in *v.* 29, 'and (δέ) the great ones of the world (*e.g.* the rich man above) and My humble followers who have forsaken all for Me, will find their positions reversed, receiving condemnation and bliss respectively.' But it is more probably a rebuke to Peter, and refers to *ranks* in the Kingdom. The following parable has no bearing on the meaning; the words 'first' and 'last,' which led Mt. to place it here, have a different force.

1–16. (Mt. only.) PARABLE OF THE LABOURERS IN THE VINEYARD.

1. ὁμοία κτλ.] The Kingdom is not like the man, but his actions illustrate an aspect of it; see on xiii. 24. For ὁμοία see xi. 16, the redundant ἄνθρωπος xi. 19, and ὅστις = ὅς ii. 6. ἅμα may be adverbial (see M.-M. *Vocab. s.v.*), or πρωί is used as a subst. in the dat., 'with the early morning'; cf. ἀπὸ πρωί (Ac. xxviii. 23); Moulton, i. 99. For ἅμα as a preposition cf. xiii. 29. The vineyard in Scripture supplies a variety of teaching; see xxi. 28 ff., 33 ff., Lk. xiii. 6 ff., 1 Cor. ix. 7, Prov. xxiv. 45 [30], Cant. i. 6, viii. 11 f., Is. i. 8, v. 1 ff., Jer. xii. 10.

2. συμφώνησας κτλ.] For συμφ. cf. xviii. 19. 'At the rate of a penny a day' (Vulg. *ex denario diurno*) may be the meaning, although a single day is contemplated; or τ. ἡμ. may be loosely added, 'for the day in question.' On the use of ἐκ (om. in *v.* 13) see Blass, § 36. 8. The δηνάριον, a word which passed into rabb. Heb., was worth about 9½d.; Tobit (v. 15) received nearly the same, δραχμὴν τῆς ἡμέρας; in *Ber. R.* lxi. the silver and gold of which the Israelites spoiled the Egyptians is reckoned as their pay for past labour at a denarius a day.

3–7. καὶ ἐξελθών κτλ.] The labourers were free men, but out of work (ἀργοί, *i.e.* α-εργοι, Vulg. *otiosos*). The conversation with each group is summarized as briefly as possible: hence the abrupt use of the art. with ἀμπελῶνα, the vineyard having already been the subject, and the omission in the last instance (*v.* 7) of the promise of payment. ὃ ἐὰν ᾖ δίκαιον would not mean, to the labourers, anything that he thought fit to give them, but the right proportion of the ordinary denarius wage. That the late workers trusted him without bargaining is an irrelevant thought.

6 ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.
περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας, καὶ
λέγει αὐτοῖς Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;
7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο· λέγει αὐτοῖς
8 Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. ὀψίας δὲ γενομένης
λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον
τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν
9 ἐσχάτων ἕως τῶν πρώτων. ἐλθόντες δὲ οἱ περὶ τὴν ἑνδε-
10 κάτην ὥραν ἔλαβον ἀνὰ δηνάριον. καὶ ἐλθόντες οἱ πρῶτοι
ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον τὸ ἀνὰ
11 δηνάριον καὶ αὐτοί. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ
12 οἰκοδεσπότου λέγοντες Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίη-
σαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ
13 βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀποκριθεὶς ἑνὶ
αὐτῶν εἶπεν Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συν-

8. *ὀψίας κτλ.*] This was the 12th hour (see *v.* 9, 12), *i.e.* 6 P.M. *ἐπίτροπος* (Vulg. *procurator*) is here equivalent to *οἰκονόμος*, 'steward' or 'bailiff,' as in Lk. viii. 3 (contrast Gal. iv. 2, Jos. *BJ.* II. viii. 5 f.). His presence is part of the scenery of the parable; he must not be allegorically explained as the Messiah; elsewhere in the Gospels the Messiah at the last day is never *commanded* by God; He and God are represented, in different passages, as supreme.

For the ellipse *ἀρξ. ἀπὸ . . . ἕως* cf. Lk. xxiii. 5. *ἀρξ. ἀπό* occurs also in Lk. xxiv. 27, 47, 'Jo.' viii. 9, Ac. i. 22, viii. 35, x. 37, almost equivalent to the simple *ἀπό*; cf. Plato (*e.g.* vi. 771 C, *μεχρὶ τῶν δώδεκα ἀπὸ μιᾶς ἀρξάμενος*), and see M.-M. *Vocab. s.v.* The prevailing patr. explanations of the successive groups of labourers are (1) the righteous in successive ages from Adam till Christian times, (2) those who give themselves to God's service at successive ages in human life from childhood till old age (*e.g.* Jer. *ad loc.*, Aug. *Serm.* lxxxvii. 7); see B. Weiss, *Matth.*, *ad loc.*

10. *ἐλθόντες κτλ.*] *τὸ ἀνὰ δην.*, 'the denarius apiece (which the others received)'; for *ἀνά* cf. Lk. ix. 3, 14, Apoc. iv. 8. Vulg. *singulos denarios.* For *καί* 'and yet' see Blass, § 77. 6.

λαβόντες κτλ.] The murmuring will not take place at the last day; it is part of the scenery of the parable. *γογγύζειν* occurs in *Ox. Pap.* i. 33, iii. 14 (2nd. cent. A.D.); it is found in old Ionic (Lob. *Phryn.* 358), and in bibl. and late Gk.

12. *οὗτοι κτλ.*] *ἐποίησαν* 'laboured' (Aram. עבדן; cf. עשה Ruth ii. 19) does not govern *μίαν ὥραν* (as in Ac. xv. 33); Vulg. rightly *una hora fecerunt*; the emendation *ἐπόνησαν* is unnecessary. For *καύσων* (a late word) 'heat' cf. Gen. xxxi. 40, Is. xlix. 10; in the LXX. it is usually the hot east wind, sirocco (קָדִים).

13. *ὁ δέ κτλ.*] The householder replied to a ringleader who had voiced their complaint. For the kindly *ἑταῖρε* 'comrade' cf. xxii. 12, xxvi. 50, in each case to one who had wronged the speaker.

εφώνησάς μοι; ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ 14
τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· οὐκ ἔξεστίν μοι ὃ θέλω 15
ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν
ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι 16
καὶ οἱ πρῶτοι ἔσχατοι.

Μέλλων δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἰεροσόλυμα παρ- 17

16 εσχατοι$^{2°}$] ℵBLZ 36 me sah ; *add* πολλοι γαρ εισι κλητοι ολιγοι δε εκλεκτοι CD *al* minn.*pler* 𝔏 *omn* 𝔖 *omn* arm aeth

14. *θέλω δέ κτλ.*] 'And (in spite of your complaints) my will is,' or, as in 𝔖 sin.cur, 'And if my will is,' *v.* 15 being treated as the apodosis.

15. *οὐκ ἔξεστιν κτλ.*] For the disjunctive *ἤ* in an interrogative cf. xxvi. 53 (Blass, § 77. 2, 11): 'if I may do what I will with my own property, the only explanation of your conduct is that you are envious because I am liberal.' On *ὀφθ. πονηρός* and *ἀγαθός* see vi. 23. For the extension of the instrum. *ἐν* cf. xxv. 16 (Moulton, i. 61).

16. *οὕτως κτλ.*] A repetition of xix. 30 in a different form, as though that saying were illustrated by the parable, which, however, obviously does not teach that the position of 'first' and 'last' will be *reversed*, but that the human standards of payment for work done (see Rom. iv. 4) will be transcended by a reward which is sheer *χάρις*; it is not quantitative, and therefore cannot differ in amounts. See Add. n. on v. 12. 1 Cor. iii. 12–15, cited by Zahn, belongs to a different circle of ideas.

It is instructive to compare with the Lord's parable that in Jer. *Berak.* ii. 5 c: 'When Rabbi Bun bar Chija was asleep, Rabbi Sera went up to him and spake: Sweet is the sleep of the labourer, whether he have eaten much or little. Like a king who had hired many labourers, one of whom so distinguished himself by industry and skill that the king took him by the hand and walked up and down with him. In the evening the labourers came, and the skilful one among them, to receive their pay. The king gave them all the same pay. Wherefore those who had worked the whole day murmured, and spake: We have worked the whole day, and this man only two hours, and yet he also has received his whole pay. The king answered: This man hath wrought more in two hours than you in the whole day. Even so hath Rabbi Bun bar Chija in twenty-eight years wrought more in the Law than many studious scholars in a hundred years.'

17–19. (Mk. x. 32–34, Lk. xviii. 31–34.) THIRD PREDICTION OF THE PASSION (see xvi. 21).

17. *μέλλων κτλ.*] The Lord was now on the road between the northern boundary of Judaea and Jericho (see on xix. 1). A final decision, involving an intense struggle, must be made, to go to the capital and die. Mk. says 'and Jesus was going before them, and they were amazed (*ἐθαμβοῦντο*), and

ἔλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ
18 εἶπεν αὐτοῖς Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμ-
19 ματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώ-
σουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι
καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου

they that followed were afraid' (the last clause being possibly a doublet of the preceding). Engaged in His inward struggle (cf. Lk. ix. 51) He walked alone, but His resolve taken He 'again (Mk.) took the disciples into His company' (*παρέλαβεν*, cf. xvii. 1, xxvi. 37), by allowing them to overtake Him. Mt.'s *κατ' ἰδίαν* implies the presence of other followers (see xxvii. 55).

If this is the right explanation of Mk.'s account, the Lord did not, as some have supposed, merely intend to make in Jerusalem another attempt to convince the Jews of His Messiahship, an attempt which failed. *εἶπεν*: Mk. *ἤρξατο λέγειν*; see on xiii. 54.

18. *ἰδού κτλ.*] The opening clause (so Mk., Lk.) expresses the resolve that He had made; they knew already that they were going to the capital for the Passover, but they could not know the struggle that it had caused Him. Lk. continues 'and all the things that have been written through the prophets shall be accomplished unto the Son of Man.' In Mt., Mk. the three principal events foretold in xvi. 21, xvii. 23 are repeated, *i.e.* *παραδοθήσεται* (see on xvii. 23), *σταυρῶσαι* (Mk. *ἀποκτενοῦσιν*), *ἐγερθήσεται* (Mk. *ἀναστήσεται*). The first of these is amplified with details perhaps added to the tradition after the events, the handing over to the Gentiles, *i.e.* the Roman soldiers, the mockery, the spitting (Mk.), and the scourging; and in Mt. the form of death is specified for the first time (see on x. 38, xxvi. 2), but in Mk., Lk. the Crucifixion is not mentioned before the Passion itself. For *κατακρίνειν* with dat. of the punishment (= *ψήφῳ θανάτου*), a late constr., cf. 2 Pet. ii. 6, Dan. (LXX.) iv. 34 a (so *κρίνειν* Ez. xxxviii. 22, *καταδικάζειν* Wisd. ii. 20; see Lob. *Phryn.* 475); class. *κατακρ. τινος θάνατον*.

19. *καὶ παραδώσουσιν κτλ.*] It is not clear why Mt. omits Mk.'s *ἐμπτύσουσιν*, since he records it in xxvii. 30. On the last four words (Mk. *μετὰ τρεῖς ἡμ. ἀναστήσεται*) see xvi. 21. Lk. adds a statement of the disciples' inability to understand the saying, similar to that in Lk. ix. 45 (see on Mt. xvii. 23).

20–28. (Mk. x. 35–45; cf. Lk. xxii. 24–27.) THE SONS OF ZEBEDEE. TEACHING ON HUMILITY.

20. *τότε κτλ.*] The mother's name was probably Salome (see on xxvii. 56), and possibly a sister of the Lord's mother (Jo. xix. 25), in which case family relationship may have been thought to justify the desire for precedence. Why Mt. substitutes 'the sons of Zebedee' for their names (also xxvi. 37, xxvii. 56; cf. Jo. xxi. 2) is not clear. In Mk. it is James and John themselves who approach with the request. That Mt. altered the account to spare the disciples (see on viii. 26) is more probable than that an editor of

μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ Εἰπὲ 21 ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ 22 Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ

Mk. did so to spare the mother. That she incited them is not impossible; she was among the company (xxvii. 55 f.). In *v.* 22 the Lord addresses the sons, as in Mk. In Mk. there is no parallel to προσκυνοῦσα, and the request is introduced by the confident words 'we want thee to do for us whatever we ask Thee.' On αἰτεῖν and αἰτεῖσθαι (*v.* 22) see Moulton, i. 160.

21. ὁ δὲ εἶπεν κτλ.] τί θέλεις; avoids Mk.'s mixed construction τί θέλετέ με ποιήσω ὑμῖν; Mt. does not always omit questions asked by Jesus (see on viii. 29). Jerome overconfidently says 'non venit de ignorantia.'

εἰπέ κτλ.] A word of royal command; Mk. δὸς ἡμῖν. δεξιῶν (for Mk.'s ἀριστερῶν) in conjunction with καθίσωσιν may be due to the well known καθοῦ ἐκ δεξιῶν μου (Ps. cix. [cx.] 1). For 'right' and 'left' as places of honour see Jos. *Ant.* VI. xi. 9. βασιλείᾳ (for Mk.'s δόξῃ) emphasizes the thought of enthronement next to the King (cf. xix. 28); there is no reference to a banquet, for which καθίζειν (-ῆσθαι) are not used in the N.T. The request of the two, and the indignation of the others, follow the prediction of suffering in *v.* 18 f., as the dispute in xviii. 1 (Mk. ix. 33) follows the similar prediction in xvii. 22 f. (Mk. ix. 31 f.), and in both cases the scene is ἐν τῇ ὁδῷ (Mk.). The possibility must be recognized that they are doublets of the same account. Lk. omits the present narrative, but places the following discourse on humility in connexion with the disciples' φιλονεικία after the account of the Last Supper (xxii. 24 ff.). See *v.* 25 below.

22. ἀποκριθείς κτλ.] They were under a double misapprehension: 1st that they could obtain exaltation without suffering, and 2nd that it was in the power of Jesus to promise this exaltation. They must learn the condition εἴπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν (Rom. viii. 17); cf. 2 Tim. ii. 12. There is, again, no thought of a banquet; the Cup, closely connected in Mk. with the Baptism (which Mt. omits), is a metaphor for sorrow or suffering, frequent in the O.T. (Ps. lxxiv. [lxxv.] 9, Is. li. 17, Jer. xxxii. 1 ff., 13 f. [xxv. 15 ff., 27 f.], Lam. ii. 13, Ez. xxiii. 31 f., Mart. Is. v. 13, 'For me alone hath God mingled the cup'). Cf. Polycarp's thanksgiving (*Mart.* xiv., Eus. *HE.* IV. xv. 33) that he was counted worthy τοῦ λαβεῖν [με] μέρος ἐν ἀριθμῷ τῶν μαρτύρων ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου. Mk.'s πίνω (representing an Aram. partcp.) is rightly interpreted by μέλλω πίνειν. The drinking destined for the two disciples was to be a single act (πιεῖν).

Mk.'s next clause, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι (cf. Lk. xii. 50), is omitted, probably for brevity, since the two metaphors had for Mt. the same meaning. If there is any difference, the Baptism may express the suffering as ordained by God, the Cup as its voluntary acceptance.

ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα. 23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι

λέγουσιν κτλ.] It was not the first time that they had shewn a zeal 'not according to knowledge'; see Mk. ix. 38, Lk. ix. 54. Like Peter (xxvi. 33, 35), they answered precipitately, perhaps also προσδοκοῦντες ἀκούσεσθαι ὅπερ ᾔτησαν (Chrys.); but the δύναμις which they so lightly claimed was afterwards theirs in the power of the Resurrection.

23. τὸ μὲν ποτήριον κτλ.] Mk.'s καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε is omitted. James soon won the honour (Ac. xii. 2. That 'brother of John' there means 'brother of J. Mark' or of any other John than the apostle is very improbable). John's martyrdom would seem to be vouched for by the Lord's prediction; but a widespread tradition from the time of Irenaeus (see quotations in Eus. *HE.* III. xxiii., IV. xiv., V. viii. 20, 24) represented John as residing at Ephesus, held in great honour throughout Asia Minor, till he died a natural death at an advanced age, in the reign of Trajan. See also Jer. on Gal. vi. 10. This perhaps receives support from Jo. xxi. 22. The evidence for his martyrdom, on the other hand, is much slighter; see J. A. Robinson, *Hist. Character of St. John's Gosp.* 64–80, *Enc. Bibl.* 2509. If the Ephesine tradition is genuine, the Lord's prediction perhaps finds a partial fulfilment in his exile at Patmos διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ (Apoc. i. 9); Tert. *De Praescr.* 36, Clem. *Quis Dives*, 42, Orig. *in Mat.* t. xvi. 6, Eus. *HE.* III. xviii., Jer. *in Mat. ad loc.* and *De Vir. Ill.* 10. But his exile is uncertain, since Apoc. *l.c.*, the sole evidence for it, is not explicit. And it is strange that the meaning of the Cup and Baptism should have been so different in the cases of the two brothers. The effect, as Swete says, is that 'the Lord's words are thus seen to assign to these two no more than He assigns to all disciples (Mk. viii. 34, Rom. viii. 17, 2 Tim. ii. 11 ff.).' The question is complicated by the uncertainty as to the authorship of the Apoc., and the persons named John. Attempts were apparently made to harmonize the tradition of John's late death with the present passage: he was compelled, it is said, by Domitian to drink a cup of poison (Tisch. *Acta Ap. Apocr.* 269; cf. 'Mk.' xvi. 18), and he was plunged into a bath of boiling oil (Tert. *l.c.*, Jer. *in Mat.*), without injury. Another attempt, avoidance of the definite prediction, is perhaps to be seen in 𝔖cur (Mt.), 'ye are able that ye should drink,' and 𝔖sin (Mk.), 'ye are able that ye should drink . . . ye are able that ye should be baptized.'

τὸ δὲ καθίσαι κτλ.] Not yet invested with Messianic authority, Jesus could not assign ranks in the future Kingdom. ἀλλά is, therefore, not equivalent to εἰ μή (as *e.g.* in xix. 11), as though it *was* His to give, but only to those for whom it was prepared. There is an ellipse requiring δοθήσεται to be supplied. (𝔏d renders ἀλλ' οἷς as *aliis* (ἄλλοις), so in Mk. 𝔏k *al.* 𝔖sin (see Burkitt), which are perhaps attempts to avoid the difficulty.) But the words do not deny that when the Son is in His glory He will dispense rewards according to the Father's will expressed in ἡτοίμασται (Mt. alone adds ὑπὸ τοῦ πατρός μου). How little the verb, though implying foreknowledge and

ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. καὶ ἀκούσαντες 24 οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς 25 προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὃς 26 ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος· 27

26 εστιν] BDZ 𝔏 m sah ; εσται ℵCE *etc* 𝔏 vet [*exc* m].vg 𝔖 cur.pesh.hcl me aeth arm

election, annuls human responsibility is seen in xxv. 34, 1 Cor. ii. 9, 2 Tim. ii. 21 ; and see on xviii. 7. The paradox is not solved by Jerome's note 'Regnum coelorum non est dantis sed accipientis, non enim est acceptio personarum apud Deum.'

24. *ἀκούσαντες κτλ.*] Their indignation caused so sharp a division that they receive the quasi-title 'the Ten.' If *περί* (so Mk.) is to be pressed, they did not openly attack the two brothers, but expressed their resentment among themselves. *τ. δύο ἀδελφῶν* avoids (as in *v.* 20) Mk.'s mention of their names. *ἠγανάκτησαν*: Mk. *ἤρξαντο ἀγαν.*; see on xiii. 54.

25. *ὁ δὲ Ἰησοῦς κτλ.*] On *προσκαλεσ.* (so Mk.) see x. 1. In Lk. xxii. 24–27 the following sayings are occasioned by a dispute about precedence, not (as Mt., Mk.) in the coming Kingdom but now (*τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων*); see on Mt. xviii. 1, where a similar divergence occurs.

οἴδατε κτλ.] Worldly rulers are used as an object lesson; in xviii. 1 f. it was a little child. *οἱ ἄρχοντες* simplifies Mk.'s *οἱ δοκοῦντες ἄρχειν* (see Swete). The Lord does not condemn civil authority; His attitude to it is shewn in xvii. 27, xxii. 21 ; but He teaches that the secular principle, that it is the great who rule, is to be reversed in the life of His followers. It is another application of *οἱ ἔσχατοι πρῶτοι.* The *ἔθνη* are primarily the Romans (cf. *v.* 19); their rulers (Lk. *βασιλεῖς*) lord it over them, and their great ones, subordinate officials (cf. *μεγιστᾶνες* Mk. vi. 21), exercise a delegated *ἐξουσία.* Lk. *οἱ ἐξουσιαζόντων αὐτῶν εὐεργέται καλοῦνται*, a practice found especially in Syria and Egypt. The advice *μηδ' ὡς κατακυριεύοντες τῶν κλήρων* (1 Pet. v. 3) is perhaps an allusion to the saying. The unique *κατεξουσιάζουσιν* was possibly coined as a parallel to *κατακυριεύουσιν.* Clem. Al. has *κατεξουσιαστικὸς ῥάβδος.*

26. *οὐχ οὕτως κτλ.*] A statement of a present spiritual principle to which they already conform if they are true disciples; so Mk. (Lk. *ὑμεῖς δὲ οὐχ οὕτ.*). *ἔσται*, a command, is perhaps the true reading in Mt. *ἀλλ' ὃς ἄν κτλ.*, 'anyone who wishes to prove (*γενέσθαι*) truly great.' Lk. *ἀλλ' ὁ μείζων ἐν ὑμ. γινέσθω ὡς ὁ νεώτερος* shews that *ἔσται ὑμῶν διάκονος* (Mt., Mk.) is not a penalty, but the only method of being great. Cf. Lk. ix. 48, *Test. Jos.* xvii. 8, *ἤμην ἐν αὐτοῖς ὡς εἷς τῶν ἐλαχίστων.* The saying appears in a shorter form in xxiii. 11.

27. *καὶ ὃς ἄν κτλ.*] The truth is emphasized by repetition, but also

28 *ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.*

by the choice of words: as *πρῶτος* is higher than *μέγας*, so is *δοῦλος* lower than *διάκονος*.

28. *ὥσπερ κτλ.*] Identical in Mk., except *καὶ γάρ* for *ὥσπερ*. On the claim involved in *ἦλθεν* see v. 17, x. 40. For the first half (to *διακονῆσαι*) Lk. has 'for who is greater, he that sitteth (at table) or he that serveth? Is not he that sitteth (at table)? But I am in your midst as he that serveth.' In private, as in political, life, the great are masters; but the reversal of the principle is ideally exemplified by the fact that the Master serves. Whichever is the original form, the substance is allowed on all hands to be genuine. 'Servire est regnare' is the essence of Christian ethics; cf. 1 Cor. ix. 19, 2 Cor. iv. 5, Gal. v. 13, Rom. xii. 10, Phil. ii. 3.

καὶ δοῦναι κτλ.] His crowning act of service (cf. Rom. xvi. 4, 1 Thes. ii. 8). Wellh. and Loisy strangely criticize the transition from 'service' to 'self-sacrifice' as a *μετάβασις εἰς ἄλλο γένος*. Except in this saying *λύτρον* (Vulg. *redemptio*) is not found in the N.T. In the LXX., both sing. and more frequently plur., it stands for כֹּפֶר, פִּדְיוֹן, גְּאֻלָּה, and (Is. xlv. 13) for מְחִיר, as a legal term, in one case of the Levites whom God takes as an equivalent for the first-born (Num. iii. 12), elsewhere always of money given as an equivalent for a person or thing; each of the following contains a different instance: Exod. xxi. 30, xxx. 12, Lev. xix. 20, xxv. 24, 51 f., xxvii. 31, Num. iii. 46, xviii. 15. Similar words are *λύτρωσις* and *ἀντίλυτρον* (see Field, *Hex.* on Ps. xlviii. [xlix.] 9; cf. 1 Tim. ii. 6); cf. also *ἀντάλλαγμα τῆς ψυχῆς* (Mt. xvi. 26 note). The Lord says that He came to give His own *ψυχή* as an equivalent for many; cf. the use of *ἀντίψυχος*: 4 Macc. vi. 29, *ἀντίψυχον αὐτῶν λάβε τὴν ἐμὴν ψυχήν*, xvii. 22 martyrs *ὥσπερ ἀντίψυχον γεγονότας τῆς τοῦ ἔθνους ἁμαρτίας*, and it continues, 'and through the blood of those pious men and their propitiatory death, the divine providence saved Israel which before had been afflicted.' And see 2 Macc. vii. 37 f., 4 Macc. i. 11. Addressed by Jewish lips to Jewish ears the words would not be startling or obscure. Jesus was going deliberately to death, knowing that since His own Person was unique, in that He was the Son of the Father, and destined to be revealed as the Son of Man, His surrendered life would be an equivalent for many lives. (*ἀντὶ πολλῶν* must not be taken with *δοῦναι*, as though He said that He came to do what others had failed in doing.)

πολλῶν (cf. xxvi. 28) is contrasted with His single self; they would be primarily 'the lost sheep of the house of Israel,' but the word in no way defines the extent of the efficacy of His self-surrender. Jerome's comment 'non dixit . . . "pro omnibus" sed "pro multis," id est pro his qui credere voluerint' is, as Swete says, quite unwarranted. The Lord's words do not state, but neither do they exclude, the truth to which Christians attained when the Resurrection had revealed the mystery of His Person, and enabled them to translate *λύτρον ἀντὶ πολλῶν* into *ἀντίλυτρον ὑπὲρ πάντων* (1 Tim. ii. 6), and *ἱλασμὸς . . . περὶ ὅλου τοῦ κόσμου* (1 Jo. ii. 2).

Further, as *πολλῶν* does not define the extent, so *λύτρον* does

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ ἠκολούθησεν 29

not define the method; ἀντί (cf. xvii. 27) forms part of the metaphor, and cannot be pressed to support any particular theory of the Atonement. All such theories must take account of what Christ *is*, not merely of what He said as a Jew to Jews. Nevertheless the universal acceptance by Christian writers of the 'redeeming' value of His death must owe its origin to some words from Him. See the various expressions used: λυτροῦν, 1 Pet. i. 18, Tit. ii. 14 (see Westcott, *Hebrews*, p. 295 f.); λύτρωσις, Heb. ix. 12; ἀπολύτρωσις, Rom. iii. 24, Eph. i. 7, Col. i. 14, Heb. ix. 15; ἀγοράζειν, 1 Cor. vi. 20, vii. 23, 2 Pet. ii. 1; ἐξαγοράζειν, Gal. iii. 13.

It is just possible that Jesus had in mind Is. liii. 12, παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ . . . καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν, where πολλῶν illustrates the meaning here. If Jewish writers did not interpret the prophecy as referring to a suffering Messiah before the 3rd cent. A.D. (Dalman, *Der leidende und sterbende Messias*, and *Iesaja 53 das Prophetenwort von Sühnleiden des Heilmittlers*), that is no reason for denying that Jesus could have applied it to Himself. Lk. xxii. 37 is the only record of His having actually quoted it, but see Mt. xxi. 38, xxv. 40, xxvi. 54. In viii. 17, and perhaps xxvi. 28, the reference is due to the evangelist.

An interesting addition occurs here in DΦ 𝔖cur (not sin) pesh cod.mg 𝔏*plur.* vulg (6 mss.): ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι καὶ (+ μὴ 𝔖cur) ἐκ μείζονος ἔλαττον εἶναι.

εἰσερχόμενοι δὲ καὶ παρακληθέντος δειπνῆσαι, μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας τόπους μήποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι· ἔτι κάτω χώρει, καὶ καταισχυνθήσῃ. ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σοι ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ· σύναγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον.

The latter portion is a paraphrase of, or an independent parallel with, Lk. xiv. 8–10. The former, without μή, carries on the thought of *v.* 26, the secret of true greatness. It may have been current at one time by itself. With the negative, 𝔖cur connects it with the second portion, forming a saying similar to xxiii. 11, Lk. xiv. 11, xviii. 14.

29–34. (Mk. x 46–52, Lk. xviii. 35–43.) Departure from Jericho. Two Blind Men restored to Sight. See Add. n. after ix. 34.

29. καὶ ἐκπορευομένων κτλ.] Jericho is about 15 m. distant from Jerusalem. For an account of the town see Swete. The last stage in the momentous journey now begins. Mk. records the arrival thither as an event in itself; καὶ ἔρχονται εἰς Ἰερειχώ. Mt. omits this, but Lk. is led by it to place the incident ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερ., a divergence of no importance, but which does not admit of harmonization, and Lk. relates the narrative of Zacchaeus in the town (xix. 1–11). 'They that followed' (Mk. x. 32, see *v.* 17 above) had now become a great multitude; pilgrims for the feast had probably joined them. The secrecy previously observed (see on xvii. 22) had already been abandoned, and by performing a miracle in public the Lord shewed that He had no wish to preserve it. Lk., who omits Mk. x. 32, has nothing to explain the presence of an ὄχλος.

30 αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ
τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες
31 Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. ὁ δὲ ὄχλος ἐπετίμησεν
αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες
32 Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ· καὶ στὰς ὁ Ἰησοῦς
ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω ὑμῖν;
33 λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν,
καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

30. καὶ ἰδού κτλ.] In Mk., Lk. there is only one blind man, a beggar, named ὁ υἱὸς Τιμαίου Βαρτίμαιος (Mk.). The knowledge of his name may imply that he was known in apostolic times; perhaps he became a follower of the Lord. But Mk. is not likely to have omitted all mention of the second, because he was less important (Aug.). Cf. Mt.'s mention of two demoniacs (viii. 28), two blind men (ix. 27). Ἰησοῦς: Mt. omits ὁ Ναζαρηνός (Mk.), ὁ Ναζωραῖος (Lk.), as in xxviii. 5, perhaps because it was, during the Lord's lifetime, a popular nickname, sometimes used in contempt; cf. xxvi. 71, Mk. i. 24, Jo. xviii. 5–7, xix. 19, Ac. vi. 14, xxiv. 5. Afterwards it was adopted by Christians; see Mt. ii. 23 (note), Mk. xvi. 6, Lk. xxiv. 19, and in Ac. ἔκραξαν: Mk. ἤρξατο κράζειν; see on xiii. 54.

κύριε κτλ.] κύριε (not in Mk., Lk.) is doubtful here (but not in *v.* 31). Only on this occasion in Mk., Lk. is Jesus addressed as 'Son of David,' a title frequent in Mt.; see on ix. 27. The crowd apparently took no notice of it, and it may have been only a form of polite address. In *v.* 33 only κύριε (Mk. ῥαββουνί) is used. On the liturgical use of the petition 'O Son of David, etc.' and of the *Kyrie eleison* see Swete.

31. ὁ δὲ ὄχλος κτλ.] Mk. πολλοί, Lk. οἱ προάγοντες. The rebuke was in the same spirit as that in xix. 13; the great Prophet must not be bothered. μεῖζον (Mk., Lk. πολλῷ μᾶλλον): this class. adverbial use is unique in bibl. Gk.; cf. μέγα, Jer. iv. 5, Prov. xviii. 11, 3 Macc. vi. 17.

32. καὶ στάς κτλ.] Mt., Lk. abbreviate Mk.'s account: 'And Jesus stood and said, Call him; and they call the blind man, saying to him, Be of good cheer, rise, He calleth thee. And he casting away his cloak leapt up and came to Jesus.' The question τί θέλετε κτλ. was asked although the need was evident to all; but a blind beggar might merely have asked for alms; the question drew forth the confident prayer for healing. Cf. ix. 28. For the delib. conj. with θέλετε cf. xiii. 28.

33. ἵνα ἀνοιγῶσιν κτλ.] See on ix. 30. For the 2nd aor. see Blass, § 19. 3. 𝔖 cur (Mt., Lk.) and Tatian (Hill, p. 167 n.) add 'that we [I] may see Thee.'

34. σπλαγχνισθείς κτλ.] See on ix. 36. An expression of emotion in Mt., absent from Mk., is unusual. ὄμμα recurs only in Mk. viii. 23, where the Lord lays His hands on the eyes of a blind man (a narrative omitted by Mt.); this clause may be a reminiscence of it. Mk., Lk. have, 'And Jesus said to him, Go (om. Lk.), thy faith hath saved thee.'

καὶ εὐθέως κτλ.] On ἀναβλέπειν

Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ 1 XXI.
εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο
μαθητὰς λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν 2

see xi. 5. Mt., Lk. omit Mk.'s ἐν τῇ ὁδῷ, but Lk. characteristically adds 'glorifying God, and all the people when they saw gave praise to God.'

xxi. 1–11. (Mk. xi. 1–11, Lk. xix. 29–38, Jo. xii. 12–19.) THE ENTRY INTO JERUSALEM.

1. καὶ ὅτε κτλ.] On Ἰεροσόλυμα see ii. 1. Jo. dates the arrival at Bethany 6 days before Passover, *i.e.* Saturday Nisan 8th, and the Entry on the following day. Mk. probably has εἰς Βηθφ. καὶ Βηθανίαν without ἦλθον. The site of Bethphage, no mention of which is known earlier than the Gospels, has not yet been determined, but it apparently lay on the Eastern slope, or at the foot, of Olivet, a little further from Jerusalem than Bethany. In Mt.'s time it may have been as well known as Bethany, or better (Plummer); or he simply omits the latter name as redundant (Allen). For accounts of the place see Ganneau, *PEFQ.*, 1878, 51–61, Neubauer, *Géogr. du Talm.* 147–9. According to Orig. (*in Mat.*) and Jer. (*in Mat.*) it was a village of the priests. The name appears to mean 'House [*i.e.* place] of young figs,' Talm. בית פגאי (Neubauer) or פגי (Dalman, *Gram.* 152); see Burkitt, *Ev. da Meph.* i., on Lk. xix. 4.

Bethany, the modern *el-'Azariyeh* (*Lazarium* in *Peregr. Silviae*) lay on a SE. spur of Olivet, 15 stades from Jerusalem (Jo. xi. 18); the main road to the city through Bethany crosses the southern shoulder of the range. The name is sometimes explained as 'House of unripe fruits' or 'of dates.'

τὸ Ὄρος τῶν Ἐλαιῶν] So xxiv. 3, xxvi. 30, Mk. (xi. 1, xiii. 3, xiv. 26), Lk. xxii. 39, 'Jo.' viii. 1, Zech. xiv. 4; cf. 2 Regn. xv. 30, 2 Esd. xviii. 15. But in Ac. i. 12 the proper name Ἐλαιών is used; cf. Mk. xi. 1 (B) τὸ Ἐλαιών, K *ad montem Eleon*, Jos. *Ant.* VII. ix. 2 τὸ Ἐλαιῶνος ὄρος. The accent is doubtful in Lk. xix. 29, xxi. 37. See Deissmann, *Bible St.* 208–12, and *Expos.*, Dec. 1903, 429, where Moulton notes the frequency of the term. -ών = 'a place of,' especially in connexion with trees. The form Olivet in the synopt. account in Wicl., Tynd., Cranm., and in 2 Sam. xv. 30 (A.V.), is derived from the Vulg. *ad montem Oliveti* (Mt., Jo.), *qui vocatur O.* (Lk., Ac.). 'Ascenditur mons Oliveti id est in Eleona' (*Peregr. Silv.* 70). On the range of hills, now called *Jebel-et-Tur*, running N. and S. about ¾ mile from Jerusalem, see *HDB.* iii. 617, *DCG.* ii. 106.

ἀπέστειλεν κτλ.] Probably in the afternoon, since it was already evening when the Lord reached the city and 'looked round at everything' in the temple (Mk. xi. 11). Jo. xii. 12 places it 'on the morrow,' after the incident in Bethany which is parallel with Mt. xxvi. 6–13.

2. πορεύεσθε κτλ.] If the words were spoken at Bethphage, Bethany was probably within sight. The Lord was well known to one family there (xxvi. 6), and probably to others, from one of which the ass could be borrowed. His knowledge that it would be tied close to the entrance of the village may have been miraculous, or as some would say an instance of 'second sight' (see on xxvi. 18), but not necessarily; if He was acquainted with the

κατέναντι ὑμῶν, καὶ εὐθὺς εὑρήσετε ὄνον δεδεμένην καὶ
3 πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. καὶ ἐάν τις
ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει·
4 εὐθὺς δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ
τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

5 Εἴπατε τῇ θυγατρὶ Σιών
Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι
πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

village and with the owner of the colt, He might know that he usually kept his ass, or asses, at a given spot. Mk., Lk. emphasize the sacredness of the purpose for which it was required by adding 'upon which no man had yet sat' (cf. Num. xix. 2, Deut. xxi. 3, 1 Sam. vi. 7; Swete compares Lk. i. 34, xxiii. 53). Mt. does so by a reference to prophecy, which, however, leads him to speak mistakenly of two animals (see *v.* 5). πῶλος (class.) is the young of any animal, mostly the horse, but in bibl. Gk. always of the ass. It was not, therefore, substituted for ὄνος to avoid derision from Western readers (Keim). ἀγάγετε (so Lk.) is chosen as more suitable than Mk.'s φέρετε.

3. καὶ ἐάν κτλ.] An abbreviation of Mk.'s καὶ . . . εἴπῃ· τί ποιεῖτε τοῦτο; his τί being used in a different sense. ὅτι (so Lk.) is *recit.* Mk. εἴπατε· ὁ κύριος κτλ. The title used, absolutely, of Jesus, is frequent in Lk. but does not occur elsewhere in Mt., Mk. (cf. 'Mk.' xvi. 19). If genuine it means 'the Master,' but it may be due to later Christian thought, emphasizing His divine authority. αὐτῶν (Mk., Lk. αὐτοῦ) is taken with ὁ κύριος in S cur (Mt.), sin (Mk.), sin.cur (Lk.), and Ephr., as though Jesus claimed to be the real master of the animal (see Burkitt, *Ev. da Meph.* ii. 121 ff., or *JThS.*, 1900, 569 ff.).

εὐθὺς δέ κτλ.] The subj. of the verb in Mt. is τις; but in Mk. it is Jesus: 'hath need of it, and is sending (will send) it back here at once.' Mt. lays stress on the obedience that the demand will receive.

4. τοῦτο δέ κτλ.] On the formula see i. 22. By placing the quotation at this point instead of later in connexion with the ride, Mt. seems to suggest that the Lord Himself had the words in mind.

5. εἴπατε κτλ.] The first four words are from Is. lxii. 11, the remainder from Zech. ix. 9 which begins χαῖρε σφόδρα, θύγατερ Σιών· κήρυσσε, θύγατερ Ἰερουσαλήμ. The words δίκαιος καὶ σώζων αὐτός are omitted, the passage being made to refer to the single fact of the riding on the ass. In Zech. it is the animal of peace, in contrast with the chariot, the horse, and the battle bow, and the 'meekness' of the king is shewn in his use of it. Mt. employs a rendering of וְעַל עַיִר בֶּן אֲתֹנוֹת independent of the LXX. καὶ πῶλον νέον (Aq., Sym., Th. and Quinta all have υἱὸς for בֶּן). The parallelism of the Heb. 'on an ass, even (וְ) on a colt' (καὶ ἐπὶ πῶλον) led to the mistaken tradition followed by Mt. that *two* animals were brought; see *v.* 7. ὑποζύγιον (class. any beast of burden) always stands for '*he*-ass' in LXX., Sym., Th., except Jud. v. 10 (A); cf. 2 Pet. ii. 16 (LXX. ἡ

Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν 6
αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ 7
ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω
αὐτῶν. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια 8
ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ

7 επ' αυτων] επ' αυτον D 𝔏 a b e ff$^{1.2}$ g^{2}h q ; 'on the colt' 𝔖 pesh.pal ; *om* 𝔖 cur | επανω αυτων] επ' αυτου D 𝔏 b c e ff$^{1.2}$ h q 𝔖 pesh.pal ; desuper [*om pron*] 𝔏 g$^{1.2}$ l vg Opt

ὄνος). It is used for an ass in papyri (Deissm. *Bible St.* 160 f.). In Jo. xii. 15 the quotation is in a still shorter form: 'Fear not (cf. Is. xliv. 2), daughter of Sion, behold thy King cometh, sitting upon the foal of an ass.'

6. πορευθέντες κτλ.] Mt. summarizes Mk.'s detailed account of the finding of the colt tied by the door outside ἐπὶ τοῦ ἀμφόδου, 'in the street' (see Swete, and Dalm. *Words*, 68). Justin (*Apol.* i. 32) speaks of it as πρὸς ἄμπελον δεδεμένος, and refers to Gen. xlix. 11. Did he read ἐπὶ τὸν ἄμπελον in Mk.? ἤγαγον (so Lk.): Mk. φέρουσιν, as in *v.* 2.

7. καὶ ἐπέθηκαν κτλ.] Mk. 'they throw their cloaks upon it'; Lk. 'having cast their cloaks upon the colt.' But in Mt. 'they placed their cloaks upon *them*' (the two animals!). 'Their cloaks' are, as in Mk., Lk., the disciples' cloaks, not the saddle-cloths of the animals, for which the word is quite unsuitable. B. Weiss is reduced to the supposition that they prepared both animals, being uncertain which Jesus would choose. But if the incongruity is to be avoided, it is more likely that ἐπ' αὐτῶν is a primitive corruption of ἐπ' αὐτόν or ἐπ' αὐτὸν αὐτῶν [or ἑαυτῶν, cf. *v.* 8]. In any case ἐπάνω αὐτῶν in the next clause can mean 'upon the cloaks' (Orig., *al.*), though it might grammatically mean 'upon the animals' (cf. Jud. i. 14 (A) ἐπάνω τοῦ ὑποζυγίου).

8. ὁ δὲ πλεῖστος κτλ.] Either with a comparative force, contrasted with ἄλλοι δέ, or elative, corresponding with Mk.'s πολλοὶ . . . ἄλλοι δέ. See on xi. 20. Lk. does not mention the ὄχλος; the disciples themselves spread their garments on the road, and ἅπαν τὸ πλῆθος τῶν μαθητῶν praised God. But the crowd does not 'suddenly appear, as though sprung out of the ground' (J. Weiss); see on xx. 17, 29. With the act of homage cf. 4 Regn. ix. 13; and see E. Robinson, *Bibl. Res.* i. 473, ii. 162. For ἑαυτῶν = αὐτῶν cf. viii. 22.

ἄλλοι δὲ κτλ.] Mk. ἄ. δ. στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν. Lk. omits the sentence. στιβάς is a 'litter' of leaves, grass, straw, or the like (see Swete); it was taken from the cultivated spots bordering on the road, and would include 'branches from the trees,' and among them doubtless the date-palms (τὰ βαΐα τῶν φοινίκων Jo.). Cf. the triumphal entry of Judas Macc. (1 Macc. xiii. 51). Jo. alone relates the *carrying* of branches by the crowd, as was done at the F. of Tabernacles. Mt. uses his tenses with care: part of the crowd spread their cloaks once (ἔστρωσαν) when the ride began, and when the colt had passed over them they would pick them up and follow, and part continued to pluck (ἔκοπτον) branches and to spread them (ἐστρώννυον) as they moved in front.

9 ἐστρώννυον ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες

Ὡσαννὰ τῷ υἱῷ Δαυείδ·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ

9. οἱ δὲ ὄχλοι κτλ.] Mk.'s intrans. προάγοντες is made trans., as always in Mt. (see xiv. 22). Jo. speaks only of a crowd that came out from the city to meet Jesus.

ὡσαννά κτλ.] Lk. says that the shouts began 'when He was now approaching the descent of the Mt. of Olives,' in which case the holy city had just come into view. See *HDB.* iii. 619. 'Hosanna' is from Ps. cxviii. 25, the last of the Hallel psalms which would soon be sung at the Passover. It is the Heb. הוֹשִׁיעָ נָא (for הוֹשִׁיעַ) 'save we pray Thee,' not the Aram. אושענא 'save us.' The Heb. form was used liturgically at the F. of Tabernacles (*Sukk.* iv. 14) and later as the name given to the 7th day of the festival (*Vay. R.* 37), and even to the branches used at it (*Sukk.* 30 b); see Dalman, *Gr.* 198, *Words* 220–3. In the psalm it is a prayer to God for help (LXX. ὦ Κύριε, σῶσον δή), but in the time of the evangelists it had become possible to employ it as a mere shout of praise, so that Mt. adds 'to the Son of David,' and in the last clause Mt., Mk. have 'H. in the Highest,' which Lk. interprets as 'Peace in Heaven and glory in the Highest.' Weymouth's paraphrase, 'God save the Son of David,' does violence to the dative; הושיע is followed by ל in Ps. lxxi. [lxxii.] 4, cxiv. [cxvi.] 6, but the construction is impossible in Gk. In *Did.* x., in the post-Communion thanksgiving the refrain appears as ὡσ. τῷ θεῷ Δαυείδ. On 'Son of David' in Mt. see xii. 23. In Lk. also Jesus is greeted as the Messianic king, βασιλεύς being inserted in the next clause. It is difficult to determine whether Mt., Lk. are independent of Mk., or whether their insertions are derived from his clause 'Blessed be the coming kingdom of our father David.'

εὐλογημένος κτλ.] From Ps. cxvii. [cxviii.] 26 LXX. The words were addressed to pilgrims as they approached the temple: 'Blessed in the name of Yahweh is he that cometh,' and the crowd must probably have used them in that sense (cf. the *v.l.* in Lk. εὐλ. ὁ βασ. ἐν ὀνόμ. Κυρ.). 'Hosanna in the Highest' (*Gosp. Naz. ap.* Jer. 'osanna barrama' = ברמא *in excelsis*) does not mean 'Let the Messiah be praised in Heaven'; as in 'praise Him in the Highest' (Ps. cxlviii. 1), the angels are invoked to shout Hosanna to *God*, which is clearly the meaning of Lk.'s 'glory in the Highest' (cf. Lk. ii. 14, and Apoc. vii. 10, 'Salvation to our God'). But the expression is not derived from Ps. cxviii.; if it was added by the evangelists, the shouts of the people were confined to the words of the Psalm, and they used הוֹשִׁיעָ נָא in its true sense.

Scur and Diat^{ar} here add different combinations of Jo. xii. 13 and Lk. xix. 37; see Burkitt, *Ev. da Meph. ad loc.*

10–11. καὶ εἰσελθόντος κτλ.] *Vv.* 10, 11 are peculiar to Mt., and are possibly a later addition. The upheaval of the 'whole city' is a

πόλις λέγουσα Τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι ἔλεγον Οὗτός 11
ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

hyperbolical statement as in ii. 3 (probably a scribal addition). The Galilean pilgrims give the information to the Jews in the city. ὁ προφήτης is 'the well-known prophet.' He had been treated as such in the North (xiii. 57), and this estimation of Him delayed His arrest (xxi. 46). On Ναζαρέθ see ii. 23. For 'N. of Galilee' cf. Mk. i. 9; the village was so little known that it was necessary to define its locality.

Additional Note on the Entry into Jerusalem.

The synoptists clearly convey the impression that Jesus deliberately rode into the city as the Messiah, and that He was acclaimed as such by the crowds that accompanied Him. But His Messiahship, whatever mistaken guesses may have been made by the people early in His ministry, had been a secret from every one until S. Peter received the revelation at Caesarea Philippi, and the disciples were then forbidden to tell anyone what they had learnt, nor is there any record that the prohibition was afterwards withdrawn. Bartimaeus, indeed, addressed Him as 'Son of David,' and he may have thought of the political Messiah of popular expectation, but no notice of it was taken by the crowd. When Jesus mounted the ass, the action was very ordinary, and could not by itself suggest that He was the Messiah, though He knew the truth, and may possibly have had in mind the words from Zech. which Mt. quotes. And yet the very fact of a wonder-working prophet approaching the capital with an enthusiastic following could not but suggest to some that He was aiming at becoming a popular hero who might use His power to incite the thousands of Passover pilgrims to rebellion. The thoughts of those who shouted Hosanna are reflected in Mk. xi. 10, 'Blessed is the coming kingdom of our father David.' J. Weiss and others lay unnecessary stress on the fact that the triumphal entry was not brought up against Jesus at His trial. (May it not have been referred to by some of the witnesses who could not agree?) The crowd need not be thought of as a vast mass of people, large enough to create at once an upheaval in the city. When the Lord, on arrival, took no such steps as were expected of Him, the enthusiasm of the rustics waned at once. Nevertheless the Messianic idea filtered through the city, and the authorities soon heard rumours. This is suggested by the question about the capitation tax, and by the Lord's problem about the Son of David. And the Messianic claim was finally the ground, or the partial ground (see on xxvi. 63), for His delivery to Pilate for sentence. Thus the shouts at the Entry, though they probably did not claim Him explicitly as the Messiah, were the expression of a momentary outburst of mistaken enthusiasm. The Lord, who was going to Jerusalem on purpose to die, did not prevent it, since there was no need to do so. It was genuine as far as it went, and would afterwards serve to teach the crowd how different were His claims from their idea of them, and also to bring Him into prominence in the city, and so to lead to His death.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας

12 ιερον ℵBL 𝔏 b mc sah arm aeth ; *add* του θεου unc*c*.*rel* 𝔏 vet (*exc* b). vg 𝔖 cur.pesh [sin *vac*]

Dalman (*Words*, 222), J. Weiss (*Die Schriften d. NT.* 177), and others, think that all the Messianic colouring of the narrative is a later addition, and that Jesus was greeted simply as a prophet. Wellhausen, on the other hand, says 'It seems very likely that the people were inclined to regard Him as the Messiah, and to interpret His journey to Jerusalem Messianically. The step from Prophet to Messiah was easily taken; "false prophet" (ψευδοπροφήτης) and "false Messiah" (ψευδόχριστος) in Josephus and the Gospels mean much the same thing.' Schweitzer (*Quest.* 391–5) holds that the Entry was to Jesus Himself Messianic, but the crowd greeted Him as Elijah (see Add. n. 2, p. 34 f.), and that His Messianic secret was not divulged till Judas betrayed it to the authorities (see on xxvi. 63).

12, 13. (Mk. xi. 15–18, Jo. ii. 14–17.) Cleansing of the Temple.

12. καὶ εἰσῆλθεν κτλ.] On the order of events see Add. n. below. There is some authority for the reading τὸ ἱερ. τοῦ θεοῦ (see Appar.), which is otherwise found only in 1 Esd. v. 54. But it may be an early gloss. It looks forward to ὁ οἶκός μου (*v.* 13), and heightens the horror of the abuses practised there. ἐξέβαλεν: Mk., Lk. ἤρξατο ἐκβάλλειν; see on xiii. 54. Jo. says 'having made a whip of cords.' τοὺς πωλοῦντας (so Mk., Lk.) describes a class (cf. viii. 33), indicating an acquaintance with the custom on the part of the framer of the narrative. See Lightfoot, *Hor. Heb.*, *ad loc.*, Edersheim, *L. and T.* i. 369 ff., Abrahams, Note 21. Lk. omits all the remaining details. Jo. speaks of 'oxen and sheep and doves,' but other requisites such as wine, oil, and salt, would also be sold. τὸ ἱερόν here is the Court of the Gentiles, called in the Talm. 'the Mountain of the House,' where traffic was authorized at all times in what was afterwards known as 'the shops of the sons of Hanan (Annas).' The traffic was not confined to the Passover week.

καὶ τὰς τραπέζας κτλ.] The Jews of the Dispersion were obliged to exchange their Greek and Roman coins for Jewish money, by which the κολλυβισταί made great gain. κόλλυβος, 'a small coin' (Ar. *Pax*, 1200), came to mean the 'rate, or premium, of exchange' (Cic. *Verr.* ii. 3. 78, *Att.* xii. 6. 1). It is said to be a Phoenician word, cognate with חלף, 'to exchange.' In Rabb. times anyone who even wanted small change for a shekel had to pay an additional sum, or κόλλυβος, which passed into late Heb. as קולבון (*Shek.* i.). τὰς περιστεράς are 'the doves required for sacrifice,' which would include the 'turtle-doves and young pigeons' for the purification of poor women (Lev. xii. 8; cf. Lk. ii. 22 f.), and poor lepers (Lev. xiv. 22), and certain other purifications (Lev. xv. 14, 29).

Mk. adds 'and did not allow that anyone should carry a vessel through the temple' (see Swete, and Abrahams,

τῶν πωλούντων τὰς περιστεράς, καὶ λέγει αὐτοῖς Γέγραπται 13
Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε

l.c.). Mt.'s omission of this is surprising; possibly it was a later addition in Mk.

The narrative does not suggest that the buyers and sellers submitted to expulsion because Jesus was supported by a crowd of followers. It was the power of character that did the deed. 'Mihi inter omnia signa quae fecit hoc videtur mirabilius esse' (Jer.). Orig. thought that unless a miracle was to be postulated, the incident must be interpreted symbolically.

13. καὶ λέγει κτλ.] The quotation is from Is. lvi. 7 (LXX.). Lk. has ἔσται for κληθήσεται (see on Mt. v. 9). In Mt., Lk. the Lord draws a contrast between prayer and robbery. Mk. adds the remaining words from Is., πᾶσιν τοῖς ἔθνεσιν: Gentiles could not pray in the court to which alone they were admitted, because of the noise of the traffic. But the Lord does not speak of noise and distraction, but wickedness. The words are probably a scribal addition in Mk. to complete the quotation. Wellhausen suggests that Jesus took πᾶσιν τ. ἔθν. with κληθήσεται, 'shall be called *by* all nations.' J. Weiss, even less probably, explains that 'when the later evangelists wrote, this prophecy was given up as impossible of fulfilment; the Temple has been destroyed, and the nations have found another temple in the Church.'

ὑμεῖς δὲ κτλ.] An allusion to Jer. vii. 11 (LXX.), where the prophet refers to the social and religious corruption of the Jews who trusted to the inviolateness of the temple. The Lord rebukes the exorbitant prices charged by the sellers. These are illustrated by the story of Rabban Simon ben Gamaliel, who caused doves to be sold for silver coins instead of for gold (Lightfoot, *Hor. Heb.*). Worshippers could, of course, bring their animals or birds with them, but if they lived at a distance it was necessary to buy them on the spot, and the sellers could ask any price they chose. Jo. has 'take these things hence, make not My Father's house a house of merchandise,' possibly an allusion to Zech. xiv. 21, with a play on the word 'Canaanite,' a 'trafficker.'

Additional Note on the Cleansing of the Temple.

1. *The order of events.* In Mk., the Lord having entered the temple and looked round at everything (*i.e.* on Sunday), departed to Bethany for the night, since it was already late (xi. 11). The next morning (Monday) He cursed the fig-tree on the way to the city (22–14), and on His arrival cleansed the temple (15–19). He again departed for the night, and next morning (Tuesday) on his way to the city found the fig-tree withered (20 f.), and on His arrival was questioned as to His authority (27–33). As compared with this, Mt. loses record of Monday night, and brings together the cursing and the withering of the tree. The former was perhaps for the sake of brevity, and the latter in order to heighten the marvel. But the disarrangement was possibly the work of a later hand in Mk. (see on *v.* 23); J. Weiss suggests that it was due to Jo. xii. 1. It is quite improbable that

14 σπήλαιον λῃστῶν. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ

Mt. passed accidentally from Mk. *v.* 11 ('and He entered into Jerusalem into the temple') to *v.* 15 ('and they come into Jerusalem, and when He had entered into the temple'), and then, finding that he had omitted the cursing of the fig-tree, inserted it immediately before the account of its withering.

Lk. relates only the cleansing of the temple (xix. 45–48), with no note of time to shew that it did not occur on the day of the entry. He also records, before the arrival at the city, (1) the request of some Pharisees in the shouting crowd that Jesus would rebuke His disciples, and His reply (39, 40), which perhaps has some connexion with Mt. xxi. 14–17 (see note), (2) His lament over the city (41–44).

2. *The position of the incident.* Jo. places it at the beginning of the Ministry (ii. 13–17), the only instance of so fundamental a departure from the synoptic order. That the event happened twice is hardly conceivable. The modern tendency to condemn the fourth Gospel when it differs from the synoptists has exceptions. J. Weiss (*e.g.*) argues for the Johannine position of the narrative: (1) that after all His preaching about the inwardness of worship, the Lord's zeal for the outward, ceremonial purity of the temple is surprising; (2) that His action would be possible only at a time when the attention of the authorities had not yet been directed against Him. But (1) apart from the subjectiveness of the argument, few would admit that He had a deeper conception of the inwardness of worship at the end of His ministry than at the beginning. (2) The authorities would be as ready to take cognisance of the act at the beginning as at the end. That the Lord was unknown to them when He appeared in the temple would not increase His chances of success; on the contrary, His popularity with the people at the end of the ministry, though it was not the reason for the submission of the buyers and sellers, would be a protection, as related in Mk. xi. 18 = Lk. xix. 47 f.

Weiss is on safer ground when he says that the only discernible reason for the Johannine position is that the fourth evangelist possessed a tradition to that effect. It has been thought that he displaced it in order to illustrate the Lord's Messianic authority at the outset. But, as Brooke says (*Camb. Bibl. Essays* 308), 'there is nothing definitely Messianic about the act. "The zeal of my Father's house hath consumed me" will adequately explain the action.' Moreover Mk. since he relates only one visit to Jerusalem would be compelled to place it in that visit; and he implies (xi. 18) that it was the immediate cause of the plans for the Lord's arrest; but Lk. (xix. 47) does not follow him, and Mt. omits the verse. Suggestions of a subjective character are made by J. A. Robinson in favour of the Johannine position (*Hist. Character of St. John's Gosp.* 25). There is not enough evidence to determine the question, but there is enough to forbid an off-hand decision in favour of the synoptists.

14–16. (Mt. only.) Children in the Temple. Rebuke to the Chief Priests and Pharisees.

14. καὶ προσῆλθον κτλ.] The Lord stayed in the temple for some time, teaching (Mk., Lk.), healing (Mt.). For general statements of healing see on iv. 23; and for Mt.'s records of healing instead of preaching cf. xiv. 14, xix. 2.

ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς 15
καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας
τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ
Δαυείδ ἠγανάκτησαν καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι 16
λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε
ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω
αἶνον; Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς 17
πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

15. *ἰδόντες κτλ.*] The section appears to be composite. Since the question asked of Jesus in *v.* 16 refers solely to the shouts of the children, the words *τὰ θαυμάσια ἃ ἐποίησεν καί* seem to be inserted only to link *v.* 14 with what follows. *θαυμάσιος*, though frequent in the LXX., is not found elsewhere in the N.T., the thought of thaumaturgy in connexion with Jesus being carefully avoided. It suggests the hand of an editor.

καὶ τοὺς παῖδας κτλ.] The quotation in *v.* 16 shews that *παῖδες* is used in the sense of *παιδία*, not 'youths' but 'children.' It is extremely improbable that children shouted in the temple courts; if they had done so, it would be instantly stopped by the temple police. A band of them collected there is itself an improbability. The shouts are an echo of the shouts on the Mt. of Olives. Lk. xix. 39 f. contains a more probable account, that some Pharisees (𝔖 sin 'people') on the road with the crowd (perhaps overtaken on their way to the city) said to Jesus 'Teacher, rebuke Thy disciples'; and He replied 'I say unto you that if these are silent, the stones will shout.' Does an Aram. original lie behind both narratives, 'stones' (Lk.) and 'children' (Mt.) representing אבניא and בניא? (cf. iii. 9). If so, the tradition which reached Mt., and helped to give rise to his narrative, may have contained the words 'the *children* will shout.' But he seems also to have been influenced by Mk. xi. 18, 'and the high priests and Scribes heard, and sought how they might destroy Him.' This combination of enemies occurs for the first time. Except in ii. 4, and the predictions in xvi. 21, xx. 18, Mt. has not mentioned the high priests till this point. But they now take the lead, the temple being under their official supervision, and are mentioned by Mt. 17 times as a class in the remainder of the Gospel.

16. *οὐδέποτε κτλ.*] See on xii. 3. The quotation is from Ps. viii. 3 (LXX.), *αἶνον* being suitable to the occasion, but not the Heb. עֹז ('strength'). *κατηρτίσω* (see on iv. 21), 'Thou hast provided Thyself with'; Vulg. less well *perfecisti*; Engl. Vv. 'perfected.' The Psalm was one which Christians early learnt to interpret Messianically; cf. 1 Cor. xv. 27, Heb. ii. 6–9.

17–22. (Mk. xi. 11 b–14, 20–26.) A Fig-tree cursed and withered. Subsequent Sayings.

17. *καὶ καταλιπών κτλ.*] The previous section is linked with the Marcan narrative, which is now continued. The class. *αὐλίζεσθαι* (cf. Lk. xxi. 37) is frequent in the LXX. for לוּן, לין, not necessarily of passing the night in the open air. The

18 Πρωὶ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπείνασεν. καὶ
19 ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ
Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ

Lord might have lodged with the owner of the borrowed colt, and the disciples elsewhere in the village. But Mk. (xi. 19) merely says that 'they [*or* He] went outside the city,' with no mention of Bethany. Lk. has three characteristic generalizations (xix. 47 f., xxi. 37 f., xxii. 39), the two latter of which relate that the Lord spent the night habitually on the Mt. of Olives, 'according to (His) custom,' *sc.* on previous occasions when He visited Jerusalem (xxii. 39). This would explain not only His hunger in the morning, but also how it was that Judas knew where He was to be found when He spent the night of the betrayal in Gethsemane on the western slope (cf. Jo. xviii. 2). Lk.'s summary statements produce the appearance, contrary to Mt., Mk., of a longer period than four days spent at Jerusalem before the Passover (and cf. Lk. xx. 1, 'in one of those days').

18. *πρωὶ δέ κτλ.*] For *ἐπανάγειν* 'to return' cf. Sir. xvii. 26, xxvi. 28, 2 Macc. ix. 21. In Lk. v. 3 f., 2 Macc. xii. 4 (*v.l.*) it means 'to move out to sea' in a boat.

19. *καὶ ἰδών κτλ.*] For *μία = τις* cf. xxvi. 69; see on viii. 19. On *οὐδὲν . . . εἰ μή* see xii. 24. Both physically by His hunger, and mentally by His disappointed expectation (Mk. 'came if perchance He might find anything on it'), the Lord's real Humanity is indicated. The fruit-buds of the fig begin to appear before the leaves, but the latter are fully developed before the fruit. The tree bears what might be called two crops: the real fruit is not ripe till August or September in Palestine, but fruit of a sort ripens in small quantities much earlier, and even if not fully matured in April, unless in an early season, would be quite eatable. The natives to-day prefer it, in many cases, to the real fruit. It was this early fruit that the sight of leaves led Jesus to expect; but He found none. Cf. Lk. xiii. 7. Mk.'s addition 'for it was not fig-time' is difficult. If the leaves were out, it *was* the time for the early crop, so that *καιρὸς συκῶν* can refer only to the autumn. Mt. may have omitted the clause because he saw its difficulty, and shrank from the appearance of unreasonableness on the part of Jesus; but it may have been an unskilful gloss by a later hand.

οὐ μηκέτι κτλ.] Mk. *μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.* Mt. alters the wish to a prediction, which is virtually a prohibition. *οὐ μηκέτι* occurs elsewhere in the Gk. bible only in Tob. vi. 8.

καὶ ἐξηράνθη κτλ.] Mk. *καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.* Mk. relates that on the next morning they saw the tree in a withered state, and that Peter remembered the curse. If Mt. has altered Mk.'s order (see Add. n. 1 after *v.* 13) it was in order to heighten the marvel. *παραχρῆμα* is elsewhere used only by Lk. (Ev.^{10}, Ac.^{7}), always in connexion with a miraculous or striking event.

The Lord's action must have had for its purpose to teach some truth to the disciples. If the narrative is historical, the tree fulfilled a more important function by dying than

ἐξηράνθη παραχρῆμα ἡ συκῆ. καὶ ἰδόντες οἱ μαθηταὶ 20
ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;
ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, 21
ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς
συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι
καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα 22
ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

by living, and it is false sentiment to think of it as badly treated. It is playing with the narrative to rationalize it, and it is something worse to suggest that Jesus was venting upon the tree His disappointment at finding no fruit. But if it was an acted lesson, what was the lesson? In the two sayings which follow (see below), it is simply the power of faith. But it is difficult to avoid the doubt whether the Lord would have employed an act of destruction to teach this; only as a warning of punishment could it have its full force. And in any case the sayings seem to be collected from other contexts. If they were originally unconnected with the incident, the Lord may have given an explanation of it which is now lost. But the possibility cannot be denied that the acted parable is really the parable in Lk. xiii. 6–9, or some other parable or metaphorical saying about a withered tree, which was transformed into an act in the course of tradition. Whether an act or a parable, it is probably, as most commentators are agreed, a symbolic denunciation of Jerusalem or the Jewish nation. Cf. Lk. xxiii. 31. Wellhausen (on Mk. xiii. 28 f.) gives a different, but improbable, explanation, restated by Schwartz in *ZNW.*, 1904, 80–4.

20. *καὶ ἰδόντες κτλ.*] Mk. *καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ.* Peter is more prominent in Mt. than in Mk. (see on x. 2), but cf. xxiv. 3 with Mk. xiii. 3, and xxviii. 7 with Mk. xvi. 7. The question 'How is it that the fig-tree has suddenly withered?' so Vulg. (not an exclamation, as in A.V. and most earlier Engl. versions), takes the place of Mk.'s exclamation, 'Rabbi, behold the fig-tree which Thou didst curse is withered!'

21. *ἀμήν κτλ.*] See on v. 18. *ἐάν κτλ.*: Mk. *ἔχετε πίστιν θεοῦ.* For the force of *πίστις* see xvii. 20. *κ. μὴ διακριθῆτε* abbreviates Mk.'s 'and doubts not in his heart, but believes that what he speaketh cometh to pass,' and is placed earlier in the saying. Jam. i. 6 seems to have been influenced by the words.

οὐ μόνον κτλ.] The sentence (to *ἀλλά*) is added by Mt. It implies that to remove a mountain is a greater act than to wither a tree by a word (cf. Jo. xiv. 12). But the contrast would be clearer between removing a mountain and *removing* a tree; possibly, therefore, *τὸ τῆς συκῆς* ('the action concerning the fig-tree,' cf. *τὰ τῶν δαιμονιζομένων* viii. 33) is related to the form of the saying in Lk. xvii. 6, which speaks of the removing of a sycamine. Mt. has already shewn in xvii. 20 acquaintance with Lk.'s source.

22. *καὶ πάντα κτλ.*] The substance of Mk. is condensed. The power of prayer is taught in vii. 7–11, xviii. 19, and the power of faith frequently; here they are combined. But the

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ; καὶ τίς σοι ἔδωκεν 24 τὴν ἐξουσίαν ταύτην ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι 25 κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτισμα

saying must have been spoken in another context. Mk. connects it with the preceding by *διὰ τοῦτο*; but the command to the mountain is not a prayer, nor the sentence pronounced on the fig-tree even in Mk.'s *μηκέτι . . . φάγοι*, much less in Mt.

Mk., or possibly a scribe, adds (*v.* 25) a third saying, given in a different form in Mt. vi. 14, on the necessity of forgiveness when praying. It is noteworthy for the expression 'your Father which is in Heaven,' otherwise confined to Mt. Yet another saying is added in the T.R. in Mk. (*v.* 26), from Mt. vi. 15.

23–27. (Mk. xi. 27–33, Lk. xx. 1–8.) THE AUTHORITY OF JESUS CHALLENGED.

23. *προσῆλθαν κτλ.*] *διδάσκοντι* interprets Mk.'s *περιπατοῦντος αὐτοῦ* (cf. Jo. x. 23), as though comparing Jesus with Gk. peripatetic teachers. With those who approached Him Mk., Lk. include 'the Scribes,' completing the classes which composed the Sanhedrin (see on ii. 4).

ἐν ποίᾳ ἐξουσίᾳ κτλ.] For *ποῖος* = *τίς* see xix. 18. *ταῦτα ποιεῖς* speaks not of teaching but of actions, and seems to refer to the cleansing of the temple, of which the authorities had full right to demand an explanation. But *ταῦτα* is strange after a night's interval, and the incident may originally have occurred on the same day as the cleansing. In any case they are closely connected, and possibly belong together to the beginning of the ministry (see Add. n. 2 after *v.* 31); in Jo. ii. 18 the Jews ask, with a different question, for the Lord's credentials. In that case the peremptory request for information followed not long after the similar request made to the Baptist (Jo. i. 19, 21 f.), and the counter question asked by Jesus about him, and the fear evinced by the questioners owing to his fame as a prophet, are entirely in place. It is noteworthy that in Lk. the Scribes ask their question when Jesus was teaching in the temple *καὶ εὐαγγελιζομένου*: the preaching of good tidings points to the beginning rather than to the end of the ministry.

καὶ τίς κτλ.] The second question goes behind the first: Whatever claim to authority you make, who gave you the right to make it? Is it God or man? Mt., Lk. omit Mk.'s redundant addition *ἵνα ταῦτα ποίῃς*.

24. *ἀποκριθεὶς κτλ.*] Lk. omits *ἕνα* as though it were equivalent to *τινα* (see viii. 19), but its strict meaning is quite suitable: 'you have asked two questions, but I will ask only one.' *λόγον* is a 'thing,' a 'point'; cf. Jer. xlv. [xxxviii.] 14 *ἐρωτήσω σε λόγον*.

25. *τὸ βάπτισμα κτλ.*] The vivid *πόθεν ἦν* is inserted by Mt. only. John's baptism was the outward expression of his life work, the call to repentance, so that to 'believe him' (*vv.* 25, 32) and to 'be baptized by him' (Lk. vii. 29 f.) were one and the same. *ἐξ οὐρανοῦ* in contrast with

τὸ Ἰωάνου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, 26 πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην· καὶ 27

25 εν] BLM^{mg}Z *al.pauc*; παρ' ℵCDE *etc* 𝔏 a c f ff^{1} g^{2} h q 𝔖 sin.cur.pesh.pal^{clim} 26 εχουσιν] ειχον 1 *al.pauc*

ἐξ ἀνθρώπων is a Jewish periphrasis for 'from God' (cf. xvi. 19 b). The same alternative was discussed with reference to the apostles (Ac. v. 38 f.). The question corresponded with the second put by the Lord's opponents, since an answer to that would include an answer to the first. He did not set them a mere trap. His work and John's were, up to a certain point, very similar, and both were recognized as prophets such as had not appeared since the close of the canon. Any decision that the authorities had come to about John answered of itself the question about Jesus. Thus the reply was, on the surface, quite unambiguous. But more lay behind it. The authority of the two 'prophets' was that of the destined Messiah and of His forerunner 'Elijah' respectively. The Twelve, who had understood the statement about the Baptist in xvii. 11, could realize this, but if the authorities could not make up their minds about John, they could still less understand the truth about Jesus.

οἱ δὲ κτλ.] ἐν (*v.l.* παρ') ἑαυτοῖς and πρὸς ἑαυτούς (Mk., Lk.) have the same meaning; cf. xvi. 7 with Mk., and xxi. 38 with Mk., Lk. It was impossible for them to discuss the question with each other; their hesitation shewed that the same hurried thoughts had passed through the minds of all. The prepositions admit of either a reflexive or a mutual sense for the pronoun; but the former alone is possible here. 𝔖 sin (Mk., Lk.) makes the meaning clear by omitting the preposition and pronoun. παρ' ἑαυτοῖς recurs only in Rom. xi. 25, xii. 16.

26. ἐὰν εἴπωμεν κτλ.] So Lk. Mk. ἀλλὰ εἴπωμεν, a delib. conjunct. forming the protasis; and Mk. suppresses their apodosis but supplies it himself, ἐφοβοῦντο τ. λαόν, as though they shrank from expressing even to themselves their fear of the people. In Lk. their fear is explicit, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς. That such a thing was possible in the temple court is shewn by Jo. viii. 59, x. 30. Mt. substitutes ὄχλος for λαός, since he never uses the latter without the thought of the Jewish nation as such (see iv. 23, xxvi. 5).

πάντες γάρ κτλ. avoids Mk.'s loose constr. ἅπαντες γὰρ εἶχον τὸν Ἰ. ὄντως ὅτι προφήτης ἦν. The words, in all three accounts, can express an opinion held after John's death; but the fear of the people's anger is more easily understood if his work were still in progress and the country thrilled with the first enthusiasm about him. Cf. Herod's fear from the same cause, xiv. 5. The *v.l.* εἶχον makes the clause a remark of the evang. as in Mk. 𝔖 sin.cur. 'as to a prophet they were holding to him' is a misrendering of ἔχειν ὡς, 'to regard as.' For the constructions with ἔχειν see Blass, § 34. 5, § 70. 2; cf. *v.* 46.

ἀποκριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ
αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. προσελθὼν
τῷ πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν
29 τῷ ἀμπελῶνι· ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγώ, κύριε· καὶ
30 οὐκ ἀπῆλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως·
ὁ δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμεληθεὶς
31 ἀπῆλθεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;

27. *οὐκ οἴδαμεν κτλ.*] It was their duty to the nation to have formed an authoritative opinion about the Baptist; but they preferred an admission of ignorance to being stoned on the one hand and to telling the truth on the other, and this precluded any statement on the part of Jesus.

28–32. (Mt. only.) PARABLE OF THE TWO SONS.

The parable is the first of a trilogy, all teaching that the leaders of the nation being unworthy, those whom they despise will take their place (*v.* 31, *v.* 43, xxii. 10).

28. *τί δέ κτλ.*] See on xvii. 25. The characters of the two *τέκνα* are akin to those of the two *υἱοί* in Lk. xv. 11 ff. 'Work in the vineyard' is only of the scenery of the parable; obedience alone is the point at issue. When the owner speaks to his son, '*the* vineyard' is enough; the addition of *μου* is unnecessary. For *πρῶτος* = *πρότερος* see Blass, § 11. 5.

29. *ἐγώ, κύριε*] He answers with polite deference; cf. Gen. xxxi. 35. Even if this son should be placed second (see below), *ἐγώ* is not emphatic, in contrast with the other son, but is equivalent to *ἰδοὺ ἐγώ* = הִנֵּנִי (Ac. ix. 10, and frequently in the LXX.).

30. *οὐ θέλω κτλ.*] A blank refusal with no title of respect. The absence of a connecting particle with *ὕστερον* adds vivacity (cf. *λέγουσιν, λέγει v.* 31); it is a marked feature of the Johannine style, but rare in the synn., and the more noticeable because a contrast is implied. Many MSS. and versions naturally add *δέ*. On *ὕστερον* see iv. 2.

31. *τίς κτλ.*] Cf. Lk. x. 36. On *ἀμὴν λ. ὑ.* see v. 18. The customs-officers (see on v. 46) and harlots were, of all classes, the furthest removed, in the estimation of the religious authorities, from the hope of entering the Kingdom, while the authorities themselves were universally considered the most certain of reaching it. The Lord reverses this estimate (cf. Lk. xviii. 10–14). They 'are ahead of you' (*προάγουσιν ὑμᾶς*, see on xiv. 22). The pres. tense represents a timeless Aram. partcp., which has not necessarily a future meaning. Like the Scribe who answered discreetly, they were 'not far from the Kingdom of God' (Mk. xii. 34); they were walking in front of their religious leaders on 'the road that leads to life' (Mt. vii. 14). The words neither imply nor deny that those addressed would finally reach the Kingdom. *ἡ βασ. τοῦ θεοῦ* (instead of *τῶν οὐρανῶν*) is elsewhere confined in Mt. to xii. 28, xix. 24, xxi. 43 (see notes). Mt.'s reason for retaining it here from his source cannot be determined; it may have been an oversight, or, more probably, an early scribal slip.

λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάνης πρὸς ὑμᾶς 32

In ℵCLXΔΡΣΦ *al* minn.*pler* 𝔏 c f q vg 𝔖 cur.pesh.hcl the order of the two sons is reversed, and πρῶτος is read for ὕστερος in *v.* 31. This is supported by D 𝔏 *pler*.vg^{codd} 𝔖 sin, but with ἔσχατος (*novissimus*, ܐܚܪܝܐ Ephr. 'second') in *v.* 31. If the text (B 4 13 69 *al* vg^{codd} 𝔖 pal me arm aeth^{vid}) is not original, it may have resulted from a wish to bring the parable into closer conformity with its interpretation in *v.* 31 b. The first son addressed would be the more important (Hil. has 'filius senior' and 'junior'), and would correspond with the religious authorities, so that the son who said ἐγώ, κύριε was placed first. Or if the sons were allegorized as Jew and Gentile, the same order would result. Wellhausen and Merx accept the reading of D, and explain that the authorities, in their dilemma, defiantly answered 'the last,' and that Jesus, prevented from employing their own answer against them, replied indignantly in *v.* 31 b, which is not, therefore, an interpretation of the parable. Jerome, though he rejects the reading, explains similarly: 'dicamus . . . Judaeos tergiversari, et nolle dicere quod sentiunt.' Allen, more probably, suggests that the reading ἔσχατος was due to anti-Pharisaic feeling, to make them formally approve of the conduct of the disobedient son; 'they say and do not' (xxiii. 3). And ἔσχατος may then have led to the transposition in B, by which they were again made to give the right and obvious answer; or the two motives, anti-pharisaic and allegorizing, may have led to ἔσχατος and ὕστερος respectively.

32. ἦλθεν κτλ.] A further application, added as an explanation (γάρ) of *v.* 31 b. But the application is obscure. Some explain it thus: the customs-officers and harlots had disobeyed God (οὐ θέλω), but owing to John's preaching they repented (μεταμεληθεὶς ἀπῆλθεν); the religious authorities had professed righteousness (ἐγώ, κύριε), but when John preached to them they refused to believe him (οὐκ ἀπῆλθεν). Allen's suggestion is not less improbable, that the son who said οὐ θέλω illustrates the authorities, in their refusal to believe John, and that the repentance of the same son illustrates that of the customs-officers and harlots—the other son being disregarded. The difficulty arises from the fact that while the parable speaks of relations with God, this verse deals with attitudes towards the Baptist. The father's command to his sons to *work* can hardly represent John's call to *repent*. The 'repentance' of the son in the parable is not equivalent to the 'belief' of those who listened to John, and the behaviour of the authorities towards John is not really like anything in the parable. The verse seems to be composed of elements drawn partly from the parable and *v.* 31, and partly from *v.* 25 f., the latter leading to the mention of John and to πιστεῦσαι αὐτῷ. It may be based, however, on a genuine utterance, unconnected with the parable; and the same possibly underlies Lk.'s words in vii. 29 f. See Harnack, *Sayings*, 118.

ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες 33 οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν

32 ουδε] B 1 13 22 33 *al* 𝔏 vet [*exc* c e].vg 𝔖 cur.pesh.hcl me aeth ; *ου* ℵCL *al* minn.*pler* 𝔖 pal ; *om* D 𝔏 c e

ἐν ὁδῷ κτλ.] John *came with* (*i.e.* brought) the path of righteousness as the subject of his preaching ; cf. Ps. lxx. [lxxi.] 16, εἰσελεύσομαι ἐν δυναστίᾳ (בִּגְבֻרוֹת) τοῦ Κυρίου, lxv. [lxvi.] 13. For ὁδός as a subject of preaching cf. xxii. 16, Ac. xvi. 17, xviii. 25. It describes a manner of life ; cf. vii. 13 f., Lk. i. 79, Ac. ii. 28, and frequently in the O.T. = דֶּרֶךְ.

ὑμεῖς δέ κτλ.] 'Having seen (it),' *i.e.* that they believed him. οὐδέ is to be connected with ὕστερον : they did not arrive even at a late repentance. The reading οὐ is probably a correction for smoothness. Without the negative, as in D, the words are a question : 'did ye repent afterwards, so as to believe him?' They might be rendered 'ye repented afterwards of believing him' ; but the religious authorities never believed John and then changed their minds.

τοῦ πιστεῦσαι is epexegetic, giving 'the content rather than the purpose of μετεμελήθητε' (Moulton, i. 216 f.).

33–46. (Mk. xii. 1–12, Lk. xx. 9–18.) Parable of the Husbandmen and the Heir.

33. ἄλλην κτλ.] Mk. καὶ ἤρξατο (see on xiii. 54) αὐτοῖς ἐν παραβολαῖς λαλεῖν, which is equivalent to παραβολικῶς, since only one parable is given (unless the 'Corner-stone' was reckoned as another) ; cf. Mt. xxii. 1. In Lk. it is addressed πρὸς τὸν λαόν, the Lord turning from the authorities to them ; but the former were still present. The 'Sower' and the 'Mustard-seed' are the only other parables given by all the synn., and 'all three are taken from agriculture' (Plummer).

ἄνθρωπος κτλ.] On ἄνθρωπος = τις see xiii. 28, and on ὅστις = ὅς ii. 6. Mt. alone adds οἰκοδεσπότης : cf. xiii. 52, xx. 1. Lk., by omitting the fence, the vat, and the tower, obscures the clear allusion to Is. v. 1 f. Israel is often, in the O.T., compared with a vineyard or a vine, so that the audience could not mistake the meaning. The fence (φραγμός, cf. Lk. xiv. 23) was a protection against wild beasts ; cf. Ps. lxxix. [lxxx.] 13. The wine-press usually consisted of two parts, the ληνός (Vulg. *torcular*), where the grapes were crushed (Is. lxiii. 2, Joel iii. [iv.] 13), and the ὑπολήνιον (Mk. Vulg. *lacus*, but *torcular* in the O.T.) into which the juice fell (Is. xvi. 10, Joel *l.c.*). The latter always represents יֶקֶב, the former various words, chiefly גַּת and less correctly יֶקֶב. προλήνιον (Is. v. 2) is perhaps a trough for grapes placed higher than the ληνός, or a second pit to receive the juice ; see *Enc. Bibl.* 5311 ff. The tower (πύργος) was for the use of vine-dressers and watchers (2 Chr. xxvi. 10) ; a mere hut sometimes sufficed (Is. i. 8). Often a fence was not made, but the owner of this vineyard provided for its well-being with the utmost care.

ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, *καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.* ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν 34 *καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.* καὶ λαβόντες οἱ γεωργοὶ τοὺς 35 *δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.* πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας 36 *τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.* ὕστερον δὲ 37

For allegorical explanations in patr. writings see Swete.

καὶ ἐξέδετο κτλ.] In the parable in Isaiah good fruit is expected, here loyalty on the part of the workers. The *γεωργοί* were not slaves (like *ἀμπελουργός* in Lk. xiii. 7), but tenants, their annual rent being a fixed quantity, or proportion, of fruit—a common custom in Palestine (Edersheim, *L. and T.* ii. 423; see Plato, *Legg.* 806 D, quoted by Swete). For *γεωργός* of a worker in a vineyard cf. Gen. ix. 20. *ἀπεδήμησεν*, as in xxv. 14 f., reflects the conception of God's separateness from the world; as a transcendent King or Lord He is frequently pictured in the O.T. as sending messengers, angelic or human. It is His *absence*, rather than His departure, that is illustrated in the parable. Christianity, while retaining this Hebrew conception, has learnt the complementary truth of the divine Immanence.

34. *ὅτε δέ κτλ.*] Mt. expresses more clearly than Mk.'s *τῷ καιρῷ* (Lk. *καιρῷ*) the shortness of the time required by the scenery of the parable, which, however, corresponds with the whole of Israel's history, in every age of which God sent His messengers. *δούλους* refers more distinctly to these than *δοῦλον* (Mk., Lk.). *τ. καρποὺς αὐτοῦ* (Mk., Lk. *ἀπὸ τῶν καρπῶν* [Lk. *τοῦ καρποῦ*] *τοῦ ἀμπελῶνος*) are a fixed amount, or percentage, a detail which cannot be allegorized. What God asks (*τὰ τοῦ θεοῦ* xxii. 21) is described in iii. 8.

35, 36. *καὶ λαβόντες κτλ.*] For the redundant *λαβόντες* see xiii. 31. The treatment of the servants differs in each of the accounts. Mt., speaking of them in the plur., places together 'beat,' 'killed,' and 'stoned,' and when a larger number is sent, emphasizing the earnestness of the demand, writes, 'they did to them likewise.' Mk., Lk. describe the different treatment of each, Mk. arranging a climax, *ἔδειραν, ἐκεφαλίωσαν, ἠτίμασαν, ἀπέκτειναν.* (On *ἐκεφαλίωσαν* see Swete, and Allen's suggestion in *JThS.*, 1909, 298 ff., that the translator followed by Mk. misread אבאישו ('ill-treated') as ארא֫ישו which he took to be a verb connected with ראש 'a head'). Lk. has 'beat' (twice), 'dishonoured,' 'wounded,' reserving 'killed' for the Son. All have *δέρειν*, lit. 'to flay,' its only meaning in the LXX. (Lev. i. 6, 2 Chr. xxix. 34, xxxv. 11; *v.l.* in each case *ἐκδέρειν*), but in the N.T. always 'to beat,' first found in the slang of Aristophanes.

The audience could not fail to see the allusion to the treatment of prophets in the past; cf. v. 12, xvii. 12, xxiii. 31, 37.

37. *ὕστερον κτλ.*] Mk. *ἔσχατον*; see on iv. 2. *τὸν υἱὸν αὐτοῦ* for Mk.'s *ἕνα υἱὸν ἀγαπητόν* treats 'one' and 'beloved' as identical; cf. Jud. xi. 34 (A) *καὶ ἦν αὕτη μονογενὴς*

ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται
38 τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν
ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
39 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ· καὶ λαβόντες
40 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν
οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
41 ἐκείνοις; λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς,

αὐτῷ ἀγαπητή. But for Mk.'s readers, as for us, they could express both the uniqueness of the Son and His Messiahship (see iii. 17). ἀπέστειλεν (so Mk.): like the prophets the Son was an ἀπόστολος (Heb. iii. 1); cf. Mt. x. 40, xv. 24, Lk. iv. 18, 43, and frequently in Jo.$^{ev.ep.}$ For ἐντρέπεσθαί τινος 'turn towards,' 'pay respect to' cf. Lk. xviii. 2, 4, Heb. xii. 9; in class. Gk. it takes the acc. (cf. Wisd. vi. 7). The Owner's confidence in the mission of the Son gives the measure of the crime which disappointed it. Lk.'s ἴσως detracts from the confidence, and softens the irony. The thought of God's 'disappointment' involves the paradox of divine knowledge and man's freedom of choice; see on xviii. 7.

38. οἱ δὲ γεωργοί κτλ.] The scene recalls the narrative of Joseph (Gen. xxxvii. 18 ff.), whose brothers said δεῦτε ἀποκτείνωμεν αὐτόν. The futility of the husbandmen's idea that the murder of the Heir would give them the inheritance, contributes to the picture of their insensate hostility; it need not imply that the Jewish leaders themselves thought of Jesus as the Heir. Behind His words possibly lay the thought of Is. liii. 12, κληρονομήσει πολλοὺς . . . ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ (see on xx. 28 *fin.*). Christians afterwards worked out the thought that all God's sons can be united in the heirship as συνκληρονόμοι (Rom. viii. 17), an extension of the Jewish use of 'inherit' seen in Mt. v. 5, xix. 29, xxv. 34; see Westcott on Heb. i. 2. δεῦτε (xxviii. 6, Jo. iv. 29, xxi. 12), like δεῦρο (xix. 21), is frequent in the LXX. for לְכוּ, לֵךְ (Targ. אית, איתא).

39. καὶ λαβόντες κτλ.] Mk. 'And they took and killed him, and cast him outside the vineyard,' *i.e.* his body was cast out unburied, as the final insult. Mt., Lk. place the casting outside before the murder, perhaps reading more into the allegory, *i.e.* either that Jesus was rejected, and treated as cast out from the community (cf. ἐκβάλλειν in Lk. vi. 22, Jo. ix. 34), or that He was killed outside Jerusalem (Heb. xiii. 12). In a Christian allegory something would probably have been added to represent the Resurrection of the Son; its absence favours the genuineness of the parable.

40. ὅταν οὖν κτλ.] The question is rhetorical; in Mk., Lk. the Lord answers it Himself, but Mt. represents the audience as answering, and thus pronouncing their own condemnation.

41. κακούς κτλ.] Lit. 'because they are bad, he will badly destroy them.' The assonance (not in Mk., Lk.) is an expedient of literary Gk.; cf. Wisd. vi. 6 δυνατοὶ δὲ δυνατῶς ἐτασθήσονται, Dem. *De Cor.* 267, Soph. *Phil.* 1369; but it was perpetuated in popular language (Moulton, *Expos.*, May 1909, 477). Wellhausen thinks that the original was ביש ביש, 'very

καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς 42

ΛΊΘΟΝ ὌΝ ἀΠΕΔΟΚΊΜΑCAN ΟἹ ΟἸΚΟΔΟΜΟΥΝΤΕC
ΟΥ̓ΤΟC ἘΓΕΝΉΘΗ ΕἸC ΚΕΦΑΛῊΝ ΓΩΝΙΑC·

badly'; this occurs in the S, where, however, it may be only an attempt to reproduce the sound of the Gk. (Burkitt, *Ev. da Meph.* ii. 123). ἀπολέσει need not be an *ex eventu* reference to the fall of Jerusalem; the destruction of the sinful nation was the constant burden of the prophets. ἐκδώσεται (for δώσεται Mk., Lk.) continues the ἐξέδετο of *v.* 33. The last sentence, οἵτινες κτλ., is added by Mt. only (cf. Ps. i. 3); Mk., Lk., stopping at ἄλλοις, imply that others will be given the *opportunity* forfeited by the first tenants; Mt., with the Christian Church in his mind, goes further in stating that they will prove worthy of it. The audience might recall such passages as Jer. iii. 15, xxiii. 1–4, which speak of the rejection of Israel's religious leaders in favour of others. This is the main point to which the parable has led; cf. *v.* 31, xxii. 8–10. But it was natural for patr. writers to apply it to the apostles; it can further illustrate the duties of the Church's leaders in all times, and also the succession by Gentiles to the privileges forfeited by the Jews; see Swete.

42. οὐδέποτε κτλ.] See on xii. 3. αἱ γραφαί, always plur. in Mt., are the contents of the O.T. canon. Mk.: οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, 'have ye not read even this (well-known) passage of Scripture?' The quotation is from Ps. cxvii. [cxviii.] 22 f.; the Hosanna verse (*v.* 9 above) follows almost immediately, and the whole passage must have been well known. The γεωργοί now become οἰκοδομοῦντες; cf. the change of metaphor in 1 Cor. iii. 9. In the Psalm it is Zion, *i.e.* Israel, that was despised and well-nigh destroyed by the world powers; but its glories had been restored by the Maccabean victories; see Briggs *ad loc.* If the quotation is by Jesus Himself, it is an explanation of *v.* 41, and leads directly to *v.* 43: the pious members of the Jewish race oppressed and misused by their religious leaders will be advanced to honour. If it was added by Christian teachers, the 'Stone' is Jesus the Messiah. The words are applied to the Messiah in the Targ., and the use of 'Stone' as referring to the Messiah is found among the Jews as early as Justin (*Dial.* xxxiv., xxxvi.); see Rend. Harris, *Expos.*, Nov. 1906, 407 f.; cf. also Targ. Is. xxviii. 16, *Sanh.* 38 a (quoted by Sanday and Headl. on Rom. ix. 33). In the N.T. the passage from the Ps. is referred to in Ac. iv. 11, the similar metaph. in Is. xxviii. 16 in Eph. ii. 20, and the latter is combined with Is. viii. 14 in Rom. ix. 33; all the three O.T. passages are combined in 1 Pet. ii. 6 ff. (see Hort).

λίθον ὅν κτλ.] The LXX. is a literal rendering of the MT. For the acc. by attraction λίθον ὅν see Blass, § 50. 3. ἀποδοκιμάζειν (for מאס) is 'to reject *after trial*,' a thought absent from the Heb. verb, but appropriate in the present case; Ac. iv. 11 has ἐξουθενημένος, more usual in the LXX. for מאס. κεφαλὴν γωνίας (= רֹאשׁ פִּנָּה, not elsewhere in the O.T.) is probably 'the furthest

παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ'

extremity (not 'the top') of the corner,' a poetical equivalent for פִּנָּה. In Zech. iv. 7 הָאֶבֶן הָרֹאשָׁה perhaps has the same meaning, as also ἀκρογωνιαῖος (= פִּנָּה Is. xxviii. 16, and Sym. in Ps. *l.c.*). A corner stone is more important than any other stone in the foundation, since it bears a greater weight.

παρὰ Κυρίου κτλ.] The remainder is omitted by Lk., probably for brevity, as being less essential for the illustration of the parable. On παρά see xviii. 19. αὕτη (= זֹאת, which does the work of a neut., cf. Jud. xix. 30) is the fact that the rejected stone is restored to honour.

43. διὰ τοῦτο κτλ.] Because the husbandmen must be punished—a truth supported by Scripture—*therefore*, etc. The vineyard, which is the community of Israel, is the 'Kingdom of God.' τοῦ θεοῦ and not τῶν οὐρανῶν is used (see on *v.* 31, xii. 28, xix. 24) because the meaning is different from that of 'Kingdom of Heaven.' The verse, added by Mt. only, gives a correct explanation of the parable. The ἔθνος is the Israel of the future, advanced to honour by the death of the Son. They are the new body of husbandmen, and at the same time the vineyard which yields fruit. For τ. καρποὺς αὐτοῦ of *v.* 34 is substituted τ. κ. αὐτῆς, referring to the βασιλεία.

The genuineness of the parable is often denied, on the ground that it reflects developed Christian thought. But, as the notes have shewn, it contains nothing distinctively Christian. That it is to some extent an allegory causes no difficulty (see Prelim. n. on ch. xiii.). The Lord knew that He was the Son, sent to die for His nation; not for all its members, since some refused to repent, but 'for many' (Mk. x. 45). He was confident that His death, at the hands of the Jewish leaders, would bring about the consummation that was soon to come, when there would emerge an ideal Israel, a purified nation, such as the prophets of old had longed for. In the parable, accordingly, the murder of the Son results in the downfall of the husbandmen, and the advancement of others who will duly render the fruits of the vineyard. In point of fact, the 'nation' who were advanced to honour proved to be the Christian Church. That was the divine translation in history of the Lord's expectations expressed in Jewish form. But it is noteworthy that the evangelists did not allow their knowledge of this to colour their record of the parable. (See Burkitt, *Third Internat. Congr. for Hist. Rel.* ii. 321–8.)

44. καὶ ὁ πεσών κτλ.] Lk. πᾶς ὁ π. and ἐκεῖνον for τοῦτον. To stumble at the stone (cf. Is. viii. 14 = Rom. ix. 32 f.) would involve spiritual injury, but to be punished by it would be something far more terrible. For συνθλᾶν of divine punishment cf. Ps. lxvii. [lxviii.] 22, cix. [cx.] 5 f. λικμᾶν in its lit. meaning 'to winnow' (Is. xvii. 13, Ruth iii. 2) is unsuitable to the

ὃν δ' ἂν πέσῃ λικμήσει αὐτόν. Καὶ ἀκούσαντες 45
οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ
ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν 46
κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην

metaphor; but it seems to have the more general force of 'break into small pieces,' Vulg. *conteret, comminuet* (Lk.); cf. ἐξελίκμησεν Judith ii. 27. Deissmann, *Bible St.* 225 f., gives an instance from a papyrus. It is used of divine punishment in Jer. xxx. 10 [xlix.] 32, Ez. xxx. 23, 26. The verse is probably a gloss. Allen thinks it was inserted in Mt. and transferred to Lk., or inserted in both by the glossator. But its omission in Mt. by D 33 𝔏 *nonn* 𝔖 sin, but by no MSS. in Lk., suggests rather its transference from Lk. to some early MSS. of Mt. Allen also suggests that a copyist, led by ἔθνει (*v.* 43) to think of Dan. ii. 44 (Theod.), καὶ ἡ βασιλεία αὐτοῦ λαῷ ἑτέρῳ οὐχ ὑπολειφθήσεται, built up the gloss from the following clause, λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, together with the thought of Is. viii. 14 f.

45. ἀκούσαντες κτλ.] Mk. does not name the Lord's opponents; Mt., Lk. remind the reader who they were (see *v.* 23, Lk. xx. 1), but Mt. writes 'the Pharisees' for 'the elders of the people,' and Lk. omits 'the elders.' The plur. τ. παραβολάς (Mk., Lk. τὴν παραβολήν) refers to the series of three which Mt. places together. ἔγνωσαν κτλ.: Mk. 'and they sought to arrest Him, and feared the people, for they knew, etc.' (similarly Lk.), where ἔγνωσαν γάρ probably gives the reason, not for their fear, but for ἐζήτουν αὐτὸν κρατῆσαι. Mt. rearranges the clauses, and supplies a reason for their fear.

ἐπεί κτλ.] The enthusiasm kindled both by Jesus and the Baptist (*v.* 26, xiv. 5) as prophets was a new element in Jewish life, from which the conservatism of the religious leaders shrank, because it endangered their vested interests. The people were well able to distinguish a real prophet both from the apocalyptists and from the Scribes. For the Hebraic εἰς προφ. cf. 1 Regn. i. 13, Job xli. 23 [24]; see *v.* 26 above.

Mk. adds καὶ ἀφέντες αὐτὸν ἀπῆλθον, which Lk. omits, and Mt. postpones to xxii. 22, because he here adds another parable conveying the same lesson.

xxii. 1–10: (Cf. Lk. xiv. 16–24.) Parable of the Wedding Feast.

In spite of the differences between this parable and that in Lk. *l.c.*, there is a close similarity of thought and purpose. In each case the guests having rejected the invitation, others of a lower grade of society are invited instead of them. The Lucan parable is recorded to have been uttered when the Lord was at a meal in a Pharisee's house. He had said (*v.* 13 f.) that to invite the poor, maimed, blind, and lame, who could not offer an invitation in return, would be rewarded in the resurrection of the righteous. One of His fellow-guests understood Him to refer to the feast in the Kingdom of God (*v.* 15); and the parable is given as His reply. These two thoughts—the feast, and the invitation of the poor—seem to have led Lk. to place it at this point. But the summons to the poor, because the first invited guests were not worthy, is a thought entirely different from that of the advice in

XXII. 1 αὐτὸν εἶχον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν
2 ἐν παραβολαῖς αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία τῶν
οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ
3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς
4 κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. πάλιν

v. 13. If, as is probable, the two parables are a doublet from one original, Mt. has placed his in the more appropriate position, the teaching being similar to that in xxi. 31 and 41, but Lk. has preserved the more original form. Mt. has changed 'a certain man' into 'a certain king,' 'a great supper' into 'a wedding feast for his son,' 'a slave' into 'slaves'; he omits the excuses, and a later hand has added the acts of violence to the slaves, the destruction of the murderers and the burning of their city. (See notes.)

1. *καὶ ἀποκριθείς κτλ.*] See xi. 25. *ἐν παραβολαῖς* is equivalent to *παραβολικῶς* (see on xxi. 33), since Mt. gives what purports to be only one parable.

2. *ὡμοιώθη κτλ.*] On the formula, and the comparison of the Kingdom with a man, see xiii. 24; on *ἀνθρώπῳ βασιλεῖ* see xi. 19, xiii. 28. Lk. has *ἄνθρωπός τις*; Mt. makes more explicit the reference to God. See on xviii. 23. For *ὅστις* = *ὅς* cf. ii. 6. In Lk. the *δεῖπνον μέγα* is the Messianic banquet in the coming Kingdom (cf. Mt. viii. 11); in Mt. the wedding-feast of the King's son is a Christian symbol of the joy of the union of Christ and His Church (Apoc. xix. 7, 9; cf. Eph. v. 25 ff., Apoc. xxi. 2, 9), but it is doubtful if Jewish writers ever thought of the Messianic banquet as a *wedding*-feast; see Volz, *Jüd. Esch.* 331. The plur. *γάμοι*, *nuptiae* (*v.* 9, xxv. 10, Lk. xii. 36, xiv. 8), which alternates with the sing. in *vv.* 8, 11 f., belongs to later Gk.; both occur in the LXX.

3. *καὶ ἀπέστειλεν κτλ.*] *καλ. τ. κεκλημένους* seems to imply (as Lk. also) that the guests had been invited previously, the announcement now being that the feast was ready. It is idle to discuss whether this was a Jewish custom. It is required by the parable, as also that the feast remained ready and untouched during the mission of the other servants, the continued refusal, and the gathering of guests from the roads. The nation had received their summons from the prophets of old, and they now learnt from the Baptist, the disciples, and Jesus Himself, that the great moment had arrived. Their preaching is represented in Lk. as the work of a single servant; Mt. expresses the parable's meaning more clearly by the plural, perhaps influenced by Prov. ix. 1–6 (*v.* 3 *ἀπέστειλεν τοὺς ἑαυτῆς δούλους*), which may have suggested to Jesus the symbolism of the parable.

4. *πάλιν κτλ.*] The second mission recalls xxi. 36; Lk. has no parallel to it. It expresses only the urgency of the call. *τὸ ἄριστον κτλ.*: cf. *Aboth* iii. 25 'Everything is prepared for the banquet' (see Taylor). The rare word *σιτιστός* is used by Sym. in Ps. xxi. [xxii.] 13, Jer. xxvi. [xlvi.] 21, Jos. *Ant.* VIII. ii. 4; *σιτευτός* (cf. Lk. xv. 23, 27, 30) is commoner. *ἄριστον* passed into late Heb.; in the parable it is an early meal, since the remaining events belong to the same day; that Mt. preferred it for this reason to Lk.'s *δεῖπνον* (Zahn) is doubtful. With the call *δεῦτε κτλ.* cf Apoc. xix. 17.

ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλημένοις
Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ
σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς
γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν 5
ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ 6
κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα 7
αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν
ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος 8
ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε 9

5. οἱ δέ κτλ.] For ἀμελεῖν, elsewhere always *c. gen.*, cf. Heb. ii. 3, Jer. iv. 17. ἀγρός and ἐμπορία (ἅπαξ λεγ. in the N.T.) correspond with the purchase of a field and of live stock in Lk., but his γυναῖκα ἔγημα has no parallel in Mt. ἴδιον has lost its strict force, and is equivalent to the following αὐτοῦ; see Blass, § 48. 8, Deissmann, *Bibl. St.* 123.

6, 7. οἱ δὲ λοιποί κτλ.] These verses refer to the persecution of Christian apostles and preachers, and the sack of Jerusalem by the Roman armies, who, as God's instrument of punishment, are '*His* armies.' But with the exception of the Baptist no one who proclaimed that the Kingdom was at hand had been put to death when the Lord spoke, and Jerusalem had not yet been burnt. Even if these could be regarded as predictions, the verses fit awkwardly with the rest of the parable, and must be a later addition, for ὃς μὲν . . . ὃς δέ (*v.* 5) embrace all the invited guests, so that οἱ δὲ λοιποί is unexpected; οὐκ ἦσαν ἄξιοι seems a very inadequate description of the murderers of the servants; and the δοῦλοι of *v.* 8 ff. are evidently the same as those of *v.* 3 f., not Christians who preached to Gentiles after the fall of Jerusalem (Zahn). The violence to the servants, and the punishment, are an echo of xxi. 35 f., 41, but with the addition of the explicit reference to the burning of the city. Harnack (*Sayings*, 121 ff.) suggests that the verses are the remnant of a complete parable, which Lk. has combined in another form with that of the Pounds (*i.e.* Lk. xix. 12, 14, 15 a, 27); but except that a king executed punishment, Mt. and Lk. have not a single detail in common; see on xxv. 14–30.

9. πορεύεσθε κτλ.] Mt. has related a double mission to the invited guests; Lk. now relates a double mission, (1) in the squares and streets of the city to the poor, the maimed etc., whom the wealthier citizens, who were first invited, despised and avoided; these would correspond with the τελῶναι and πόρναι of Mt. xxi. 31; (2) out among the country roads and hedges; 'to the Jew first, and also to the Gentile.' If this is Lk.'s meaning, Mt. is truer to the original; the διέξοδοι τ. ὁδῶν (Vulg. *exitus viarum*) are the 'ends of the roads,' *i.e.* central spots whence the high roads or streets diverge, where the poor might be found collected. In *v.* 10 the servants go simply εἰς τ. ὁδούς. διέξοδοι (Herod., *al.*) is frequent in Num., Josh. for תּוֹצָאוֹת. And see Moulton, *Expos.*, Dec. 1908, 565.

οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε
10 καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι
εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηρούς
τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.
11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν
12 ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει
αὐτῷ Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
13 ὁ δὲ ἐφιμώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις

10. *συνήγαγον κτλ.*] Allen suggests that the verb represents the Aram. כנס, Pael 'to gather,' Aphel 'to bring in,' 'invite.' Since the parable teaches simply that unworthy guests are rejected in favour of others, *πονηρούς τε καὶ ἀγαθούς* introduces a different thought (cf. xiii. 47 f.), and is probably a gloss introduced in view of *vv.* 11–13; this use of *τε καί* is unique in Mt. On *νυμφών* see ix. 15.

11–14. (Mt. only.) PARABLE OF THE WEDDING GARMENT.

This appears to be a portion of a parable of which the opening is lost. The people collected indiscriminately from the roads, without previous notice, could not come in festal array. The conjecture that it was a Jewish custom in the time of Jesus for a host to supply his guests with garments is based solely on the parable. The lost opening must have related that a king issued invitations to a feast; it need not have occupied more than a single verse (as *e.g.* Lk. xiv. 16). The teaching is similar to that of the 'Tares' (xiii. 24–30; see n. after *v.* 43) and the 'Net' (xiii. 47–50). At the Advent of the King it will be found that men of different kinds have received the invitation, and some will be found unworthy. There is nothing which necessitates the thought of good and bad men within the *Christian* community.

11. *εἰσελθών κτλ.*] *θεάσασθαι* strikes the keynote at once; at God's Advent He will inspect those to whom the message of the Kingdom has been preached, to determine who are worthy. The one defaulter represents all who are unworthy. *ἔνδυμα γάμου* (cf. *γαμικὴ χλανίς* Aristoph. *Av.* 1693) symbolizes everything that renders men fitted for a share in the joys of the Kingdom (cf. iii. 8, v. 20). It naturally lends itself to the Christian thought *Χριστὸν ἐνεδύσασθε*; 'vestem supercoelestis hominis' (Jer.); see Tert. *Scorp.* 6, Hil. *in Mat. ad loc.*, who refer to Baptism. *ἔνδυμα* is confined to Mt. (7) in the N.T. except Lk. xii. 23.

12. *ἑταῖρε κτλ.*] Cf. xx. 13, xxvi. 50. The condescension, which seems to assume that the man probably has a good excuse, heightens the sternness which follows. *μὴ ἔχων* regards the fact *οὐκ ἐνδεδυμένον* from the king's point of view; see Moulton, i. 231 f. *φιμοῦν*, lit. 'to muzzle,' or 'gag' (cf. 1 Cor. ix. 9 = 1 Tim. v. 18 [LXX.]), is used metaph. in late writers; cf. *v.* 34, Mk. i. 25, iv. 39, 1 Pet. ii. 15, Prov. xxvi. 10 (Theod.), *φιμῶν ἄφρονα φιμοῖ χόλους.*

13. *τότε κτλ.*] The *διάκονοι* are a necessary feature of the parable, as the means of the offender's ejection, but perhaps they symbolize the angels in their functions at the last day (cf. xiii. 39, 41, 49, xxiv. 31). The parable passes into the reality; the

Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί. 14

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον 15

speaker being now the divine King. It cannot be maintained that Jesus Himself could not so have spoken; but since the punishment, apart from the binding of the feet and hands, is described in the same terms as in viii. 12, xxv. 30, the verse, in its present form, is probably due to the evangelist. It may be influenced by Enoch x. 4, *δῆσον τὸν Ἀζαὴλ ποσὶν καὶ χερσίν, καὶ βάλε αὐτὸν εἰς τὸ σκότος*. Wellhausen refers to an Arab custom of binding the feet of a guest rejected from the court. For 'feet and hands' cf. Jo. xi. 44, Ac. xxi. 11. The reading of D 𝔏 *ἄρατε* is apparently followed by 𝔖 sin.cur 'take hold of him'; but see Burkitt, *Ev. da Meph.* ii. 124 f.

A Rabb. parable is attributed (*Shabb.* 153 a) to Johanan b. Zakkai (*c.* A.D. 100), and another version (Midr. Ḳoh. ix. 8) to R. Judah ha-Nasi (*c.* A.D. 170), which are similar in thought to the parable of the Wedding Garment. See Wünsche, *Neue Beitr.* 252 f. Mt.'s parable, in its original form, was current in Jewish-Christian circles, and was possibly employed by Jews without knowledge of its origin.

14. *πολλοί κτλ.*] In the O.T. *ἐκλεκτός* (בָּחִיר; see on iii. 17) is used, in the sing. or plur., of the nation of Israel; but the failure of the nation to fulfil its destiny led to the use of the term, in later Jewish writings, for the 'righteous,' in contrast with the rest of the nation; cf. Wisd. iii. 9 (‖ *οἱ πεποιθότες* and *οἱ πιστοί*), iv. 15 (‖ *ὅσιοι*), Enoch i. 1, v. 7 f., xxv. 5. In Apoc. Abr. 29 a definite number of them is given; cf. Apoc. Bar. xxx. 2, lxxv. 5. See Volz, *Jüd. Esch.* 315 f., and the passages quoted by Allen. If then, in Jewish thought, the 'elect' are the righteous or pious, the word involves not only divine predetermination but also human responsibility (see on xviii. 7); they are *κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί* (Apoc. xvii. 14). *ἐκλεκτοί* occurs in Lk. xviii. 7, and in the eschatological discourse (Mt. xxiv. 22, 24, 31, and Mk.). There is no reason to think that Jesus employed it in any other than the Jewish sense. Many Jews had received the call, but few had become 'elect' by accepting it. If it was a current saying, *γάρ* may mean 'for the saying is true, Many etc.' In Ep. Barn. iv. 14 it is introduced by *ὡς γέγραπται*, according to J. Weiss not a reference to the Gospel, but to the same source from which the Lord drew it: cf. 4 Esd. viii. 3 'Many were created, but few shall be saved,' ix. 15 'More are they that perish than those who shall be saved.' S. Paul, treating of the Church as an ideal, identifies the 'called' and the 'elect,' but Jesus speaks of facts as they were. The saying, however, though doubtless genuine, may not be in its original position; neither of the foregoing parables contains the thought that the 'elect' are a small minority. It is inserted, still less appropriately, in several authorities after xx. 16.

15–22. (Mk. xii. 13–17, Lk. xx. 20–26.) THE QUESTION ABOUT THE CAPITATION TAX.

15. *τότε κτλ.*] In Mk., Lk. the

16 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντας Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ

emissaries are sent by all the members of the Sanhedrin to whom the parable had been addressed, in Mt. by the Pharisees only, the priestly party appearing later, as the Sadducees (*v.* 23). Their consultation is expanded from Mk.'s ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. On πορευθέντες see ix. 13 a, and on συμβ. ἔλαβον xii. 14. For παγιδεύειν, 'to catch in a trap' (παγίς), used metaph. see 1 Regn. xxviii. 9, Eccl. ix. 12, Test. Joseph vii. 1, περιεβλέπετο ποίῳ τρόπῳ με παγιδεῦσαι. Cf. παγίδευμα Aq. Eccl. vii. 27 [26], LXX. θήρευμα (cf. Lk. xi. 54). ἐν λόγῳ (Mk. λόγῳ) is either 'conversation,' or better 'by a remark (of His).' The cleansing of the temple had been a revolutionary act against the religious authorities; they now hoped to extort a revolutionary pronouncement against the civil authorities. Lk. expresses this: ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

16. καὶ ἀποστέλλουσιν κτλ.] For 'disciples of the Pharisees' cf. Mk. ii. 18. In Mk. the Sanhedrin send 'certain of the Pharisees.' The 'Herodians' associated with them are probably not Herod's soldiers but his political partisans. The termination -ιανός, of Lat. origin (cf. *Caesariani*), came to be employed to form names of sects, and the word, like Χριστιανοί or Χρηστ- (Ac. xi. 26), may have been a nickname used by opponents; 'quos illudentes Pharisaei . . . Herodianos vocabant' (Jer.). Jos. *BJ.* I. xvi. 6 has Ἡρωδεῖος. They are mentioned elsewhere in Mk. iii. 6 only, as combining with the Pharisees against Jesus in Galilee; and see on Mt. xvi. 6. The same party had probably come up for the feast, perhaps in company with Herod. Since he was appointed by Rome, and superintended, among other things, the payment of taxes, the Herodians would support the payment, while the patriotic Pharisees hated it. They now asked Jesus His opinion on the burning question which divided them. If He pronounced in favour of the tax, He would make Himself unpopular with the people; if against it, which was what they desired, they would have a ground of accusation against Him.

διδάσκαλε κτλ.] See on vii. 21. Mt., placing in pairs the positives and the negatives, brings together the two statements about truth, which Mk. places first and last: the Lord's character and teaching were alike true, and they no doubt knew it though they spoke ironically. ἀληθής (so Mk.) is characteristic of the 4th Gosp., but is not found elsewhere in the synn. Lk. ὀρθῶς λέγεις καὶ διδάσκεις. The ὁδὸς τ. θεοῦ is 'the manner of life required by God'; see on xxi. 32. Smith, *JThS.*, Jan. 1915, 242.

καὶ οὐ μέλει κτλ.] Cf. Mk. iv. 38, Lk. x. 40, Job xxii. 3. They knew also, though still speaking ironically, that He was fearlessly impartial, and would shew it in replying to their question. βλέπ. εἰς πρόσωπον, 'to pay regard to appearance,' to be biassed by a man's wealth or position, is not found elsewhere; but cf. 1 Regn. xvi. 7, ἄνθρωπος

βλέπεις εἰς πρόσωπον ἀνθρώπων· εἰπὸν οὖν ἡμῖν τί σοι 17
δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; γνοὺς δὲ 18
ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε,
ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ 19
δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς Τίνος 20
ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν Καίσαρος. τότε 21
λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ

ὄψεται εἰς πρ. (יִרְאֶה לְעֵינַיִם). The usual expressions for partiality are הַכִּיר פָּנִים (LXX. ἐπιγνῶναι, αἰδεῖσθαι, αἰσχύνεσθαι πρ.), and נָשָׂא פ (LXX. θαυμάζειν [cf. Jude 16], λαμβάνειν, ὑποστέλλεσθαι πρ.). Lk. here has οὐ λαμβάνεις πρ., and in the N.T. (not LXX.) occur προσωπολημπτεῖν (Jam. ii. 9), -πτης (Ac. x. 34), -ψία (Jam. ii. 1, Rom. ii. 11).

17. εἰπόν κτλ.] The first clause is added by Mt.; on τί σοι δοκεῖ see xvii. 25. Their question reflects their usual plane of thought: ἔξεστιν, is it warranted by anything in the Law or the Scribal tradition? (cf. xii. 2, 4, 10, 12, xiv. 4, xix. 3, xxvii. 6). It was because the Lord spoke from a different plane that His answer, as on other occasions, was so impregnable. κῆνσος (so Mk.; Lk. φόρος), a latinism, = *census*, which passed also into Aram. as קנסא, was a capitation-tax; D (Mk.) ἐπικεφάλαιον, k *capitularium*, S (Mt., Mk.) 'head-money.' Besides the indirect taxation involved in the customs (τέλη, cf. xvii. 25), two direct taxes were levied in the provinces (of which Judaea was now one), the *tributum soli* or *agri*, and the *tributum capitis*, the former assessed by valuation, the latter equal for all males over 14 and females over 12, up to the age of 65. For the latter tax, which was paid direct into the imperial exchequer, silver *denaria* were struck, with the figure of Caesar and a superscription, *e.g.* ΤΙΒΕΡΙΟΥ ΚΑΙΣΑΡΟΣ. Apart from their hatred of the foreign domination, the figure was deeply offensive to the Jews as savouring of idolatry. See Schürer, *HJP.* I. ii. 77, 109 ff., *HDB.* 'Money' iii. 428, and photograph no. 13 before p. 425.

18. γνοὺς δέ κτλ.] Mk. ὁ δὲ εἰδὼς (? ἰδὼν) αὐτῶν τὴν ὑπόκρισιν, Lk. κατανοήσας δὲ αὐτῶν τὴν πανουργίαν describe the penetration with which He perceived their cunning at the moment. Mt. reflects on their character as a body: 'recognizing their (habitual) wickedness,' *i.e.* recognizing that this was an instance of it. ὑποκριταί (see on vi. 2) is added after Mk.'s τί με πειράζετε;

19. τὸ νόμισμα κτλ.] Mk., Lk. δηνάριον. The 'coin of the tax' being required only at the periods when the tax was due, neither the Lord, nor perhaps any of the audience, had one at hand. If so, the delay would heighten the interest and increase the number of the bystanders. For νόμισμα (a ἅπαξ λεγ. in the N.T.) cf. 1 Mac. xv. 6 and a *v.l.* Neh. vii. 71. Sym. uses it for a small coin, *gerah* (Num. iii. 47), *k*ᵉ*sitah* (Job xlii. 11). In 2 Esd. viii. 36 it means 'a decree.'

20. τίνος κτλ.] The fourth question that the Lord put to His opponents (see xxi. 25, 31, 40); in every case, according to Mt., their answer was turned against them.

21. ἀπόδοτε κτλ.] The questioners had said δοῦναι (*v.* 17), as though of

22 τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες
αὐτὸν ἀπῆλθαν.
23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι,
24 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
λέγοντες Διδάσκαλε, Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ

23 λεγοντες] ℵBD *al* 𝔏 ff¹ [negantes] 𝔖 sin.cur.pesh ['and they say to him']; *pr* οι ℵCE *al* 𝔏 vet.vg 𝔖 hcl.pal me sah arm

a gift which might be withheld; the Lord replies with ἀπόδοτε, the payment of a rightful due. With their nationalist notions of a political theocracy they thought that Caesar's government and God's were incompatible; see the words of Judas the Gaulonite (Jos. *Ant.* XVIII. i. 1), and Eleazar (*BJ.* VII. viii. 6). The answer of Jesus shewed that it was not so. That which is stamped with a man's image is his property; Caesar's coins were therefore his, and must obviously be rendered to him; but that did not prevent God's property from being rendered to Him. τὰ τοῦ θεοῦ would suggest to the audience sacrifices (cf. Heb. v. 1, τὰ πρὸς τὸν θεόν) and other dues. But it is possible that the thought of εἰκών also underlay the words: man was made κατ' εἰκόνα θεοῦ (Gen. i. 27), so that τὰ τοῦ θεοῦ embrace a man's whole being and life, including his civil. duties. Though the spiritual was of greater importance than the temporal, which was so soon to come to an end, yet the two cannot clash in so far as the greater includes the less. If this reads more into the words than was intended, yet they formed the basis of the attitude of S. Paul and S. Peter: submission to civil government must be rendered 'for conscience' sake,' and 'for the Lord's sake' (Rom. xiii. 1–7, 1 Pet. ii. 13–17); see Sand. Headl. *Romans*, 369–72.

22. καὶ ἀκούσαντες κτλ.] They must have been astonished (Mk. ἐξεθαύμαζον) not only at His alertness, but also, like the common people (*v.* 33, vii. 28 f.), at His aloofness from their plane of thought. Lk. adds ἐσίγησαν. In Mt. their departure (see on xxi. 46) makes way for the Sadducees who now approach.

23–33. (Mk. xii. 18–27, Lk. xx. 27–40.) THE QUESTION ABOUT THE RESURRECTION.

23. ἐν ἐκείνῃ κτλ.] The note of time is given by Mt. only; but though the conversation, unlike the foregoing, is 'a theological debate of the most objective kind' (J. Weiss), there is no reason why it should not have been held on the same day. The Sadducees (see Add. n. after *v.* 33) already mentioned five times in Mt. (iii. 7, xvi. 1, 6, 11 f.), appear for the first time in Mk., Lk. The reading λέγοντες, in the best MSS., represents the denial of the Resurrection as forming the beginning of their conversation with Jesus; but Mk. οἵτινες λέγουσιν, and Lk. οἱ λέγοντες, shew that οἱ, omitted accidentally after Σαδδουκαῖοι, is rightly restored in the lesser uncials. On the growth of the doctrine of a general Resurrection see Volz, *Jüd. Esch.* 127 ff.

24. διδάσκαλε κτλ.] See vii. 21. They employ a paraphrase, differing in each of the synn., of Dt. xxv. 5, where the provision of the Levirate

ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἦσαν δὲ παρ' ἡμῖν 25
ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ
ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·
ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά· ὕστερον 26
δὲ πάντων ἀπέθανεν ἡ γυνή. ἐν τῇ ἀναστάσει οὖν τίνος 27
τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. ἀποκριθεὶς 28
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς 29
μηδὲ τὴν δύναμιν τοῦ θεοῦ· ἐν γὰρ τῇ ἀναστάσει οὔτε 30

marriage is only for two brothers living on the same estate; and in the Heb. it is valid when the deceased brother leaves no *male* issue (בֵּן), but the LXX. has *σπέρμα*; cf. Jos. *Ant.* IV. viii. 23 (*ἄτεκνος*). See Driver, *Deut. ad loc.* The clause *ἀναστήσει κτλ.* is drawn from Gen. xxxviii. 8, which relates an instance of the practice; and Mt.'s *ἐπιγαμβρεύσει*, a technical term (= יְבַם) for which Mk., Lk. have *λάβῃ* (as in LXX. Deut. *l.c.* *λήμψεται*), is derived from the same passage. Aq. uses the verb in Deut. *l.c.*; in the LXX. it stands elsewhere for חָתַן, without the Levirate meaning.

25. *ἦσαν δέ κτλ.*] In Mk., Lk. a hypothetical case is put; Mt.'s addition *παρ' ἡμῖν* represents it as an actual recent occurrence. It is probable that the Levirate custom was exceptional in the time of Jesus, though it was theoretically upheld in late Rabbinic law. The ceremony of חליצה ('shoe-loosing,' Deut. xxv. 9) practically replaced it. For the Attic *γήμας* cf. Lk. xiv. 20, 1 Cor. vii. 28; D *al* have the later *γαμήσας*.

καὶ μὴ ἔχων κτλ.] An expansion of Mk.'s *καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα*, transferring the verb so as to give it a more ordinary meaning.

26. *ὁμοίως κτλ.*] Mt. avoids Mk.'s redundant repetition of the points in the case.

28. *ἐν τῇ ἀναστάσει κτλ.*] The question ridicules the idea of a future life, as materialistically understood by many of the Jews; 'the second life only the first renewed'; see Enoch x. 17, and a passage from *Sohar* quoted by Swete. The official doctrine of later Rabbis, however, was more spiritual; see *Berak.* 17 a, quoted by Montefiore on Mk. xii. 18. As before, the questioners' thoughts were on a different plane from the Lord's, and He evaded the dilemma by rising above it. *ἀνάστασις* is the state of existence consequent upon rising; cf. *ἐν τῇ παλινγενεσίᾳ* (xix. 28).

29. *πλανᾶσθε κτλ.*] Mk. *οὐ διὰ τοῦτο πλ.*, explaining more distinctly that ignorance was the cause of their mistake. In this, the priestly *élites* were like the priests of old (Hos. iv. 6, Jer. xiv. 18, Mal. ii. 1–8). They were ignorant not only of the true meaning of God's word (*v.* 31), but also of the true nature of His power over human destiny (*v.* 30). Cf. 1 Cor. xv. 33 f., *μὴ πλανᾶσθε . . . ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν.* 'The Power of God' is a periphrasis for the divine name in Lk. xxii. 69 ('the Power' Mt. xxvi. 64, Mk.), and 'Power' is sometimes an effluence or emanation from God (Ac. viii. 10; cf. Lk. i. 35, v. 17, xxiv. 49); but here it is simply 'what God can do'; cf. *τὸ δυνατὸν αὐτοῦ* (Rom. ix. 22).

30. *ἐν γάρ κτλ.*] Though rejecting the materialistic conception of

γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ
31 εἰσίν· περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε
32 τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ

the Resurrection, they knew no other; Jesus puts before them something more spiritual. S. Paul, confronted by the same materialism, summed up his answer in the far-reaching paradox 'it is raised a spiritual body' (1 Cor. xv. 35–44). For the late γαμίζειν cf. xxiv. 38, Lk. xvii. 27, xx. 35, 1 Cor. vii. 38, ἐκγαμίζειν or γαμίσκειν being a variant in every case. The addition of θεοῦ after ἄγγελοι in ℵL was probably due to the LXX. (cf. Lk. xii. 8 f., xv. 10, Jo. i. 51 [LXX.], Heb. i. 6 [LXX.]).

Lk. words the reply of Jesus very differently: 'the sons of this age marry and are given in marriage (*or* ? beget and are begotten; see Burkitt, *Ev. da Meph.* ii. 299); but they that are counted worthy to obtain that age and the resurrection from the dead neither marry nor are given in marriage; nor can they die any more, for they are angelic (ἰσάγγελοι), and are sons of God, being sons of the resurrection.' Lk., or some source which he employs, may have adopted an explanatory paraphrase heard from the lips of a Jewish-Christian preacher. It introduces the new thought that when there is no death, marriage for the propagation of the race will be unnecessary.

31. περὶ δέ κτλ.] On οὐκ ἀνέγνωτε see xii. 3. The nature of resurrection has been declared; the fact is now proved from Scripture. S. Paul treats these in the converse order (1 Cor. xv. 1–34 and 35–57). For τὸ ῥηθέν see i. 22. That which was said (to Moses) was said to you (cf. xix. 8). Blass unnecessarily omits ὑμῖν, with very slight authority. In Mk., the Lord refers to the section in Exodus, ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ βάτου (see Swete); in Lk., Moses is made the speaker of the words, καὶ M. ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κτλ.

32. ἐγώ εἰμι κτλ.] From Exod. iii. 6. The repetition of θεός in Exod. gives a sonorous solemnity; but religious reflexion can find in it an emphasis on 'the distinct relation in which God stands to each individual saint' (Swete). The argument is this: God cannot be a God of those who are dead; but God said He was the God of the patriarchs; therefore, though they died long before, they were not dead. This presents two difficulties: (1) It is an *argumentum ad literam*, which, though it would appeal to His hearers, is unlike the Lord's usual methods of reference to the O.T. In Exod. the words mean that Yahweh is the God whom Moses' father and the patriarchs used to worship. The doctrine of the resurrection is made to stand on the use of the genitives with θεός. A profound truth, however, is involved, and the possibility must be allowed that Jesus condescended to a rabbinic style of argument. (2) An existence of the personality after the death of the body, which the words support, is not equivalent to the resurrection of the body; the latter does not follow from the argument, unless the patriarchs were already 'raised' in the body when God spoke, for which there is no evidence elsewhere, Jewish or Christian. The utmost that the argument yields is that they, and therefore other dead persons, not being really

καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; *οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων.* Καὶ *ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο* 33 *ἐπὶ τῇ διδαχῇ αὐτοῦ.*

32 ο *θεος*$^{4°}$] BLΔ 1 33 157* 209 238 me sah ; *om* ο ℵD 28 67 *al* ; *add θεος* EF *etc* minn.*pler* 𝔖 hcl arm [(ο) *θεος solum* 𝔏 *omn* 𝔖 sin.cur.pesh.pal]

dead are *capable* of resurrection. It is true that 'the resurrection of the body follows, when it is understood that the body is a true part of human nature' (Swete); but this corollary is not attributed to Jesus. It is not impossible that the mention of 'the Scriptures' (*v.* 29) led early preachers to supply a proof from the O.T.

οὐκ ἔστιν κτλ.] In Mk., and perhaps here, the true reading is οὐκ ἔστιν *θεός*, 'He is not a God of dead persons,' or, less probably, 'there does not exist a God of dead persons.' The former seems to be supported by 𝔖 sin.cur, 'and lo the God not of the dead but of the living.' Lk. places *θεός* with emphasis at the beginning: 'but *God* [*i.e.* One who can bear that title] is not (a God) of the dead.' Copyists seemed to have assumed a similar ellipse of *θεός* before *νεκρῶν* in Mt., Mk., ὁ *θεός* becoming the subject of *ἔστιν*; later uncials went further and supplied the ellipse by a second *θεός* before *νεκρῶν*. Lk. adds the reflexion *πάντες γὰρ αὐτῷ ζῶσιν*, life is not life except in relation to Him; cf. 4 Macc. vii. 19, xvi. 25. Mk. adds *πολὺ πλανᾶσθε*.

33. καὶ ἀκούσαντες κτλ.] Doubtless a constant effect of the Lord's teaching; cf. vii. 28, Mk. xi. 18. Mk. gives no conclusion to the incident; Lk. frames one by adapting Mk.'s beginning and ending of the following incident (which he gives elsewhere, x. 25–28), *i.e.* the approval of certain of the Scribes, and 'for they no longer dared to ask him anything' (see *v.* 46 below).

Additional Note on the Sadducees.

The Sadducees were the 'modernists' of their day, and comparatively few in number. Connected with the best priestly families (Ac. v. 17, Jos. *Ant.* xx. ix. 1), their aims were rather political than religious. They were aristocrats, who 'persuaded only the well-to-do, and had no following among the masses' (*Ant.* xiii. x. 6). Sympathizing with the *Aufklärung* brought about by contact with Greek thought and customs, they despised, as a class, the legalism of the patriotic Pharisees, and their ardent hopes of deliverance from foreign rule and of the glories of a future age, and hence lent no countenance to the scribal tradition, nor to the apocalyptic literature, which taught for the most part the continued life of the soul and future rewards and punishments. Though there is no contemporary evidence that they rejected any part of the O.T. canon (as stated, *e.g.*, by Origen on *vv.* 29, 31 f. of this chapter), yet they adhered mainly to the Pentateuchal law and to the early stages of Israelite thought. To the Jewish religious thought of their day, their attitude was one of contemptuous aloofness. Their denial, therefore, of a resurrection (see the dispute between Gamliel II. and some

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδ-
35 δουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. καὶ ἐπηρώτησεν εἷς
36 ἐξ αὐτῶν νομικὸς πειράζων αὐτόν Διδάσκαλε, ποία ἐντολὴ

34 επι το αυτο] uncc [*exc* D] 𝔏 ff^{1} g$^{1.2}$ q vg 𝔖 pesh.hcl.pal me arm ; επ' αυτον D 𝔏 b c e f ff^{2} h 𝔖 sin.cur aeth 35 νομικος] *om* 1 118 209 𝔏 e 𝔖 sin

Sadducees in *Sanh.* 90 b, 91 a), and of the existence of angels and spirits (Ac. xxiii. 8 ; cf. Jos. *Ant.* XVIII. i. 4, *BJ.* II. viii. 14), were not the only, or perhaps even the principal, features of their 'advanced' views. See, *e.g.*, their assertion of man's freedom of will, and denial of Fate and Providence (Jos. *Ant.* XIII. v. 9, *BJ. l.c.*).

Their name Σαδδουκαῖοι is derived from Zadok (צָדוֹק), the double δ being due to the (perhaps more original) form Σαδδούκ, which occurs eleven times in LXX^{B} and occasionally in Lucan MSS. Who this Zadok was supposed to be is uncertain, but he was probably the priest appointed by Solomon (1 Kings ii. 35), from whom the more important priests of the second temple traced their descent (Ez. xl. 46 etc., 1 Chr. vi. 53 [38], ix. 11). Schürer (*HJP.* II. ii. 1–43) gives a useful account of both the Sadducees and the Pharisees. On a party of reformed Sadducees see Charles, *Fragments of a Zadokite Work*, Introd.

34–40. (Mk. xii. 28–34, Lk. x. 25–28.) THE QUESTION ABOUT THE GREAT COMMANDMENT.

34. οἱ δὲ Φαρισαῖοι κτλ.] Mt. alone relates, as in *v.* 15, an action of the Pharisees as a party. Their delight at the discomfiture of the Sadducees draws them together (ἐπὶ τὸ αὐτό, cf. Lk. xvii. 35) in the crowd. The expression was possibly suggested by Ps. ii. 2, a point which is missed in the *v.l.* ἐπ' αὐτόν, though the thought of hostility is retained ; cf. Ac. iv. 26 f., where the words from the Ps. are followed by συνήχθησαν . . . ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν. On φιμοῦν see *v.* 12 ; Mt. perhaps uses it here contemptuously. Mk. καλῶς ἀπεκρίθη αὐτοῖς.

35. καὶ ἐπηρώτησεν κτλ.] On εἷς = τις see viii. 19. νομικός, as a subst., is elsewhere confined to Lk.[6], except Tit. iii. 13. Mk. has its equivalent γραμματεύς (so 𝔖 cur here) ; cf. νομοδιδάσκαλος (Lk. v. 17, Ac. v. 34). It should perhaps be omitted. If it is genuine, Mt. must have retained it from Q, but in xxiii. 2, 13 he prefers γραμματεῖς where Lk. (xi. 46, 52) has νομικοί. On the Scribes see v. 20. The question propounded did not, like those in *vv.* 17, 28, offer a dilemma or a snare ; in πειράζων αὐτόν Mt.'s anti-Pharisaic feeling shews itself. In Mk. the Scribe evinced no hostility ; he spoke with admiration, and was earnestly commended. Aug. : 'tentans accesserit, domini tamen responsione correctus est' (*De Cons. Ev.* ii. 141) does not meet the difficulty. Lk. has ἐκπειράζων αὐτὸν λέγων, but the two participles are awkward, and in several MSS. the correction καὶ λέγων was made. ἐκπ. αὐτόν was probably a scribal addition to Lk. from Mt.

36. διδάσκαλε κτλ.] See on vii. 21. Mk. ποία ἐστὶν ἐντ. πρώτη πάντων ; he never uses the word νόμος. The Scribes recognized that commandments in the Law were of varying degrees of importance (see on v. 19), and the questioner asked which of them (ποία = τίς, see on

μεγάλη ἐν τῷ νόμῳ; ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις Κύριον 37
τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν
ὅλῃ τῇ διανοίᾳ σου· αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. 38
δευτέρα ὁμοία αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 39
ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ 40

xix. 18), or, less probably, what class of commandment, in the estimation of Jesus, stood first. For μεγάλη = μεγίστη see v. 19; the superl. occurs only in 2 Pet. i. 4, and is rare in the LXX. except in 2, 3, 4 Macc.

37. ἀγαπήσεις κτλ.] From Deut. vi. 5. Mt., Lk. omit the preceding verse of Deut. which Mk. gives, ἄκουε Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν. Deut. vi. 4–9, containing the central article of Israel's creed, together with xi. 13–21, Num. xv. 37–41, was called the *Sh*ᵉ*ma*ʿ ('Hear') from its opening word, and as a recognized formula 'undoubtedly belongs to the time of Christ' (Schürer, *HJP.* II. ii. 77, 84). Deut. has ἐξ ὅλης τῆς διανοίας σου (לְבָבְךָ), καὶ ἐξ ὅλ. τ. ψυχῆς σ., κ. ἐξ ὅλ. τ. δυνάμεως σ. (מְאֹדֶךָ), ἐξ being a loose rendering of בְּ. All the synn. agree in writing 'with all thy heart' as the beginning of the series, which is probably due to 4 Regn. xxiii. 25, where Josiah is said to have 'turned to the Lord with all his heart (καρδίᾳ, לְבָבוֹ), and with all his strength (ἰσχύι, מְאֹדוֹ), and with all his soul' (A with M.T. transposes ἰσχύι and ψυχῇ as in Lk.). Thus καρδία and διάνοια in the synn. have the effect of a double rendering of the same Heb. word: they are sometimes interchanged in LXX. text and MSS. (Hatch, *Essays*, 104). The same passage probably accounts for the ἰσχύς clause in Mk., Lk., which Mt. omits, and for the use of ἐν instead of ἐξ in Mt., Lk., *i.e.* in Q. See *Oxf. Stud.* 41–5, and Add. n. below.

On the distinction between ἀγαπᾷν and φιλεῖν see x. 37.

38. αὕτη κτλ.] This takes the place of Mk.'s πρώτη ἐστιν, which precedes the quotation.

39. δευτέρα κτλ.] 'A second similar (one) is this.' The difficulty of the text, supported by the lesser uncials (א is without accents or breathings) entitles it to consideration; but it may be a mechanical repetition of the preceding αὕτη, under the influence of Mk.'s δευτέρα αὕτη. The minn. and versions support αὐτῇ (D ταύτῃ), and B has δευτέρα ὁμοίως without the pronoun. Lk. adds the following quotation without intervening words in the form καὶ τὸν πλησίον κτλ. It is taken from Lev. xix. 18, already quoted in Mt. v. 43, xix. 19. The Lord's comment upon its meaning as Mt. gives it consists in coupling it with the previous commandment as similar to it in content and importance. Love to God and neighbour is the highest application of τὰ τοῦ θεοῦ and τὰ Καίσαρος. See also 1 Jo. iv. 21. R. Akiba is said to have described the second of these commandments as the greatest in the Law (*Siphra* on Lev. xix. 18, *Ber. R.* xxiv.). The double injunction was perhaps known as a summary of duties before the time of Jesus; cf. Test. Issach. 5 ἀγαπᾶτε Κύριον καὶ τὸν πλησίον, *id.* 7 τὸν Κύριον ἠγάπησα ἐν πάσῃ ἰσχύι μου· ὁμοίως καὶ πάντα ἄνθρωπον ἠγάπησα. See also *Test. Dan* 5.

40. ἐν ταύταις κτλ.] Mk. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. All

41 οἱ προφῆται. Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώ-

the religious and moral demands in Scripture are valid because they can be ultimately traced to these two. For the metaphor cf. Is. xxii. 24; and see Gen. xliv. 30 (LXX.), Judith viii. 24, *Berak.* 63 a 'Which is a small sentence, and yet one on which all essentials of the Law hang?' (The answer is Prov. iii. 6.) Class. exx. are given by B. Weiss. The verse should be studied in connexion with v. 17, vii. 12; as there, it is probable that 'and the prophets' is a later addition: it seems to be attached as an afterthought to the sing. verb, and in *v.* 36 the lawyer does not mention the prophets.

Mt. omits Mk.'s conclusion, that the Scribe approved of the answer, adding that the keeping of these two commandments 'is more than all the whole burnt-offerings and sacrifices (*sc.* enjoined in the Law). And Jesus, seeing that he answered with understanding (νουνεχῶς), said to him, Thou art not far from the Kingdom of God.' And he postpones till *v.* 46 Mk.'s last sentence, 'and no one any longer dared to question Him.' This is unexpected in Mk., after the friendly conversation with the Scribe. J. Weiss (*Das ält. Ev.* 282) suggests that it originally belonged to the incident of the capitation-tax, and that the two intervening sections are not in their true position.

Additional Note on xxii. 34–40.

The section is instructive from the point of view of synoptic study. Lk. (x. 25–28) gives it in a different context from Mt., Mk. The question asked is different: 'Teacher, by doing what shall I inherit eternal life?' Cf. Lk. xviii. 18. Jesus does not adduce Scripture in reply, but makes the lawyer do so by asking him 'What is written in the Law? How readest thou?' and his answer omits the opening words of the *Sh*ᵉ*ma*ᶜ, which Mk. gives. In the quotation from Deut. Lk. has ἐξ once and ἐν thrice, while Mk. has ἐξ and Mt. ἐν throughout, and the second quotation follows immediately. And he omits Mk.'s conclusion. These differences are such that Lk.'s section can hardly be considered a reproduction of Mk.'s. He agrees with Mk. (*a*) in recording that the Lord commended the lawyer (ὀρθῶς ἀπεκρίθη), (*b*) in the addition of the ἰσχύς clause, though he places it before, Mk. after, the διάνοια clause, (*c*) in the use of ἐξ in the καρδία clause. But (*a*) Q as well as Mk. probably contained a commendation which Mt.'s anti-Pharisaic feeling led him to omit; (*b*) the explanation of the ἰσχύς clause is disputed: Hawkins thinks that Mk. and Lk. derived it independently from 4 Regn. xxiii. 25, others that it is a Marcan reminiscence of Q; (*c*) the use of ἐξ is due to the LXX. of Deut. Lk.'s account, therefore, is probably quite independent of Mk.'s, and is derived from Q, while Mt.'s combines features from both Mk. and Q.

41–46. (Mk. xii. 35–37 a, Lk. xx. 41–44.) THE LORD'S QUESTION ABOUT THE SON OF DAVID.

41. συνηγμένων κτλ.] As before, Mt. alone represents the Pharisees as combining in a distinct group, συνηγμένων carrying on the συνήχθησαν of *v.* 34. Allen is perhaps right in seeing in the frequent mention of the Pharisees (xxi. 45,

τησεν αὐτοὺς ὁ Ἰησοῦς λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ 42
χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυείδ.
λέγει αὐτοῖς Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν 43
κύριον λέγων

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου 44
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

xxii. 15, 34, 41) a preparation for the following chapter of denunciations against them. Mk.'s καὶ ἀποκριθεὶς (see on Mt. xi. 25) ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ gives no time connexion with the last incident. Lk.'s εἶπεν δὲ πρὸς αὐτούς probably refers to the people in general, not to the Sadducees in his foregoing section. Spitta adopts the latter, and sees the true connexion of thought in Lk.'s sequence: as human marriages, so the Messiah's human sonship will count for nothing in the coming age (*Streitfragen*, 152 ff.); on the Sadducees' theory that there is no resurrection, how can David speak of his son as his Lord? He is his son in this age, but his Lord in the age to come (*Synopt. Grundschrift*, 325 f.).

42. τί ὑμῖν δοκεῖ κτλ.] With this characteristic phrase (see on xvii. 25) Mt. alters Mk.'s πῶς λέγουσιν οἱ γραμματεῖς into a question addressed to them. Lk. has the impers. πῶς λέγουσιν. The use of the title ὁ χριστός 'the Messiah' is seldom attributed to Jesus: xxiii. 10, xxiv. 5, 23 (Mk. xiii. 21), Lk. xxiv. 26, 46. On the Jewish use see Dalman, *Words*, 289–94. In Mk., Lk. Jesus assumes, as a current opinion, that the Messiah is Son of David (see Dalm. *op. cit.* 316 ff.), in Mt. the Pharisees are made to reply in such a way that their answer is turned against them, as in xxi. 31, 41, xxii. 21.

43. πῶς οὖν κτλ.] David was inspired; cf. Ac. i. 16, ii. 30, 2 Sam. xxiii. 2. He spoke 'in a state of spirit'; cf. Ez. xi. 24, xxxvii. 1, Lk. ii. 27, Apoc. i. 10. Mk. ἐν τῷ πν. τῷ ἁγίῳ. Allen cites 'David said in the Holy Spirit' as a rabb. formula; see Wünsche, *Neue Beitr.* 270, Bacher, *Exeg. Term.* ii. 202 ff. In καλεῖ αὐτ. κύριον Mt. (not Mk., Lk.) anticipates the point of the following quotation.

On the Jewish opinions with regard to the Davidic authorship and editorship of the Psalms see Briggs, *Psalms*, i. p. liv.: Jesus was 'arguing with the Pharisees in the *Halacha* method on the basis of received opinion. There were no good reasons why Jesus and the Apostles should depart from these opinions, even if they did not share them. There was no reason why Jesus as a teacher should have come to any other opinion on this subject than his contemporaries held.' The mystery of 'the One Christ' will remain a mystery, but the fact that there were limits to His human knowledge in intellectual matters is an axiom of modern study. The point of His words, however, lies not in the fact that He thought David to be the author of Ps. cx., but that His opponents did.

44. εἶπεν κτλ.] נְאֻם יהוה לַאדֹנִי 'an utterance of Yahweh to my lord.' From Ps. cix. [cx.] 1, quoted also in Ac. ii. 34 f., and (from κάθου) Heb. i. 13, and alluded to in 1 Cor. xv. 25, Eph. i. 20, 22, Heb. x. 13; references to the Session occur in Ac. vii. 55 f., Rom. viii. 34, Col. iii.

45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; 46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

1, Heb. i. 3, viii. 1, xii. 2, 1 Pet. iii. 22. All the synn. and Ac. have the proper name Κύριος for LXX. ὁ κύριος. The substitution of ὑποκάτω (Mt., Mk.) for ὑποπόδιον (LXX., Lk., Ac., Heb.) may have been due to Ps. viii. 7 (cf. 1 Cor., Eph. *ll.c.*). ἕως does not place a limit to the duration of the Session, but marks an epoch or turning-point in the future; cf. Hos. x. 12 (see *BDB.* עַד, II. 1 b).

The Lord assumed that Ps. cx. referred to the Messiah, but not, as in the case of the Davidic sonship, that this was a current opinion; to His hearers the interpretation was probably new. Though the *Simil. Enoch* (xlv. 3, li. 3, lv. 4, lxi. 8, lxii. 2) speak of the Messiah as sitting upon the throne of God, and in *Test. Levi* viii., xviii. a Priest-King is ideally described, no direct reference to this Ps. as referring to the personal Messiah is known in Jewish writings until *c.* A.D. 260, in words ascribed to Ḥamma bar Ḥanina, 'God will place the Son of David on His right hand and Abraham on His left'; see Bacher, *Ag. d. pal. Am.* i. 457, and Midr. Ps. cx. 1 (Wünsche). In Justin's day Jewish teachers applied it to Hezekiah (*Dial.* 33, 83; cf. 56).

45. εἰ οὖν κτλ.] If David addressed the Messiah as 'Lord,' 'Master,' He must be more than merely his son; πλεῖον Δαυεὶδ ὧδε. The better minds before the time of Jesus had been feeling after the truth that the Messiah was of divine origin, but it did not till later take a prominent place in Jewish thought. To the common people, to whom, according to Mk., Lk., He appears to have been speaking (cf. Mk. *v.* 37 b), it was a new idea, put before them with a convincing scriptural proof. It was far from being a mere dialectic victory, shewing that their religious leaders misunderstood the scriptures; nor was He simply disclaiming for Himself an earthly sovereignty, still less denying the Davidic descent of the Messiah, and therefore of Himself, an idea which, though treated as obvious by some modern writers, did not occur to the early Christians; cf. Rom. i. 3 f. The disciples alone, who had learnt the truth of His Messiahship, could realize that He spoke of Himself. Ep. Barn. xii. 10 refers to the passage in the Psalm as proving that Jesus was οὐχὶ υἱὸς ἀνθρώπου ἀλλὰ υἱὸς τοῦ θεοῦ.

46. καὶ οὐδείς κτλ.] Mk., Lk. with dramatic effectiveness close the incident abruptly at this point. 'He had answered all their questions; a single instance was enough to shew that they could not answer His' (Swete). οὐδὲ ἐτόλμησεν κτλ.: a second addition by Mt., taken from Mk. xii. 34 b, and postponed to form a conclusion to the series of discussions. He strengthens it by ἀπ' ἐκ. τῆς ἡμερᾶς, but since the Lord's death was so soon to follow, ἡμερᾶς is virtually ὥρας (the reading of DE* 𝔏 a q 𝔖 sin.cur); cf. viii. 13, ix. 22, xv. 28, xvii. 18.

xxiii. 1–36. (Mk. xii. 37 b–40; on Lk. see below.) DENUNCIATIONS AGAINST THE PHARISEES.

Mk. having preserved at this point a warning against the Scribes, Mt. places the discourse here, leading

Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθη- 1 XXIII.
ταῖς αὐτοῦ λέγων Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν 2
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν 3

to the Apostrophe to Jerusalem (*vv.* 37 ff.), and that to the eschatological discourse (xxiv.) and parables (xxv.). Thus chs. xxiii.–xxv. form virtually one collection of sayings, the last of the five principal collections in Mt. (see on vii. 28). Many of the sayings in the present chapter occur, in various positions, in Lk., chiefly in ch. xi. Mt. and Lk. seem to have used different recensions of Q, and Lk. or his source omits much that would be uninteresting if not unintelligible to Gentile Christians. The synoptic relations are as follows:

Mt.	Mk.	Lk.
v. 1	xii. 37 b, 38 a.	xx. 45
2, 3		
4		xi. 46
5		
6	39	xx. 46 c, xi. 43 a.
	38 b.	46 a.
7 a.	38 c.	46 b, xi. 43 b.
7 b–10		
11 (=xx. 26 f.)	(cf. ix. 35, x. 43 f.)	(cf. ix. 48 b, xxii. 26)
12		(cf. xiv. 11, xviii. 14)
	40	xx. 47
13		xi. 52
15–22		
23		42
24		
25, 26		39–41
27, 28		44
29–31		47, 48
32, 33		
34–36		49–51

The discourse in Mt. is arranged in three parts: *vv.* 1–12, Warning to the people and the disciples not to imitate the Scribes and Pharisees in their pride of place and power; *vv.* 13–32, Seven Woes addressed to the Scribes and Pharisees; *vv.* 33–36, Warning of punishment.

1–12. (Mk., Lk. see above.) *Warning against the Scribes and Pharisees.*

1. τότε κτλ.] Mk. 'And the multitude listened to Him with pleasure; and in His teaching He said.'

2. ἐπὶ τῆς Μωυσέως κτλ.] The heirs of Moses' authority by an unbroken tradition can deliver *ex cathedra* pronouncements on his teaching. Cf. Aboth i. 1 on the *traditio legis*, and *Rosh ha-shanah* 25 a, 'every council of three in Israel is like the council of Moses' (cited by Allen). The expression 'Moses' seat' is not known again till the 4th cent.: in Pesikta 7 a Aha uses it of a seat of a special shape (like Solomon's throne, 1 Kings x. 19) reserved for the president of the Sanhedrin. See *Rev. des Études juives*, xxxiv. 299, and Levi or Jastrow *s.v.* קתדרא. Only the Scribes were strictly the successors of Moses; many of them were Pharisees, but not all Pharisees were Scribes (see on v. 20). ἐκάθισαν (aor.) may have a pres. force, like a Semitic perf.; or it may look back over the period during which, by common consent, the Scribes had constituted themselves Moses' successors: 'they have occupied (Vg. *sederunt*) the seat of M.' Less probably, 'the editor writes from his own standpoint, and looks back upon the period when the Scribes and Pharisees were in power' (Allen).

3. πάντα οὖν κτλ.] This echoes v. 18 f., and need not be considered 'too conservatively Jewish' to be genuine (J. Weiss); it is so Jewish that it could hardly have originated in later tradition even in Jewish-

εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν
4 μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ
φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων,
αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.
5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς
ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ

4 δε[1°] ℵBLMΔΠ 1 33 *al* 𝔏 a b c ff[1.2] g[1.2] l q vg 𝔖 *omn* me sah ; γαρ D*E *al* 𝔏 e f h

Christian circles. κατὰ δέ κτλ.: but since their actions, in fact, fall short of the ideal at which their teaching aims, do not imitate them. This echoes v. 20 (cf. *v.* 23 b below). λέγουσιν κ. οὐ ποιοῦσιν: literally, this would mean that they did not observe the rules which they professed. But this is contrary to fact, and is not borne out by *v.* 4 f. The clause need not be due to Mt.'s anti-Pharisaic feeling. It expresses paradoxically the fact that they did not (in God's sight) do what they appeared to do. Though they scrupulously observed their own rules, their motive and manner deprived their actions of all value. See vi. 1 f., 5, 16, xii. 7, xv. 7–9, Lk. xviii. 9–14.

4. δεσμεύουσιν δέ κτλ.] δέ is merely 'and'; the *v.l.* γάρ seems to be due to a mistaken idea that δεσμ. and οὐ θέλ. κινῆσαι are instances of λέγουσιν and οὐ ποιοῦσιν respectively. Lk. xi. 46 has the 2nd pers., 'ye burden men with grievous (δυσβάστακτα) burdens, etc.' Divine commands are in themselves a rightful φορτίον which every man must bear (see Lightft. on φορτίον and βάρος, Gal. vi. 2, 5), but the Scribes made them oppressive (βαρέα), while the Lord's higher interpretation of them made even τὰ βαρύτερα τοῦ νόμου (*v.* 23) 'light'; see on xi. 30. καὶ δυσβάστακτα (cf. Prov. xxvii. 3) was an early addition from Lk.

αὐτοὶ δέ κτλ.] The driver of a beast of burden could ease it by removing some of the weight that it carried. The Scribes would not move a finger to ease the burdens which their rules imposed. The school of Hillel, indeed, tended to laxity, but in the time of Jesus they were probably in a minority; see Add. n. on xv. 1–6. That the Scribes would not themselves *bear* the burdens that they imposed is contrary to fact (see above); their observance of their own rules is implied in τὰ ἔργα (*v.* 5). For κινεῖν 'to move' or 'remove' cf. Apoc. ii. 5, vi. 14, Num. xiv. 44, Prov. xvii. 13. Lk. οὐ προσψαύετε.

5. πάντα δέ κτλ.] They will not ease the burdens of others, and the manner in which they bear them themselves is bad. The verse, peculiar to Mt., is a commentary on *v.* 3 b: the motive which inspired the works annulled their value. πρὸς τὸ θεαθ. is an echo of vi. 1.

πλατύνουσι κτλ.] φυλακτήρια (Vulg. *phylacteria*), class. 'fortification' or 'outpost,' is not found in the LXX. or elsewhere in the N.T. A translator of Ez. xiii. 18 uses it for כְּסָתוֹת ? 'fillets' (see Field, *Hexapla*). Lit. 'protecting charms,' 'amulets,' it here stands for the late Heb. *t*ᵉ*phillin* (lit. 'prayers'), a word applied to the small leathern cases (still worn at the present day on the forehead and left arm by Jews at the daily Morning Prayer) containing four strips of parchment inscribed with the words of Exod. xiii. 1–10, 11–16, Deut. vi. 4–9, xi. 13–21, which

μεγαλύνουσι τὰ κράσπεδα, φιλοῦσι δὲ τὴν πρωτοκλισίαν 6
ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω-
γαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι 7
ὑπὸ τῶν ἀνθρώπων Ῥαββεί. ὑμεῖς δὲ μὴ κληθῆτε 8
Ῥαββεί, εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
ὑμεῖς ἀδελφοί ἐστε· καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ 9

are claimed as the scriptural authority for the practice. The first passage speaks figuratively of 'a *sign* upon thy hand' and 'a *memorial* between thine eyes,' the other three of a *sign* and *frontlets* (טוֹטָפוֹת), which came to be interpreted of objects to be worn. See *HDB.*, art. 'Phylacteries.' 𝔖 sin.cur render it 'the straps of their frontlets.' On κράσπεδα see ix. 20. The verse is perhaps the equivalent of περιπατεῖν ἐν στολαῖς (Mk., Lk.) interpreted with more technical Jewish knowledge.

6. φιλοῦσι κτλ.] Lk. xi. 43 (from Q) speaks of πρωτοκαθεδρία followed by ἀσπασμοί, while Mk. xii. 38 b, 39 (Lk. xx. 46) has ἐν στολαῖς περιπατεῖν—ἀσπασμοί—πρωτοκαθεδρίαι—πρωτοκλισίαι. Mt. adopts the last, and perhaps the first, from Mk., but places ἀσπασμοί at the end, adding further sayings about titles of respect. For πρωτοκλισία cf. Lk. xiv. 7 f., where it is contrasted with ὁ ἔσχατος τόπος; and see Jos. *Ant.* xv. ii. 4, παρὰ τὰς ἑστιάσεις προκατακλίνων ἐξηπάτα, πατέρα καλῶν. πρωτοκαθεδρίαι: according to Tos. Megill. iv. 21 (Zuckermandel) the chief seats were on the platform facing the congregation, with their backs to the chest in which the rolls of Scripture were kept (see Edersheim, *L. and T.* i. 436). The different arrangement referred to by Schürer (*HJP.* II. ii. 75) was that of the Essenes. Neither word is known apart from the Gospels and writers who quote them.

7. καὶ καλεῖσθαι κτλ.] Ῥαββεί, רַבִּי 'my master' (xxvi. 25, 49), from its use as a term of respect by scholars to their teachers, acquired the meaning διδάσκαλε (see on vii. 21). The reading 'Rabbi, Rabbi' (D 𝔖 sin.cur Just., cf. *v.l.* Mk. xiv. 45) may be due to later Jewish usage. After N.T. times the pron. suffix lost its force, and the word became a title like *Monsieur* (see Schürer, *HJP.* II. i. 315 f.).

8. ὑμεῖς δέ κτλ.] This and *v.* 10 appear to be later additions to the Lord's words. The crowd might understand ἀδελφοί to mean 'fellow-men' or 'fellow-Jews,' but the words 'one is your Teacher,' which refer to Jesus Himself, would have no meaning for them. It is an injunction by Christian preachers to Christian 'brethren.' Blass unnecessarily adopts μαθηταί from Clem. Al.

9. καὶ πατέρα κτλ.] This saying, to which *vv.* 8, 10 were attached, is doubtless genuine, but may have been spoken in a different context. The section is a warning against imitating the Scribes in their desire for honour from men; but this verse warns against giving to men a title due to God alone. *Abba* was not commonly a mode of address to a living person, but a title of honour for Rabbis and great men of the past; see instances in Schürer, *HJP.* II. i. 316, Dalman, *Words*, 339; and cf. πατέρων ὕμνος (Sir. xliv. title) and the Mishn. *Pirḳe Aboth.* S. Paul (1 Cor. iv. 15) and the monks to whom Jer. refers, claimed a very different fatherhood. The awkward ὑμῶν, 'call [no one] a

10 τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· μηδὲ
11 κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ χρι-
12 στός· ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ
14 ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι

13 *add. vers.* ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι κατεσθιετε τας οικιας των χηρων και προφασει μακρα προσευχομενοι· δια τουτο ληψεσθε περισσοτερον κριμα EF *al. mu* minn.*pler* 𝔏 f 𝔖 pesh.hcl aeth ; *eadem post v.* 14 minn.*nonn* 𝔏 b c ff^2 h r 𝔖 cur.pal^{A}

father of yours,' is perhaps an alteration of the Hebraic *ὑμῖν* (D 𝔖 sin ; Aphr. 'for ourselves'). *εἷς γάρ κτλ.* : 'For one is your Father — the heavenly (one).' On *ὁ οὐράνιος* see vi. 9 b.

10. *μηδὲ κτλ.*] *καθηγητής*, unique in the Bible, is similar to *ὁδηγός* (*v.* 24, xv. 14, Rom. ii. 19) in describing the authority of a teacher ; contrast *ἡγούμενος* (Sir. xxx. 27 [xxxiii. 19], xliv. 4, Lk. xxii. 26, Heb. xiii. 7, 17, 24), an administrative official. The original was probably מוֹרֶה (*Môreh*) or perhaps רַב (*Rab*) ; there is no reason for thinking that while *διδάσκαλος* represents *Rab*, *καθηγητής* stands for the more honourable *Rabbān*, *-bōn* (Zahn). It is very improbable that Jesus described Himself, the Teacher, as 'the Messiah,' which meant something quite different both to Him and to the Jews. The verse, with *v.* 8, the meaning of which is identical, belongs to later Christian thought. They may be a double version of one saying.

11. *ὁ δὲ μείζων κτλ.*] A shorter form of the saying in xx. 26 (Mk. x. 43 f., Lk. xxii. 26) ; a similar saying is added in Mk. ix. 35 (Lk. ix. 48 b) ; see on Mt. xviii. 1. *μείζων ὑμ.* (= *μέγιστος ὑμ.* ; see on v. 19) is equivalent to *μέγας ἐν ὑμῖν* (xx. 26, Mk., where Lk. has *ὁ μείζων ἐν ὑμῖν*). As in those passages, the words describe not the future penalty for trying to be the greatest, but the true method of becoming so. *μείζων* still plays on the word *Rab* in the preceding verses.

12. *ὅστις δέ κτλ.*] Lk. has the saying in two other contexts, xiv. 11, xviii. 14. Cf. *Erub.* 13 b 'Everyone that humbleth himself the Holy One, blessed be He, exalteth, and everyone that exalteth himself the Holy One . . . humbleth.' These complementary truths find an echo in xviii. 3 f., Lk. i. 52.

14–32. *Seven Woes.* Three Woes (*vv.* 14–22) deal with the teaching of the Scribes, three (*vv.* 23–28) with the life of the Pharisees (cf. v. 20 n.), and the last (*vv.* 29–32) is directed against the nation as a whole. An arrangement of seven perhaps stood in Q ; Lk. xi. 39–52 contains seven denunciations, with six Woes. Cf. the (originally seven) Woes in Is. v. 8–24.

14. *οὐαί κτλ.*] *The First Woe.* On *οὐαί* see xi. 21, and on *ὑποκριταί* vi. 2. *κλείετε κτλ.* : you prevent men from knowing how to gain entrance into the Kingdom ; you lock the narrow gate that leads to life. Lk. gives an interpretation of this : *ἤρατε τὴν κλεῖδα τῆς γνώσεως*, 'the key which admits to knowledge,' *i.e.* 'the knowledge of salvation' (Lk. i. 77). *κλείετε*

ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ 15 *Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε*

and ἤρατε are perhaps both to be traced to the Aram. אחר, which can mean either 'to shut' or 'to seize.'

ὑμεῖς γάρ κτλ.] The Kingdom is near at hand, and you are not living the manner of life required for entrance into it. For the force of the pres. cf. *προάγουσιν* xxi. 31, and for the verb see on v. 20. Lk.'s aor. *εἰσήλθατε* describes an entrance not into the Kingdom but into the knowledge which can finally bring men into it. *οὐδὲ ἀφίετε*: Lk. *καὶ ἐκωλύσατε*. On the conative ptcp. *τ. εἰσερχομένους*, 'those who are in process of entering—trying to enter,' see Blass, § 58. 4. Wellhausen unnecessarily denies the genuineness of the saying, explaining the Kingdom as the Christian Church, which the Rabbis tried to prevent men from joining. Lk. places this denunciation, the most severe in the whole series, at the end as a climax. In Mt. its position produces a sharp contrast between the deterrent effect of the Scribes' teaching and their efforts at proselytizing (*v.* 15), and also between 'the Kingdom of Heaven' and 'Gehenna.'

15. *ὅτι περιάγετε κτλ.*] *The Second Woe.* The words seem to imply that the number of converts due to Pharisaic efforts was not large; and the zeal of Palestinian Jews probably declined after the fall of Jerusalem. But Hellenistic Judaism met with much greater success, reasons for which are suggested by Schürer, *HJP.* II. ii. 297–311; and in II. iii. 270–320 he describes 'Jewish works under a heathen mask,' written for the purpose of propaganda. An instance of the difference between Hellenistic and Pharisaic Judaism may be seen in Jos. *Ant.* xx. ii. 4. Wetstein gives references to Jewish missionary efforts, and Roman opposition. Loisy gratuitously suggests that the verse is a late addition containing a hidden attack on S. Paul. *προσήλυτος* (Ac. ii. 10, vi. 5, xiii. 43) is the regular LXX. rendering of גֵּר. In the O.T. this meant a foreigner living in Palestine under Israelite protection, a meaning expressed in the Mishna by *gêr tôshāb*, and in later Rabb. writings by *gêr hasha'ar* ('proselyte of the gate'). Later it was used in a religious sense of one who adopted Judaism by circumcision and observance of the Law; *νομίμοις προσεληλυθυῖα τοῖς Ἰουδαικοῖς* (Jos. *Ant.* xviii. iii. 5); frequent in the Mishna, it was expressed more fully in later rabb. writings as *gêr hazedeḳ* ('proselyte of righteousness'). This is to be distinguished from a *σεβόμενος* [*τὸν θεόν*] (Ac. xiii. 50, xvi. 14, Jos. *Ant.* xiv. vii. 2) or *φοβούμενος τὸν θεόν* (Ac. x. 2, 22, xiii. 16, 26), a Gentile favourably disposed to Judaism; see Lake, *Earlier Epp. of S. Paul*, 37 ff.

καὶ ὅταν κτλ.] A 'son of Gehenna,' one fitted, and therefore destined, for Gehenna (see v. 22), is the converse of 'sons of the Kingdom' (xiii. 38), which the Jews claimed to be (viii. 12). 'The more converted the more perverted.' 'Sons of Gehinnom' occurs in *Rosh Hash.* 17 b. For other idiomatic uses of *υἱός* see ix. 15. On the late form

16 αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὁδηγοὶ
τυφλοὶ οἱ λέγοντες Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν,
17 ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει· μωροὶ καὶ
τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας
18 τὸν χρυσόν; καί Ὃς ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν
ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει·
19 τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
20 ἁγιάζον τὸ δῶρον; ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει
21 ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὀμόσας ἐν

διπλότερον (= διπλάσιον) see Blass, § 11. 5. Justin's reference (*Dial.* 122) to the words without ὑμῶν hardly makes it probable that the pron. was originally absent: 'two-fold more a son of G. [*sc.* than he was before]' (Wellh.). J. Weiss thinks this less stern.

16. ὁδηγοί κτλ.] *The Third Woe.* The omission of 'Scribes and Pharisees, hypocrites' in this Woe only, suggests that *vv.* 16–22 were an independent group of sayings. On 'blind leaders' see xv. 14.

ὃς ἄν κτλ.] The 'gold of the temple' would include various ornaments and utensils among the ἀναθήματα (Lk. xxi. 5); they, as well as the gift on the altar, may have been included in thought when the oath 'by Corban!' (see xv. 5) was uttered. If the casuistries in these verses find no exact parallels in later Heb. writings, it does not follow that they were unknown in the time of Jesus; possibly, however, they are rhetorical instances, caricaturing to some extent other well known hair-splittings. That it was Rabbinic avarice that gave importance to the 'gold' and the 'gift' (Holtzmann) is scarcely probable. For ὀμόσαι ἐν cf. v. 34, 36 and *Kidd.* 71 a 'By the temple!' *Taanith* 24 a 'By the temple service!' ὀφείλει is the rabb. חַיָּב, '*debitor*' or '*reus*': the oath binds as by a debt, which so long as it is unpaid is guilt (see on vi. 12). The converse οὐδέν ἐστιν is expressed in the Mishna by פָּטוּר, 'freed,' 'absolved.'

17–19. μωροί κτλ.] That the word μωροί is attributed to Jesus, in spite of v. 22, is striking; it shews that not the word but the spirit in which it is uttered is what matters. The principle that sacredness is a quality imparted by contact was well recognized in Heb. thought (see *HDB.* ii. 'Holiness [in the O.T.]'), and ought to have made the casuistry on this point impossible; the dedication of gold and gift by the offerers could not impart to them more sacredness than that which they acquired by their presence in the temple. The aor. ἁγιάσας expresses the sacredness which the gold had acquired in the past, when it was placed in the temple; the pres. ἁγιάζον (*v.* 19), that which the gift on the altar at the moment was acquiring.

20–22. ὁ οὖν κτλ.] The argument in *v.* 20, from the greater to the less, leads to the larger thought in *vv.* 21 f., an argument from the less to the greater. The latter treats not of casuistical oaths, as in *vv.* 16–19, but of the careless use of oaths in general. An oath by temple or heaven is intensely solemn and binding, because it involves an oath by Him who dwells in them; cf. v. 34 f.

τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ 22 ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς 23 καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ

23 δε εδει] BCL *al* 𝔏 a d g^2 h r^{vid} 𝔖 pesh.hcl me aeth ; *om* δε ℵDΓ 𝔏 c e f $ff^{1.2}$ g^1 l vg 𝔖 pal arm ; *om* εδει 𝔖 sin.cur

23. ὅτι ἀποδεκατοῦτε κτλ.] *The Fourth Woe. Vv.* 23–28, dealing with legalism in daily life, correspond with Lk. xi. 39–44 addressed to the Pharisees as distinct from the lawyers; cf. Φαρισαῖε τυφλέ (*v.* 26 below). In Lev. xxvii. 30, all 'the seed of the land' and 'the fruit of the tree' is commanded to be tithed, in Deut. xiv. 22 f. 'all the increase of thy seed which cometh forth from the field year by year,' which is defined as 'corn, wine, and oil'; but the Scribal tradition extended it to include every sort of herb. ἡδύοσμον (so Lk.) was a popular name for μίνθη (Vulg. *menta*), 'mint.' ἄνηθον is probably not 'anise' but 'dill' (R.V. marg.), the Rabb. שבתא; Nestle (*ExpT.* Aug. 1904) suggests that Lk.'s πήγανον (Vulg. *ruta*), 'rue,' may be due to a misreading of this as שברא. κύμινον, for which Lk. has πᾶν λάχανον, is a loan-word from Heb. כַּמּוֹן (Is. xxviii. 25, 27).

καὶ ἀφήκατε κτλ.] 'Ye have left alone,' not very different from Lk.'s παρέρχεσθε. On the 'heavy' and 'light' precepts in the Law see v. 19; for Jesus the former are moral and social requirements. βαρύτερα perhaps represents יקיר (so 𝔖); cf. Dan. ii. 11 (LXX. Theod. βαρύς). Lk. omits τ. βαρ. τ. νόμου, possibly because Gentile Christians would not understand the allusion; not because it was difficult to reconcile with the 'heavy burdens' of *v.* 4, Lk. xi. 46 (Klost.-Gressm.). κρίσις is 'justice' (מִשְׁפָּט), care that the rights of others are respected; cf. Ps. c. [ci.] 1, where it is coupled with ἔλεος (חֶסֶד), and similarly κρίμα, Mic. vi. 8, Zech. vii. 9. πίστις is not 'belief' but 'fidelity' (אֱמוּנָה or אֱמֶת), a social virtue like the others; it is coupled with ἔλεος (Prov. xiv. 22) and κρῖμα (Jer. v. 1). Lk.'s τὴν κρίσιν καὶ τὴν ἀγαπὴν τοῦ θεοῦ (om. πίστιν) might mean '(human) justice, and love towards God'; but since ἀγαπή is evidently an equivalent of ἔλεος, both probably representing רחם (cf. Hos. ii. 23, where ἠλεημένην is a variant for ἠγαπημένην), the meaning must be 'God's judgment and love' (cf. Rom. ii. 3 f.); hence Marcion could read κλῆσιν for κρίσιν. Mt. seems the more original.

ταῦτα δὲ ἔδει κτλ.] ταῦτα are the βαρύτερα, and ἐκεῖνα the Scribal *minutiae*; the Lord admitted the validity of the latter when they did not conflict with principles. The positive and negative injunctions perhaps further indicate the relative importance of the two. The second half, which is in the spirit of *v.* 3 a, need not be considered a Judaistic addition, although D (Lk.) omits it. Lk.'s παρεῖναι repeats the prep. in παρέρχεσθε. Burkitt (*Ev. da Meph.* ii. 252 f.) suggests that δὲ ἔδει is a conflation of the true reading δέ with

24 ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφεῖναι. ὁδηγοὶ τυφλοί, διυλίζοντες
τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμ-
25 ματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν
τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν
26 ἐξ ἁρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον

the *v.l.* ἔδει, the former supported by יש in 𝔖 sin.cur (Mt., Lk.); ποιῆσαι and μὴ ἀφεῖναι would in that case be a lit. rendering of the Heb. and Aram. idiom. ל with inf., requiring ἔδει to be added in thought; cf. לְהַכּוֹת 'thou oughtest to have smitten' 2 Kings xiii. 19, and see Lk. iv. 8 (𝔖 sin).

24. ὁδηγοί κτλ.] Mt. only. Insects and camels being unclean were forbidden as food (Lev. xi. 4, 42 f.), but the point of the proverb lies in their size (cf. Mt. xix. 24); they illustrate the observance of the lesser, and the disregard of the weightier, matters. Cf. Jer. *Shabb.* 107. 'He that kills a flea on the Sabbath is as guilty as if he killed a camel.' Klost. - Gressm. suggest a word-play, *gamlā* ('camel'), and *ḳamlā* for קלמא, קלמתא (the Targ. equivalent for the 'mosquitoes' of Exod. viii. 12 [16] ff.). διυλίζειν, to 'strain' wine (Am. vi. 6, Theod. Is. xxv. 6), is not known elsewhere *c. acc.* of that which is 'strained out'; cf. the use of καθαρίζειν, Deut. xix. 13.

25. ὅτι καθαρίζετε κτλ.] *The Fifth Woe.* Another form of the same rebuke: externals are valueless if important internal matters are disregarded. Since in *v.* 27 a similar rebuke is expressed not in metaphor but by a simple comparison, the cup and dish are probably intended to be as literal as the whited sepulchres. The vessels are cleansed externally, *i.e.* ceremonially (not outside, as distinct from inside), but they are still defiled because their contents are the result of (ἐξ) robbery and greed. Contrast the constr. γέμουσιν ὀστέων (*v.* 27); the prep., however, is sometimes used with the contents themselves; cf. Jo. xii. 3, and ἀπό in the LXX. (= מִן). (For the washing of vessels cf. Mk. vii. 3 f., and the note at Mt. xv. 2, on Jewish rules of purification.) Lk. adds difficulty to the words by interpreting the cup and dish (πίναξ) as metaphors for the Pharisees (τὸ δὲ ἔσωθεν ὑμῶν γέμει, cf. Sir. xix. 26); but it is difficult, in this case, to see why the dish is mentioned separately. Wellhausen understands τ. ποτηρίου and τ. παροψίδος as explanatory genitives: they represent 'the external' (τὸ ἔξωθεν), but from an inward point of view (ἔσωθεν) they are metaphors of the Pharisaic heart. But this is cumbrous. παροψίς, 'a side dish,' 'a dainty' (ὄψον), was used in late Gk. for the plate itself. ἀκρασία (cf. ἀκρατεῖς, 2 Tim. iii. 3) is 'want of self-control,' which can shew itself in incontinence (1 Cor. vii. 5), or, as here, in an unrestrained desire for gain. Lk. πονηρία.

26. Φαρισαῖε κτλ.] The unexpected sing. is probably a mistaken rendering of פרישא, which can be either plur. or sing. Lk. has ἄφρονες. The cup must have the same meaning, whether literal or metaphorical, as in *v.* 25. The literal yields the same good sense: cleanse first the contents of your vessels (*i.e.* cease to enrich yourselves by wrongful methods), and their external uncleanness will count for nothing. Since αὐτοῦ is certainly the true reading, the mechanical addition of

πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν. Οὐαὶ ὑμῖν, γραμ- 27
ματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· οὕτως 28

26 και της παροψιδος] *om* D 1 209 21^{ev} 𝔏 a e ff^2 | αυτου] B*DE* 1 13 28 69 124 157 *al* 𝔏 a e aeth ; αυτων ℵB^{2}CE^2 *al* minn.*pler* 𝔖 pesh.hcl.pal arm ; *om* 53 2^{ev} 𝔏 c ff$^{1.2}$ g$^{1.2}$ h l r vg 𝔖 sin

καὶ τ. παροψίδος in the mass of authorities (including some that have αὐτοῦ) must be wrong.

Lk. has πλὴν τὰ ἐνοντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν, which Wellhausen explains as due to a misreading of דכי ('cleanse') as זכי ('give alms'). Lk. will then have expressed the same teaching as Mt., and the original underlying both may have been simply 'Cleanse the inside, and the outside is clean.' This is preceded in Lk. by οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 'Did not He (God) who made outward things also make inward, spiritual, things?'; or, transposing ἔξωθεν and ἔσωθεν (as in C D Γ 𝔏 a c e Cyp), 'has not he (anyone) who has prepared (set in order, cleansed) the inside also prepared the outside?' In the latter case Lk.'s two sentences express the same thought.

27. ὅτι παρομοιάζετε κτλ.] *The Sixth Woe.* Against external propriety which conceals internal wickedness. Lk. has a different simile: ἔστε ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν. To walk over a grave caused pollution, which must be avoided by anyone who wished to enter the temple (cf. Num. xix. 16); hence the custom (*Shek.* i. 1, *Moed Ḳat.* 1 a, 5 a) of chalking graves with white marks on the 15th Adar before the Passover (cf. the precautions in Jo. xi. 55, xviii. 28). This illustrates Lk.'s words. Mt.'s also are generally supposed to refer to it; and it is pointed out that the white marks would be recent when the words were spoken. But white-chalked graves do not afford a good simile of hypocrisy, since they proclaim to all, instead of concealing, their inward pollution. The difficulty is not lessened if οἵτινες . . φαίνονται ὡραῖοι is omitted as a gloss. The contrast must lie between the outward *appearance* and the bones and uncleanness concealed within. Cf. S. Paul's τοῖχε κεκονιαμένε (Ac. xxiii. 3), ἐν κεκονιαμένοις, apparently 'ornamented rooms' (Prov. xxi. 9), and κονίαμα, the 'plaster' (גִּיר) of the wall in the king's chamber (Dan. v. 5). If the words refer not to white-washing but to the ornamental plastering of the walls of sepulchres, ὡραῖοι can refer to their clean, white appearance in the sunshine. 'Our metaphor of "white-washing" moral evil is more in harmony with Mt. than with Lk.' (Plummer). And this gives point to the juxtaposition of *v.* 29, 'build the tombs . . . and adorn the sepulchres.' παρομοιάζετε (from the class. παρόμοιος, cf. Mk. vii. 13), 'be somewhat similar to,' occurs in Eccl. writers, but not elsewhere in bibl. Gk.

28. οὕτως κτλ.] Perhaps an addition by Mt.; the meaning of

καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι,
29 ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ
ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε
τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν
30 δικαίων, καὶ λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων
ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν
31 προφητῶν· ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν
32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς πληρώσατε τὸ
33 μέτρον τῶν πατέρων ὑμῶν. ὄφεις γεννήματα ἐχιδνῶν, πῶς

32 πληρωσατε] ℵB²CL *al* minn.*pler* 𝔏 vet.*pler*.vg 𝔖 pesh.hcl.pal me ; πληρωσετε B* 60 𝔏 e [f impletis] 𝔖 sin ; επληρωσατε DH

the simile must have been clear to the hearers without explanation. It is an echo of vi. 1 f., 5, 16. ἀνομία (see on vii. 23) with stern irony is ascribed to those who scrupulously observed the Law.

29. ὅτι οἰκοδομεῖτε κτλ.] *The Seventh Woe.* This may have been placed with the others in Q to complete the number seven, and the mention of tombs supplied a link ; but *vv.* 29–35 are addressed not to the Scribes and Pharisees but to the nation as a whole. For 'prophets and righteous men' cf. xiii. 17. The building and adorning of their sepulchres was by way of reparation for their murder. Lk., more tersely, 'Ye build the sepulchres of the prophets and your fathers killed them.' For the reverent care of the reputed tombs of ancient heroes see Ac. ii. 29, Jos. *Ant.* xvi. vii. 1, *BJ.* iv. ix. 7. The 'tombs of the prophets' on the slope of the Mt. of Olives (E. Robinson, *Res.* iii. 254, Baedeker⁷ 73 f.) are probably of Christian origin.

31. ὥστε κτλ.] 'If your fathers had not made martyrs you could not honour them,' so that you proclaim yourselves the sons, at any rate, of the murderers. Montefiore (*ad loc.*) pronounces this 'ironical, but also rather absurd.' But it contains the thought, which is not at all absurd, that 'sons' are those who inherit their fathers' character (cf. v. 9, 45). You bear witness to the murder-taint in your blood' (Allen) ; and it was soon to shew itself when the mob cried 'Crucify Him!' Lk. : 'so then ye are witnesses and consent to the works of your fathers, because they killed them and ye build.'

32. καὶ ὑμεῖς κτλ.] The Lord's irony is at its height in πληρώσατε, which the *v.ll.* πληρώσετε and ἐπληρώσατε were probably attempts to soften. 'Complete then on your part (καὶ ὑμεῖς) the measure of your fathers,' *i.e.* Go on to the measure of guilt that they reached. For the thought of πληρώσατε cf. 1 Thes. ii. 16, Gen. xv. 16, Dan. viii. 23, 2 Macc. vi. 14. καὶ ὑμεῖς can hardly belong to the end of *v.* 31 (Zahn) ; it would probably have come after υἱοί ἐστε.

33. ὄφεις κτλ.] *Vv.* 33–36 are a *Concluding Warning.* The verse, peculiar to Mt., is an echo of the Baptist's words (see on iii. 7, xii. 34). πῶς φύγητε ; delib. conj. (Blass, § 64. 6) ; 'how are you to escape?' *sc.* so long as you continue to act as the offspring of your fathers.

φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; διὰ τοῦτο ἰδοὺ ἐγὼ 34
ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμ-
ματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν
μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ
πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον 35
ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ
δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν

Their escape is not judicially pronounced impossible. They were 'sons of Gehenna' (*v.* 15) and fit for the 'sentence of (being cast into) G.' *κρίσις* is virtually *κρῖμα* (cf. *δικαίωσις* Rom. v. 18). On Gehenna see v. 22.

34. *διὰ τοῦτο*] Therefore—that you may have an opportunity of completing the measure of your fathers. Lk. also has *διὰ τοῦτο*: therefore—that you may have an opportunity of shewing your consent to the work of your fathers.

ἰδοὺ ἐγώ κτλ.] Lk. 'the Wisdom of God said, I will send unto them.' Mt. interprets this as referring to Christ Himself, and writes *ὑμᾶς* for *αὐτούς*. It is often assumed that Jesus was quoting an apocryphal passage known to His hearers; Spitta (*Th. Stud. u. Kr.*, 1909, 355, *Synopt. Grundschrift*, 333 f.) suggests that it came from the 'Midrash of the book of the kings' mentioned in 2 Chr. xxiv. 27. He may have done so, but the words do not require it. If the Wisdom of God is God Himself in action (cf. xi. 19), Lk.'s expression is equivalent to 'Thus saith the Lord'; and Jesus echoes the language of 2 Chr. xxiv. 19 (the story of Zachariah's murder), cf. *id.* xxv. 15 f., xxxvi. 15 f. (*ἄγγελοι* and *προφῆται*). On the other hand Lk.'s *ἀποστόλους* is distinctively Christian, while Mt.'s 'wise men and Scribes' can be strictly Jewish; thus Lk. also interprets the Wisdom of God to mean Christ. But both probably preserve features of the original utterance, which spoke simply of God's dealings with the Jewish nation: 'Therefore the Wisdom of God (hath) said, Behold I am sending to them prophets, and wise men, and Scribes.'

ἐξ αὐτῶν κτλ.] For the partitive *ἐξ* (= מִן) cf. Lk. xxi. 16. Mt. expands Lk.'s two verbs *ἀποκτενοῦσιν καὶ ἐκδιώξουσιν*: (1) 'and crucify' (the order 'crucify and kill' would be more natural) seems to be a reference to the Lord's death; and perhaps the tradition of S. Peter's death was known to him; (2) 'scourge . . . from city to city' may have been derived from x. 17, 23.

35. *ὅπως ἔλθῃ κτλ.*] *ὑμᾶς*, as before, is for Lk.'s 3rd pers. (*τῆς γενεᾶς ταύτης*). Lk. has *τὸ αἷμα πάντων τῶν προφητῶν* for the Hebraic *πᾶν αἷμα δίκαιον* (cf. Joel iii. [iv.] 19, Lam. iv. 13), and *ἀπὸ καταβολῆς κόσμου* (see on Mt. xiii. 35) for the equally Hebraic *ἐπὶ τῆς γῆς*, which probably refers to the sacred 'land' of Palestine to which bloodshed is a defilement (cf. Num. xxxv. 33 f.). *αἷμα ἐκχυννόμενον* (on the form see Blass, § 17) is best represented by the single word 'bloodshed,' the pres. ptcp. being timeless. The expression is echoed in Apoc. xviii. 24.

ἀπὸ τοῦ αἵματος κτλ.] Mt.'s addition *τοῦ δικαίου* (which may agree with *αἵματος* or *Ἄβελ*, cf. xxvii. 24) may have been due to some tradition or apocr. writing; cf. Heb. xi. 4, 1 Jo. iii. 12. *υἱοῦ Βαραχίου* is absent from Lk. The

36 ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

name, whether written by Mt. or a scribe, was probably accidental, and due to familiarity with that of Zachariah son of Barachiah the prophet (Zach. i. 1), or of the Zach. named in Is. viii. 2 (LXX.). The usual explanation is almost certainly right (see Add. n.) that the reference is to Z. son of Jehoiada the priest, who was slain 'in the court of the house of Yahweh' (2 Chr. xxiv. 20 ff.; see above on ἰδοὺ ἐγὼ ἀποστέλλω κτλ.), and that the expression means all the martyrdoms related in the Heb. O.T. from Genesis to the last book 2 Chron. The fact that Urijah's murder (Jer. xxvi. 23) was chronologically later does not affect the force of the words. In ὃν ἐφονεύσατε (Lk. τοῦ ἀπολομένου) Mt. continues his use of the 2nd pers., which refers to the nation as a whole.

36. ἀμήν κτλ.] Lk. ναί; see on v. 18. ταῦτα πάντα are all the acts of bloodshed; they will 'come,' *i.e.* be visited upon (Lk. 'be required from') the generation of Jews then living (see on xi. 16). The words express the nearness of the Judgment, and lead on to the lament in *vv.* 37 ff., and the eschatological discourse and parables which follow.

Additional Note on Zachariah son of Barachiah.

Origen accepts a tradition, mentioned also by Chrys., that the Z. referred to was the Baptist's father (cf. *Prot. Jac.* 23). Many explain it as the Z. son of Baruch or Barischaeus, who, after being acquitted of planning to betray Jerusalem to Vespasian, was murdered in A.D. 68–9, by two Zealots in the midst of the temple (Jos. *BJ.* IV. v. 4). Βαραχίου may have been a scribal gloss later than 69; but if not, and if this is the Zachariah referred to, the whole passage, used by Mt., Lk., must have been interpolated in Q later than that date. And there are other difficulties. (1) The Scribes and Pharisees, who are rebuked as responsible for the murder, themselves belonged to the classes of whom the Zealots murdered 12,000 at about the same time as Zachariah's death. (2) Not being a priest, he was unlikely to have been 'between the temple and the altar.' (3) Jesus says in effect, 'you will kill prophets who will be sent to you, in order that all the *past* guilt of your fathers may be visited on you'; this is deprived of all point if the guilt of the generation whom He addressed is included in 'all the bloodshed from Abel to Zachariah.'

On the other hand, if Βαραχίου is a mere slip, Z. son of Jehoiada answers all requirements. Jerome (*in Mat.*) says that in the Naz. Gosp. 'filium Joiadae reperimus scriptum'; and an old scholion on Mt. runs Ζαχαρίαν δὲ τὸν Ἰωδαὲ λέγει· διώνυμος γὰρ ἦν. Chrys. mentions the latter as a current explanation. Since Jehoiada was a priest, his son probably was also, so that he could be 'between the temple and the altar.' This may have been a traditional explanation of 'the court of the house of Yahweh' (2 Chr.); in the Talm. and Midr. it is discussed in which court Zachariah was killed, and it is decided that it was in the court of the priests, *i.e.* near the altar (see Zahn, *ad loc.*). And this is borne out by Lk.'s ἐκζητήθῃ

Ἰερουσαλήμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας 37
καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,—ποσάκις
ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὃν τρόπον ὄρνις

τὸ αἷμα. As Abel's blood cried for vengeance, so Zachariah, when he was being murdered, cried 'May Yahweh look upon it and require it' (וְיִדְרֹשׁ). LXX. has καὶ κρινάτω, but αἷμα ἐκζητεῖν is a common LXX. equivalent for 'require blood' (*e.g.* Gen. xlii. 22, 2 Regn. iv. 11). Lk. may have consciously imitated O.T. language, but on the other hand Mt.'s ἔλθῃ ἐφ' ὑμᾶς may be based on 'His blood be on us and on our children' (xxvii. 25). See the discussion of the whole passage by Dom Chapman, *JThS.*, Apr. 1912, 398–412. Zachariah's story played a considerable part in rabb. traditions, some of which go back to an early date; see Allen, *DCG.* i. 171, Nestle, *ExpT.* xiii. 562, *ZNW.*, 1905, 198–200.

37–39. (Lk. xiii. 34 f.) APOSTROPHE TO JERUSALEM.

The variations between Mt. and Lk. are slight; the passage must have stood in Q very much in its present form. But its original position cannot be determined. Stanton (*Gospp. as Hist. Doc.* ii. 96) suggests that it preceded Lk. xvii. 22–37, which Mt. includes in ch. xxiv. Harnack, following Schmiedel, attaches *v.* 37 f. to *vv.* 34–36 as part of the quotation from the conjectured apocryphal writing, which was given in Q, but (it is supposed) clearly indicated as a quotation; and he finds in it a difference of style from that of the words of Jesus in Q, in the fact that Q uses ὡς, not ὃν *τρόπον*. If Mt. preserves its true position, *v.* 37 possibly formed part of the words that Jesus ascribed to the Wisdom of God. But there is nothing which forbids the whole passage to be understood as an exclamation by Jesus Himself.

37. Ἰερουσαλήμ *κτλ.*] Mt. adopts the form of the name from Q, where it represented the Aram. form used by Jesus; elsewhere he always has the Gk. form (see on ii. 1), including two sayings of Jesus (v. 35, xx. 18), the latter from Mk., the former from a source the nature of which is uncertain (see p. 101). The participles with the art., representing the Semitic idiom for the vocative, are almost substantives, 'the killer of . . . the stoner of . . .' (Moulton, i. 127); hence the use of αὐτήν for σε (cf. Lk. i. 45).

ποσάκις *κτλ.*] If these are the words of the Wisdom of God, they may refer to the many occasions in the national history on which God gave to Jerusalem opportunities of submitting trustfully to Him. But Jesus Himself is probably the subj. of ἠθέλησα. Wellhausen explains that He had often tried, through the apostles, to draw (ἐπισυναγαγεῖν, כנס) the Jews into His συναγωγή (כנשתא) or Church. But the simile of the bird suggests something more personal and immediate. The words need not imply many previous visits to Jerusalem, though our records are so fragmentary that this is not impossible; even those recorded in the 4th Gosp. were hardly numerous enough to account for ποσάκις. Jesus may have meant 'How often (when I was away in Galilee) did I long to come to Jerusalem and gather you all into My discipleship and protect you in the coming Judg-

38 ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ
ἠθελήσατε; ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω γὰρ
39 ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

XXIV. 1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ
προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς

38 υμων] BL 𝔏 ff² 𝔖 sin ; *add* ερημος ℵCD *al* minn.*omn* 𝔏 vet [*exc* ff²].vg 𝔖 pesh.hcl.pal me sah arm aeth

ment; and now that I have come, you have refused to be gathered.' ἐπισυναγαγεῖν is for the late and colloquial -άξαι which Lk. may have found in Q (M.-M. *Vocab. s.v.* ἄγω). ὃν τρόπον (Ac. i. 11, 2 Tim. iii. 8) is frequent in the LXX. for בַּאֲשֶׁר, etc. For the simile cf. Deut. xxxii, 11, Is. xxxi. 5, Ps. xxxvi. 7. νοσσίον, usually νεοσσίον, is the dimin. of the commoner νοσσός, νεοσσός. Lk. has the collective νοσσιά, 'brood' (R.V.). For both cf. Ps. lxxxiii. [lxxxiv.] 4. 'Hen' and 'chickens' (Engl. versions) wrongly suggest a particular bird. The *mother* bird is more suitable to the simile than the masc., and need not point to Wisdom (σοφία, הָכְמָה) as the speaker.

38. ἰδού κτλ.] The presence of God, which would have saved you in the coming Judgment through Me, His Representative and Prophet, is now finally deserting you. οἶκος is not the temple only, but the city with the temple as its centre, which is virtually the nation; cf. Jer. xii. 7, 'I have forsaken My house, I have cast off My heritage,' Enoch lxxxix. 56, 'He forsook their house and tower' (*i.e.* city and temple); and other passages quoted by Allen. ὑμῖν is a *dat. incomm.*, 'to your sorrow.' The addition of ἔρημος, perhaps due to Jer. xxii. 5, expresses a different thought, the destruction of the city by the Romans.

39. λέγω γάρ κτλ.] Lk. omits γάρ (by which Mt. explains more carefully that the Lord's absence from the city involves its desertion by God) and ἀπ' ἄρτι. The quotation from Ps. cxvii. [cxviii.] 26, εὐλογημένος κτλ., was shouted by the crowd at the Entry into Jerusalem (see on xxi. 9), and was not in itself Messianic. Lk. places the present passage *before* the Entry, so that the words are a prediction of it, and, like Mt., understands them as Messianic; but as Mt. places them they gain their full force: 'God is deserting you, because I am about to depart by death; and you will not see Me till I return as the heavenly Messiah.' For ἀπ' ἄρτι cf. xxvi. 29, 64, in each case referring to the immediate coming of the End (elsewhere only Jo. xiv. 7, Apoc. xiv. 13).

xxiv. 1, 2. (Mk. xiii. 1 f., Lk. xxi. 5 f.) THE DESTRUCTION OF THE TEMPLE FORETOLD.

1. καὶ ἐξελθών κτλ.] All the discourses since xxi. 23 have been placed in the temple. Mk., Lk. prefix to these verses the incident of the widow's mite, which in Mk. follows the saying about 'devouring widows' houses.' Mt.'s omission of the incident was probably to bring the verses into conjunction with 'your house is left unto you' (xxiii. 38).

καὶ προσῆλθον κτλ.] In Mk. the

τοῦ ἱεροῦ· ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε 2
ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος

speaker is 'one of the disciples'; Lk. has τινων λεγόντων, both with an expression of admiration, in Mk. for the size of the stones and the building, in Lk. for the beauty of the stones and the dedicated objects (cf. 2 Macc. ix. 16). Herod's temple is described in Jos. *BJ.* v. v., and its stones are stated (*Ant.* xv. xi. 3) to have measured *c.* 25 × 8 × 12 cubits.

2. ἀμήν κτλ.] Mt. alone gives the formula; see on v. 18. The destruction is pictured in general terms. The actual destruction was by fire. For λίθος ἐπὶ λίθον cf. Hag. ii. 15; and for καταλύειν of the destruction of a building cf. 4 Regn. xxv. 10 (A), 2 Esd. v. 12 (A).

3–36. (Mk. xiii. 3–32, Lk. xxi. 7–33.) Discourse on the Last Things.

Some predictions of Jesus concerning the nearness of the End probably formed the basis upon which a Jewish-Christian writer compiled a series of sayings, many of them couched in the conventional language of Jewish eschatology. This theory of a Small Apocalypse is widely accepted, in various forms, by modern writers. See the works cited by Moffatt, *LNT.*[2] 209. Those who reject it offer different explanations, *e.g.* B. Weiss, *Quellen des Lucasev.* 105–14, J. Weiss, *ThStKr.*, 1892, 246–70, and *Das ält. Ev.* 273–83, Zahn, *IntrNT.* i. 224, ii. 500, 571 f., and Comm. on Mt., Bacon, *IntrNT.* 211, and *Beg. of Gosp. Hist.*, Clemen, *ThLZ.*, 1902, 523 ff., Spitta, *ThStKr.*, 1909, 348–401. The last stands almost alone in maintaining the superiority of Lk.'s account dealing with the fall of Jerusalem, which he thinks Mt. and Mk. have transformed into a prediction of a cosmic catastrophe. The contents of the little document are grouped round three main predictions (cf. Apoc. ix. 12, xi. 14), which are found in Mk. xiii. *v.* 8, *vv.* 14, 17–20, *vv.* 24–27. There is some difference of opinion as to its whole extent, various writers assigning to it (in addition to the three main predictions) more or less of Mk. *vv.* 5–7, 12, 15, 16, 21, 22, 28–30. The compiler of it gave some doubtless genuine sayings of Jesus, and also some that reflect a later date when Christians had begun to realize that some delay must be expected before the Parousia. The delay would not, indeed, be long, because Jesus had declared that the End would come within that generation (Mk. *v.* 30, Mt. *v.* 34); but certain events must precede it. This document reflects distinctively Christian conditions. That it was Jewish-Christian, and not purely Jewish, is clear also from the fact that Mk. was willing to incorporate it and ascribe it to Jesus. Mt. and Lk., on the basis of Mk., compiled their discourses each in his own way. Mt. adds a few verses to Mk., including three sayings from Q (*vv.* 26–28, which Lk. gives in an eschatological passage xvii. 22–37), and summarizes briefly in *v.* 9 the sayings on the persecution of Christ's disciples (Mk. *vv.* 9, 11, 12) which he has already added to the discourse at the Mission of the Twelve (x. 17–21). Lk. frames his discourse to bear mainly on the destruction of Jerusalem. Mt. and Mk. seem to assume that this will be one of the events preceding the Parousia, since they, like Luke, place the discourse in conjunction with the incident in

3 ἐπὶ λίθον ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ

vv. 1, 2; but the discourse, as they record it, speaks neither of temple nor city being destroyed. The date of the Small Apocalypse was probably a little after A.D. 60, 'when it was felt that "the birth-throes" were beginning, while trials of greater intensity, though of the same general character, might well be anticipated' (Stanton).

The discourse in Mt., Mk. is as follows:—

1. (*a*) *Warning.* False Messiahs, and wars, must precede the End (Mk. 5–7, Mt. 4–6).

(*b*) *The Beginning of the Pangs* (Mk. 8, Mt. 7, 8).

2. (*a*) *Warning.* You will suffer persecutions (Mk. 9–13, Mt. 9–14).

[Mt. 10–12 adds a prediction of false prophets, and apostasy.]

(*b*) *The Climax of the Pangs* (Mk. 14–20, Mt. 15–22).

3. (*a*) *Warning.* False Messiahs and false prophets will deceive (Mk. 21–23, Mt. 23–25).

[Mt. 26–28 adds (from Q = Lk. xvii. 23 f., 37) a warning that the Parousia will be sudden.]

(*b*) *Cosmic Catastrophe at the Parousia* (Mk. 24–27, Mt. 29–31).

4. *The End is near.* (*a*) A parable (Mk. 28, 29, Mt. 32, 33).

(*b*) A statement (Mk. 30–32, Mt. 34–36).

Epilogue teaching the necessity of watchfulness:—

Mk. 33–37. Parable of slaves watching for their master.

Mt. 37–xxv. 46. Warning from the example of the Flood, followed by a series of parables.

(Lk. 34–36 gives a warning, without a parable.)

3. *καθημένου κτλ.*] The Lord has now moved to the Mt. of Olives, the discourse being thus separated from the incident in *vv.* 1, 2, though the first of the questions asked (*πότε ταῦτα ἔσται*) refers to the destruction of the temple. Lk. makes this reference still clearer by omitting to relate the change of scene. The discourse in Mt., Mk. supplies no answer to this question. But if Mk., as is probable, wrote just before A.D. 70, he must have realized that the fall of the city and temple was imminent, but understood the discourse to mean that the troubles now threatening were not the immediate sign of the End. Mt., who wrote after 70, could use the same discourse to encourage readers who were disappointed that although the city had fallen the Parousia was still delayed. And Lk., dealing more freely with his material, offers the same encouragement with an explicit reference to the fall of the city.

κατ' ἰδίαν] The discourse is a secret revelation to a chosen few—a standing feature of Jewish apocalypse. Mk. confines it to Peter, James, John, and Andrew.

καὶ τί κτλ.] *συντελ. τ. αἰῶνος* (see xiii. 39) is a technical phrase formed out of Mk.'s *ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα* (Lk. *ταῦτα γίνεσθαι*). *τῆς σῆς παρουσίας* is added by Mt.; the subst. is confined in the synn. to this chapter of Mt. (*vv.* 27, 37, 39) but in the Epistles is frequently used of Christ's Advent. In the LXX. it occurs in the late books Neh., Judith, 2, 3 Macc., but never with an eschatological force. In class. Gk. it tends

σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.
καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μή τις 4
ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου 5
λέγοντες Ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.
μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, 6
μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὔπω ἐστὶν τὸ τέλος.
ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, 7

rather to the meaning 'presence' than 'arrival'; but the latter is illustrated by its use in papyri (2nd and 3rd cent. A.D.) for the visit of a king or other official. See Milligan, *Thess.* 145 f., who suggests that the Apost. writers derived its use from Mt. But perhaps the organization of the empire was already leading to its use for an official visit, and Christians adopted it for the visit of their King. Such expressions as δευτέρα παρουσία (Chrys.), *secundus adventus* (Jer.), 'my second coming' (Secr. Enoch xxxii. 1), 'the last coming' (*id.* xlii. 5) were natural from the Christian point of view, but since Christ was not yet invested with Messianic glory, 'arrival' could be used as correctly in the case of the Christian as of the Jewish Messiah.

4–6. (Mk. *vv.* 5–7, Lk. *vv.* 8 f.) *Warning. False Messiahs, and Wars, must precede the End.*

4. καὶ ἀποκριθείς κτλ.] Mk. ἤρξατο λέγειν (see on xiii. 54). βλέπετε μή (so Mk., Lk.) elsewhere in bibl. Gk. occurs only in Paul. Epp.[3] and Heb.[2]; cf. ὅρα μή (viii. 4).

5. πολλοὶ γάρ κτλ.] False claimants will arrogate to themselves My powers, 'making use of My name' (see Heitmüller, *Im Namen Jesu*, 63), *i.e.* the name of Messiah which I bear. Mt. for clearness adds ὁ χριστός to the vague boast ἐγώ εἰμι (Mk., Lk.). No such definite claim to Messiahship is known till that of Barkokba in the reign of Hadrian; but other claims were made which deceived many (cf. Ac. v. 36 f., viii. 9, xxi. 38), and such are frequently mentioned by Josephus in the course of the Jewish war. The masses welcomed each hero as he appeared (see Volz, *Jüd. Esch.* 209), since the popular mind still thought not of a heavenly but a purely human Messiah. Cf. Trypho in Just. *Dial.* xlix., ἄνθρωπος ἐξ ἀνθρώπων γενήσεται.

6. μελλήσετε κτλ.] Wars then being waged, and wars 'commonly expected and on all men's tongues' (Swete). The plur. ἀκοαί elsewhere in the N.T. means 'ears'; but cf. 1 Regn. ii. 24 b, Dan. xi. 44 (Theod.), ἀκοαὶ . . . ταράξουσιν αὐτούς. For ἀκ. πολέμων Lk. has ἀκαταστασίας, restless revolts against Roman authority. On ὁρᾶτε see ix. 30. θροεῖν act. 'to cry aloud,' pass. (in late Gk.) 'to be frightened' (at a cry or rumour); cf. Cant. v. 4, 2 Thes. ii. 2 (a similar warning against a too immediate expectation of the End).

δεῖ γάρ κτλ.] These occurrences are divinely decreed (see on xvi. 21). For τέλος in this technical sense the LXX. has πέρας (Am. viii. 2, Ez. vii. 2 f., etc., Theod. Dan.[7]).

7, 8. (Mk. *v.* 8, Lk. *v.* 10 f.) *The Beginning of 'Pangs.'*

7. ἐγερθήσεται κτλ.] γάρ (Mt., Mk.) which links the verse with the preceding, is absent from Lk., who introduces the saying with τότε ἔλεγεν αὐτοῖς, suggesting that he

8 καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· πάντα δὲ
9 ταῦτα ἀρχὴ ὠδίνων. τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ
ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν
10 ἐθνῶν διὰ τὸ ὄνομά μου. καὶ τότε σκανδαλισθήσονται πολλοὶ

knew the saying independently of Mk., and unconnected with the foregoing warning.

The horrors described are not local disturbances, but are spread over the known world; nations and kingdoms are in hostility with one another (not each divided against itself, as in xii. 25, Is. xix. 2). It was a commonplace of Apocalyptic that universal war would be a sign of the End; cf. *Ber.R.* xlii. (Wünsche p. 194) 'When thou seest the kingdoms fighting against one another, look and expect the foot of the Messiah'; and see Sib. iii. 538, 635 ff., 660 f., v. 361, 4 Esd. xiii. 29–31, *Sanh.* 97 a (Volz, *Jüd. Esch.* 182).

καὶ ἔσονται κτλ.] Famine and earthquake as instruments of divine punishment are frequent in O.T. prophecy. The former is constantly coupled with 'the sword' in Jerem., and is connected in late apocalypses with the age of Antichrist (see Bousset, *Antichr. Legend*, 195 ff.); the latter is a marked eschatological feature (cf. Ez. xxxviii. 19 f., Hag. ii. 6 f., Zach. xiv. 4 f., Enoch i. 6; and see Apoc. vi. 12 ff., xi. 13, xvi. 18). Mk. confines κατὰ τόπους to σεισμοί, which is perhaps Mt.'s intention also, Lk. to λοιμοὶ καὶ λιμοί. Lk. alone adds φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, of which his *v.* 25 (= Mt. *v.* 29) is the immediate sequel.

8. πάντα κτλ.] They are only the 'beginning of pangs'; the Birth is not yet. Lk. omits the verse. The thought of the birth-pangs which issue in the Messianic age (cf. παλινγενεσία xix. 28) is expressed in rabb. writings collectively as 'the pang (חֶבֶל) of the Messiah'; cf. *Sanh.* 98 b (ascribed to Elieser ben Hyrkanos, *c.* A.D. 100), *Mechilta*, 50 b, *Shabb.* 118 a, *Keth.* 111 a.

9–14. (Mk. *vv.* 9–13, Lk. *vv.* 12–19.) *Warnings of Persecution; false prophets and apostasy.*

9. τότε κτλ.] The verse summarizes in a word or two the predictions which Mt. has already inserted in x. 17–21 (see notes there). This brevity causes παραδώσουσιν to be impers.; in x. 17 the subj. is ἄνθρωποι. And θλίψις sums up the trials in the courts and scourgings in the synagogues. In x. 22 a τῶν ἐθνων is absent (as in Mk.); its addition here, like that of καὶ τοῖς ἔθνεσιν in x. 18, implies a later development of Christianity, and a longer interval before the End. Lk.'s addition καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, which, if literal, contradicts θανατώσουσιν ἐξ ὑμῶν, must be understood spiritually, as equivalent to κτήσεσθε τὰς ψυχὰς ὑμῶν. It is quite different from the saying in Mt. x. 30, Lk. xii. 7.

10. καὶ τότε κτλ.] *Vv.* 10–12 are peculiar to Mt. The thought of family divisions (x. 21) is here transformed into that of the apostasy of Christians: many will stumble at persecution, and will deliver up their fellow Christians. On σκανδαλίζειν see v. 29; the same word is used of Jews καθ' ὥραν τῆς συντελείας (Dan. xi. 40 f.); and see Volz, *Jüd. Esch.* 179.

καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν 11
πολλούς· καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται 12
ἡ ἀγάπη τῶν πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος 13
σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς 14
βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς
ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος. Ὅταν οὖν ἴδητε τὸ βδέλυγμα 15

11. καὶ πολλοί κτλ.] On ψευδοπροφῆται see vii. 15. They are not false claimants to Messiahship (*v.* 5), from whom they are distinguished in *v.* 24, but false Christian teachers. For ἐγερθήσονται, 'raised up on the stage of history,' see xi. 11; it implies that their appearance was by divine ordinance, to test the faithfulness of Christians.

12. καὶ διά κτλ.] πληθύνειν in connexion with sins is frequent in the LXX. Mt. possibly alludes to Dan. xii. 4 (with רַעַשׁ for תַּעֲתֻּעִים) in a translation known to him; cf. LXX. with Theod. On ἀνομία see vii. 23. The increasing wickedness, one of the signs preceding the End (4 Esd. v. 2, 10, Enoch xci. 7), will prove too much for the majority (τ. πολλῶν) of Christians; the example, and the fear, of men will cool the ardour of their love; cf. Apoc. iii. 15 f. ἀγάπη, elsewhere in the synn. Lk. xi. 42 only, but occurring in every other book of the N.T. except Ac., Jam., is used of 'love to God' in Wisd. iii. 9, vi. 18, Sir. xlviii. 11; apart from the LXX. the only pre-Christian passage in which it is known in this sense is Philo, *Quod Deus Immut.* § 14 (Mangey, i. 283).

13. ὁ δέ κτλ.] See on x. 22 b. Lk. has ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.

14. καὶ κηρυχθήσεται κτλ.] Mk. *v.* 10, which Mt. represents by καὶ τοῖς ἔθνεσιν in x. 18 (see note), is now reproduced at a later point in the discourse. τοῦτο is added to Mk.'s τὸ εὐαγγέλιον (cf. xxvi. 13). 'This Gospel of the Kingdom' (see on iv. 23, ix. 35) means 'the good tidings in this discourse that the Kingdom is near.' Mk.'s πάντα τὰ ἔθνη are the nations of the Roman empire, the civilized world, as Mt. (τῇ οἰκουμένῃ) understood. Mission preaching throughout that area would not seem to the writer to require more than a few years to accomplish. It was the ambition of S. Paul. But had the words been a genuine utterance of Jesus Himself, it is difficult to think that S. Peter and the other apostles could have acted as they did; see Gal. ii. 7 ff., Ac. x.–xi. 18.

15–22. (Mk. *vv.* 14–20, Lk. *vv.* 20–24.) *The Climax of the 'Pangs.'*

15. ὅταν οὖν κτλ.] οὖν connects the section with the preceding τὸ τέλος. Mk. ὅταν δέ introduces a new stage in the progress of events. 'The abomination of desolation,' an allusion to Daniel, as Mt. notes, is the LXX. equivalent for הַשִּׁקּוּץ מְשֹׁמֵם (Dan. xi. 31) and שִׁקּוּץ שֹׁמֵם (xii. 11), 'an abominable thing that layeth waste,' referring to ix. 27. The writer of Dan. refers to the heathen altar, and probably an image of Zeus Olympios (see *BDB. s.v.* שִׁקּוּץ), which Antiochus Epiph. erected in the temple (1 Macc. i. 54, 59, vi. 7, 2 Macc. vi. 1–5), and which 'laid waste' the Jewish worship and the sanctity of the temple.

τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς
16 ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ
17 φευγέτωσαν εἰς τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω

In Mk. the reference is vague and cryptic, the masc. ἑστηκότα implying a person or personification, who will stand ὅπου οὐ δεῖ. Mt. notes the fulfilment of prophecy (τὸ ῥηθέν κτλ., see on i. 22); he makes the grammatical correction ἑστός, and writes ἐν τόπῳ ἁγίῳ, which may mean Jerusalem (2 Macc. iii. 1 f.), or even the Holy Land generally, but probably the temple (Ac. vi. 13, xxi. 28). Lk. interprets the βδέλυγμα as κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, but echoing Dan. by adding τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. Some expositors think of the desecration of the temple by Zealots just before Titus besieged the city (Jos. *BJ.* iv. iii. 6–8, vi. 3); others of some action by the Romans similar to that of Antiochus: *e.g.* Pilate's introduction into the city of the standards bearing the image of Caesar (*BJ.* ii. ix. 2), Caligula's attempt to set up his own statue in the temple (*Ant.* xviii. viii. 8), the erection of Vespasian's equestrian statue in the Holy of Holies (Jer.), or of the statue of Titus on the site of the ruined temple (Chrys.). But the mysterious vagueness of Mk.'s masc. ἑστηκότα, with no reference to city or temple, is probably an allusion to the dread figure of Antichrist, analogous to the 'Man of Lawlessness' in 2 Thes. ii. 4, whose appearance is preceded by a 'revolt' from God; cf. Matt. *v.* 12, Did. xvi. 4, αὐξανούσης γὰρ ἀνομίας . . . καὶ τότε φανήσεται ὁ κοσμοπλάνος. This cryptic language is unlike anything attributed to Jesus elsewhere. The author of the passage shared the widespread Jewish expectation of the coming of Anti-Christ (see Bousset, *Anti-Chr. Legend*).

ὁ ἀναγινώσκων νοείτω] So Mk. This can hardly be a call by the writer of the Apocalypse to his readers to note carefully what it says. The compiler of Mk. who assigned the whole discourse to Jesus could not have been so careless as to betray the extraneous origin of the passage by leaving the expression untouched. It may quite well be a remark added by himself or the apocalyptist: 'Let the reader note the new and terrible meaning which is given to the words in Daniel.' For the use of νοεῖν cf. 2 Tim. ii. 7, Jer. ii. 10.

16. τότε κτλ.] The hills of Judaea abounded in caves and safe hiding-places; cf. 1 Macc. ii. 28, Ez. vii. 16. In Lk. the flight is from the besieging armies, in Mt., Mk. from the persecutions to be waged by Antichrist. It cannot be an *ex eventu* reference to the flight of Christians to Pella (see on x. 23), for Pella was not in the mountains, but at the foot of the eastern range, in the Jordan valley, about 17 m. south of the Lake of Galilee, and would be reached by travelling up the valley.

17. ὁ ἐπὶ τοῦ δώματος κτλ.] The warning not to come down is difficult after the command to flee. In Mt. the emphasis might be on ἆραι—not that he is not to come down at all, but that he is not to attempt to save his property; but in Mk., μὴ καταβάτω μηδὲ εἰσελθάτω, the coming down itself is expressly forbidden. Holtzmann supposes that the flight is to be across the roofs of the neighbouring houses! *Vv.*

ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπι- 18
στρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν 19
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν 20
χειμῶνος μηδὲ σαββάτῳ· ἔσται γὰρ τότε θλῖψις μεγάλη 21

17, 18 (Mk. 15, 16) can hardly have stood in the Apocalypse (see next verse). They find a parallel in Lk. xvii. 31, which speaks of the suddenness of 'the day when the Son of Man is revealed,' and the warning 'let him not turn back' is illustrated by reference to Lot's wife, following the description of the sudden overthrow of Sodom. In the present passage Lk. employs the insertion in Mk., but alters it by a reference to Jerusalem, 'and let those who are in the midst of it (*αὐτῆς*) depart, and those who are in the country parts not enter into it (*αὐτήν*),' where the pronouns, which refer to the city, occur very abruptly after 'Judaea.' But his first clause, 'Then let them that are in Judaea flee to the mountains,' has perhaps been added by copyists by harmonization with Mt., Mk., so that the pronouns are the continuation of *ἡ ἐρήμωσις αὐτῆς* (Wellh., Spitta).

18. *καὶ ὁ ἐν κτλ.*] Mk. *εἰς τὸν ἀγρόν*; see Moulton, i. 63, 234 f. *ἆραι τὸ ἱμάτιον αὐτοῦ* (so Mk.) is absent from Lk. xvii. 31; it supplies an object for which the labourer would turn back. *Vv.* 17, 18 in their original context meant that neither the leisured man on the roof, nor the field labourer, must attempt to save their property; they must be ready to meet the Son of Man bereft of everything.

19. *οὐαὶ δέ κτλ.*] The continuation of *v.* 16. Alas for those who cannot flee; it were better to be childless (cf. Lk. xxiii. 29). *οὐαί* (see on xviii. 7) and *ἐν ἐκείν. τ. ἡμ.* are echoes of many O.T. warnings. In Mt., Mk. it means 'in the days of Antichrist,' in Lk. 'in the days of the siege.' With the whole verse cf. Apoc. Bar. x. 13–16, referring to the fall of Jerusalem.

20. *προσεύχεσθε κτλ.*] In Mk. the subj. of *γένηται* is not expressed; it refers to the catastrophe in general. Wintry or stormy weather would add a last horror to the situation. *χειμών* is either 'winter' (Jo. x. 22, 2 Tim. iv. 21) or 'storm' (xvi. 3, Ac. xxvii. 20). Wetstein and Lightfoot quote a rabb. tradition that at the destruction of the first temple God lengthened the days, so that it occurred in the summer and not in the winter. *μηδὲ σαββάτῳ* (Mt. only) has a strongly Jewish ring. In Maccabean days the pious had sacrificed themselves to slaughter for Sabbatarian scruples (1 Macc. ii. 31–38); and Jesus, though opposed to this (xii. 7, 12, Mk. ii. 27), could possibly have spoken the words knowing to what length the scruples might lead. But they have more probably been added by Mt. himself. If they were by the apocalyptist, Mk. must have omitted them for Gentile readers.

21. *ἔσται κτλ.*] An echo of Dan. xii. 1; cf. 1 Macc. ix. 27 and Ass. Mos. viii. (a reference to Antichrist contemporary with the evangelists): 'veniet in eos ultio et ira, quae talis non fuit in illis a saeculo usque ad illum tempus.' Mk.'s *ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις*, a Semitic idiom (Ges. K. § 145 *c.d.*), possibly points to a reading הָעֵת for עֵת in

οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν *οὐδ' οὐ μὴ*
22 *γένηται.* *καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ*
ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθή-
23 *σονται αἱ ἡμέραι ἐκεῖναι.* Τότε *ἐάν τις ὑμῖν εἴπῃ* Ἰδοὺ
24 *ὧδε ὁ χριστὸς ἤ* Ὧδε, *μὴ πιστεύσητε· ἐγερθήσονται γὰρ*
ψευδόχριστοι καὶ ψευδοπροφῆται, *καὶ* δώσουσιν σημεῖα *μεγάλα*
καὶ τέρατα *ὥστε πλανᾶσθαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς·*
25
26 *ἰδοὺ προείρηκα ὑμῖν. ἐὰν οὖν εἴπωσιν ὑμῖν* Ἰδοὺ *ἐν τῇ*

Dan. *l.c.* οἷα is for Mk.'s οἷα τοιαύτη = אֲשֶׁר כָּמֹהָ (cf. 'quae talis,' Ass. Mos.), and κόσμου for Mk.'s κτίσεως ἣν ἔκτισεν ὁ θεός. Lk. transforms the θλῖψις of the days of Antichrist into 'great distress (ἀνάγκη) upon the land, and wrath unto this people,' and in the next verse gives a prediction of the sack of Jerusalem, not in detail, but in general terms suggested by the O.T. (for πατουμένη cf. Zach. xii. 3, Dan. viii. 13, 1 Macc. iii. 45, 51, iv. 60; and see Ps. Sol. ii. 20, xvii. 25, Apoc. xi. 2).

22. καὶ εἰ μή κτλ.] Mk. ἐκολόβωσεν Κύριος (יהוה) τὰς ἡμέρας. For the vb. (lit. 'amputate') cf. 2 Regn. iv. 12. The meaning is either that the period of Antichrist's sway is limited (cf. the fixed periods in Dan. viii. 14, ix. 24–27, xii. 7, 11 f.), or that the days themselves were made shorter than 24 hours; cf. *v.* 20, Ep. Barn. iv. 3 (according to J. Weiss not a reference to Mt., but to some Jewish work): 'To this end the Master hath cut short (συντέτμηκεν) the seasons and the days, that His Beloved might hasten, and come to his inheritance.' And see Volz, *Jüd. Esch.* 164 f., Bousset, *Antichr. Legend*, 218 f. ἐκλεκτούς (see on xxii. 14) is for Mk.'s redundant ἐκλ. οὓς ἐξελέξατο, and the fut. κολοβωθήσονται for his proph. aor. Lk. omits the verse since it does not deal with the destruction of Jerusalem.

23–25. (Mk. *vv.* 21–23.) *Warning against false Messiahs and false prophets.*

23. τότε κτλ.] The words are represented by Mt., Mk. as spoken after the tribulation of Antichrist, as though yet further delay must be expected before the Parousia; but this conflicts with εὐθέως κτλ. in *v.* 29, which forms the true sequel of *v.* 22. ἰδοὺ ὧδε κτλ. is spoken not by the deceivers but, as in *v.* 26, by those who are excited and misled by their claims. For ὧδε . . . ὧδε (Mk. ὧδε . . . ἐκεῖ) cf. Exod. ii. 12, 3 Regn. xviii. 45, xxi. 40.

24. ἐγερθήσονται κτλ.] On the verb see *v.* 11. The false Messiahs (cf. *v.* 5) and the false prophets (cf. *v.* 11, vii. 15) are allied, but not identical. The false claimants of the Messiah's office are to be distinguished from ἀντίχριστοι (1 Jo. ii. 18) whose opposition is focused in the ἀντίχριστος. The latter originates in Jewish thought; the former is probably of Christian coinage. In καὶ δώσουσιν (Mk. ποιήσουσιν) Mt. is influenced by Deut. xiii. 1 [2], ἐὰν . . . προφήτης δῷ σοι σημεῖον ἢ τέρας. 'Sign' and 'portent' (אוֹת and מוֹפֵת, see Driver, *Deut.* 75) are often combined in the O.T., especially in Deut.

25. ἰδού κτλ.] Mk. ὑμεῖς δὲ βλέπετε· πρ. ὑμ. πάντα. If some of the elect could be deceived, the apostles, being forewarned, should be safe. In Mk. this forms the close

ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ 27 πιστεύσητε· ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ 28 συναχθήσονται οἱ ἀετοί. Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν 29

of the warning; Mt. adds to it, and therefore omits *πάντα*.

26–28. (Lk. xvii. 23 f., 37.) *Warning of the suddenness of the Parousia.*

26. *ἐὰν οὖν κτλ.*] Mt., with a connecting *οὖν* (Lk. *καὶ ἐροῦσιν*), enriches the discourse with a passage from another context in Q. *V.* 26 is possibly a doublet of *v.* 23; in Lk. *ἰδοὺ ἐκεῖ ἰδοὺ ὧδε* the similarity is closer; this is interpreted in Mt., or in his recension of Q, as 'out yonder in the wilderness' and 'here in our midst but concealed' (cf. Deut. xxxii. 25, *ἔξωθεν . . . καὶ ἐκ τῶν ταμείων*). Some might expect a Messiah who, like other revolutionary leaders, proclaimed Himself openly; others a Messiah who was preparing for His revolution in secret, and known only to a few (cf. Jo. vii. 27); but no one who could be pointed out at a given place would be the real Messiah. On the form *ταμεῖον* see vi. 6. For *πιστεύσητε* (cf. *v.* 23) Lk. has *διώξητε*, a class. use unique in bibl. Gk. The Pauline use to which Harnack refers is never with a personal object.

27. *ὥσπερ κτλ.*] Cf. Apoc. Bar. liii. (with Charles' notes) where the Messiah is symbolized by lightning on a cloud which illuminates the whole earth. The lightning is not only sudden (as in Lk. x. 18) but visible over a vast area; 'no one will foresee it, and all will see it at once' (Plummer). Cf. *Ep. Jer.* 60, Lucan x. 34 f., 'fulmenque quod omnes Percuteret pariter populos.' The O.T. expression 'from East to West' (cf. viii. 11), *i.e.* in all quarters of the world, is interpreted by Lk. for Gentile readers as *ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανόν* (an ellipse which occurs in the LXX., and is characteristic of Job). On the *term. techn.* *παρουσία* see *v.* 3; Lk. has the simpler *ὁ υἱ. τ. ἀνθρ.* [*ἐν τῇ ἡμέρᾳ αὐτοῦ*]; cf. *v.* 37.

28. *ὅπου ἐάν κτλ.*] A proverbial saying, perhaps current at the time. Cf. Job xxxix. 30. In Lk. xvii. 37 it answers, or rather refuses to answer, the disciples' question, 'Where Lord?' But in Mt. it expresses inevitableness. Had Amos written it he might have said, 'Shall a corpse lie on the ground and the vultures not be gathered there?' (cf. Am. iii. 3–8). It does not describe the Messiah descending from heaven upon the nation dead in sins, nor the false Messiahs and prophets making the people their prey, nor the eagles on the Roman standards in the attack on Jerusalem; the last is not the subject dealt with either in Mt. or Lk. *l.c.* For *πτῶμα* Lk. prefers *σῶμα*, perhaps applying it in thought to the nation. *ἀετός*, like נֶשֶׁר, stands for various kinds of eagles and vultures; see *HDB.* 'Eagle.'

29–31. (Mk. *vv.* 24–27, Lk. *vv.* 25–28.) *The Moment of the Parousia.*

29. *εὐθέως κτλ.*] This is the true sequel of *vv.* 15 f., 19–22; the *θλῖψις* is that of *v.* 21, the climax of the 'Pangs' being followed immediately by the End. In Mk. (*ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τ. θλ. ἐκείνην*) both the tribulation

ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ
30 αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ

(see Mk. *vv.* 17, 19) and the Parousia are in 'those days,' *i.e.* they are successive events in the same period (see Burkitt, *JThS.*, Apr. 1911, 460); and ἀλλά adds a note of encouragement: the tribulation will be terrible (*vv.* 14–20), *but* the Parousia will follow it at once. Mt. is probably not more original, but only more circumstantial. Mk. was unlikely to avoid his favourite εὐθέως, had it stood in his source.

ὁ ἥλιος κτλ.] Convulsions of the heavenly bodies, normally so unerring in obedience to God's laws, were a standing feature of Hebrew eschatology; see Is. xiii. 10, xxiv. 21, 23, xxxiv. 4, Jer. iv. 23, Ez. xxxii. 7 f., Joel ii. 10, iii. 3 f. [Engl. ii. 30 f.], Am. v. 20, Zeph. i. 15, Hag. ii. 6, 21, Enoch lxxx. 4, Test. Levi iv. 1, 4 Esd. v. 4, Ass. Mos. x. 5; cf. 2 Pet. iii. 12, Apoc. vi. 12 f. πεσοῦνται: Mk. ἔσονται πίπτοντες, which, if not an Aramaism for the fut. verb, describes the scene in progress, star after star falling (Blass, § 62. 2). Lk. has 'There shall be signs in the sun and moon and stars,' followed by troubles on earth, 'distress of nations, in perplexity at the sound of the sea and brine . . . fear and expectation.' The 'powers of the heavens' are the צְבָא הַשָּׁמַיִם; cf. Is. xxxiv. 4, Targ. Ps. xcvi. 11 חילי דשמיא. They include the sun, moon, and stars, to which they are added as a summary, as in Deut. iv. 19, xvii. 3, 4 Regn. xxiii. 5, Jer. viii. 2. σαλευθήσονται, generally of an earthquake, is extended to the firmament; cf. Hag. ii. 6.

30. καὶ τότε κτλ.] The great moment at last arrives. The first two clauses (to τῆς γῆς) are peculiar to Mt. The 'sign of the Son of Man' is connected with His Person, and is different from the 'signs in the sun, moon, and stars.' It may have been an eschatological feature known to Mt.'s Jewish readers but not to us. Patr. writers thought of the sign of the Cross (see Swete on Mk. xiii. 26). It is possibly an allusion to the ensign (נֵס, LXX. σημεῖον, σύσσημον) which would be set up by Yahweh as a rallying-point for His dispersed people (Is. xi. 12, xviii. 3, xlix. 22), and by the offspring of the root of Jesse (Is. xi. 10 Heb.), a thought continued in the 'trumpet' (*v.* 31) sounded for the gathering of the elect. σημεῖον in this case is something in the sky visible to all (see Bousset, *Antichr. Legend*, 232 f.), *e.g.* a shining light surrounding the Son of Man, the δόξα πολλή of *v.* 31. Or, less probably, it may be the sign *consisting of* the Son of Man.

καὶ τότε κόψονται κτλ.] Mt. has a double description of the same event: *v.* 30 a the Parousia and the mourning of the tribes, *v.* 30 b, 31 the Parousia and the gathering of the elect. The words appear to be based on Zach. xii. 10 ff., κόψονται ἐπ' αὐτόν . . . κόψεται ἡ γῆ κατὰ φυλὰς φυλάς, but with a wider meaning, the prophet speaking only of the tribes of Israel, and the land of Palestine. Mt. differs both from the Heb. and LXX., but agrees with Apoc. i. 7, where the quotation is

ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ 31 μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων

31 μεγαλης] ℵLΔ 1 118 209 *al* 𝔏 e 𝔖 sin.pesh me arm ; *pr* φωνης BΧΓΠ *al* minn.*pler* ; *idem ante* σαλπιγγος 𝔖 hcl.*pal aeth ; *pr* και φωνης D 𝔏 vet.*pler*.vg

combined with another from Zach., which is also found in Jo. xix. 37, differing from Heb. and LXX. Both in Mt. and Apoc. it is in conjunction with the passage from Dan. which follows. All these quotations were probably drawn from a collection of *testimonia*, in which stood a group of quotations bearing on the Parousia.

καὶ ὄψονται κτλ.] An allusion to the crucial passage, Dan. vii. 13 f.: ἰδοὺ ἐπὶ (Aram. עִם, Theod. μετά, so Mk. xiv. 62, Apoc. i. 7) τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο (Theod. ἐρχόμενος). Mk. has ἐν νεφέλαις, Lk. ἐν νεφέλῃ. The τὸν υἱ. τοῦ ἀνθρ. of the synn. is due to the Lord's use of the Messianic title, which would naturally cause the inclusion of the passage among the *testimonia*. In xxvi. 64 the same form of the quotation is used.

μετὰ δυνάμεως κτλ.] So Lk.; Mk. μ. δυν. πολλῆς καὶ δόξ., which probably means 'with a great host and (with) glory,' *i.e.* the host of angels who are mentioned in the next verse; see xvi. 27. In Mt., Lk. the meaning may be the same, if πολλῆς agrees with both substs. (for δυν. πολλή in this sense cf. 2 Chr. xxiv. 24, Ez. xxxviii. 15); if with δόξης only, μετὰ δυνάμεως is 'with (a display of) power,' or perhaps 'armed with (divine) power.'

31. καὶ ἀποστελεῖ κτλ.] In xiii. 41 it is said that the Son of Man will send *His* angels (αὐτοῦ being added by Mt. as here; cf. xvi. 27), their task being to collect and destroy all that is bad; here it is to gather all that is good. In iii. 12 both actions are ascribed to the Messiah Himself. The 'great trumpet' (sing.) is not sounded by the angels; it is a well-known eschatological feature, which recalls Is. xxvii. 13, the gathering of the exiles τῇ σάλπιγγι τῇ μεγάλῃ. Cf. Zach. ix. 14, Ps. Sol. xi. 1, 4 Esd. vi. 23, 1 Thes. iv. 16, 1 Cor. xv. 52, *Shemoneh Esreh* 10 (quoted by Allen). Behind the symbolism may lie the account of the Theophany in Exod. xix. 16, to which may be due the addition of φωνῆς (see Appar.); cf. Blass, § 35. 6.

καὶ ἐπισυνάξουσιν κτλ.] Mk. ἐπισυνάξει, omitting αὐτοῦ as before. ἐπί is 'to the Son of Man' in the clouds. Heaven and earth are destroyed, and nothing is said as to any place to which the elect will be finally gathered. See Milligan, and von Dobschütz, on 1 Thes. iv. 17, which S. Paul utters ἐν λόγῳ Κυρίου, possibly a reference to the saying in this passage. Nor is a resurrection mentioned, nor a physical transformation, as in 1 Cor. xv. For ἐκ τ. τεσσ. ἀν. cf. Ezek. xxxvii. 9, Dan. viii. 8, xi. 4, and especially Zach. ii. 6 [10]. ἀπ' ἄκρων κτλ. strengthens the thought. The sky being a vault resting on the earth, the ἄκρα (the plur. being due to the plur. οὐρανοί) are the extreme edge where they are in contact. Cf. Deut. xxx. 4. The same idiom, but with γῆς for οὐρανῶν, occurs in Deut. xiii. 7 [8], Jer. xii. 12. Mk. combines them: ἀπ' ἄκρου γῆς ἕως ἄκρ.

32 αὐτῶν. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα
33 ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.
34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν

οὐρανῶν. Lk. omits the verse, but adds (*v.* 28), 'And when these things begin to come to pass, lift up yourselves and raise your heads, because your redemption draweth nigh.' But since τούτων refers to the signs in *vv.* 10 f., 25 f., not to the Parousia (*v.* 27), either *vv.* 27, 28 have been transposed, or the former was a later addition in Lk.

32, 33. (Mk. xiii. 28 f., Lk. xxi. 29 ff.) Parable of the Fig-tree.

This was doubtless a genuine utterance of Jesus; but it cannot be in its original position, since in *vv.* 29–31 the End has come, but in *v.* 33 'all these things' are only signs that it is near. Mk., or the apocalyptist, must have found it somewhere in conjunction with other predictions of signs preceding the End, and placed it in the discourse at an unsuitable point.

32. ἀπὸ δέ κτλ.] τὴν παραβολήν is 'its parable,' the analogy which it offers. Lk.'s καὶ εἶπεν παραβολὴν αὐτοῖς shews a knowledge that it was not originally a continuation of the discourse. Any tree would have served as an illustration, but the Lord must be thought of as pointing to some fig-trees near by. Lk., who places the discourse in the temple, writes 'behold the fig-tree and all the trees.'

ὅταν κτλ.] The branch grows soft with fresh spring sap. ἁπαλός, usually of the human body, is used of a plant in Lev. ii. 14 (B*, Aq.), Cratin. *Chir.* ii., and of fresh fruit in Herod.; cf. ἁπαλότης Ez. xvii. 4, 9. For the trans. ἐκφύῃ cf. Sym. Ps. ciii. [civ.] 14. But ἐκφυῇ, with τὰ φύλλα as the subj., 'the leaves sprout,' makes good sense, and is supported by 𝔏 vet.*pler.*vulg. 𝔖 sin.cur in Mt. and Mk., and by Ephr$^{diat.}$. τὸ θέρος covers broadly the period from soon after the Passover till the fruit harvest. It is not, as sometimes, equivalent to θερισμός, though the harvest is a frequent symbol of the End, since the leaves sprout long before. θέρος, in this context only in the N.T., never has the art. in the LXX.; it may represent the emphatic state קיטא.

33. οὕτως κτλ.] The γινώσκετε (ind.) of *v.* 32 implies that 'all men know'; here it is imper. (Vulg. *scitote*). The subj. of ἐγγύς ἐστιν is not expressed, but must have been clear in the original context of the parable. It may have been τὸ τέλος (קצא), perhaps with an allusion to the word-play in Am. viii. 2. Mt., Mk., in placing it in its present position, seem to have understood the subj. to be 'the Son of Man' (*v.* 30); hence the addition of ἐπὶ θύραις, which suggests a personal subj.; cf. Jam. v. 9 (perhaps a reminiscence of the passage), Apoc. iii. 20. Lk., omitting ἐπὶ θύραις, supplies ἡ βασιλεία τοῦ θεοῦ as the subj.

34–36. (Mk. xiii. 30–32, Lk. xxi. 32 f.) The Nearness of the End.

34. ἀμήν κτλ.] See on v. 18. The truth illustrated by the parable is now stated plainly. 'This generation' cannot mean the Jews as a people, or mentioned in general (Jer.), or believers in Christ (Orig., Chrys.,

πάντα ταῦτα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, 35
οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. Περὶ δὲ τῆς ἡμέρας 36

Thphlact.), or the (future) generation that will experience these things (Klosterm.); as in xi. 16 and elsewhere it must be the particular generation of Jews to whom, or of whom, the words were spoken. In the O.T. a 'generation' is reckoned at 40 years, by Herod. (ii. 142) and Heracl. (Plut. *Def. Orac.* 11) about 30 years. H. Holtzmann thinks that in Lk. it represents about a century, since the verse refers to the fall of Jerusalem. But the original reference is not to that event, either literally, or 'regarded as the type of the end of the world' (Plummer), but to the passing away of heaven and earth (*v.* 31). It is impossible to escape the conclusion that Jesus, as Man, expected the End within the lifetime of His contemporaries; cf. x. 23, xvi. 28. πάντα ταῦτα refers to all the events described in *vv.* 9 f., 15–22, 29–31. For παρέρχεσθαι in this sense cf. Ps. lxxxix. [xc.] 6 f., Wisd. ii. 4.

35. ὁ οὐρανός κτλ.] The dissolution of heaven and earth would constitute the end of the present age (see Targ. Jer. Exod. xii. 30, transl. by Wetstein), throughout which the Law was expected to abide (see on v. 18). Christians can see in the saying the truth that the Lord's words, which are the ὄντως νόμος, will abide even after the dissolution, but the immediate force is 'the world shall pass away, and My prediction of it will not fail'; cf. Is. xl. 8. For παρέρχεσθαι of words cf. Ps. cxlviii. 6, Dan. vi. 12 (Theod.). Mk., Lk. have οὐ μὴ παρελεύσονται; see Moulton, i. 190–2.

36. περὶ δέ κτλ.] The genuineness of the verse is doubted by few; no Christian would have ascribed the words to the Lord if He had not said them. It remains a standing wonder that those who believed in Him as God Incarnate, so faithfully recorded His human ignorance; see Scott Holland's essay in *Jesus or Christ?* On the problem of His limitations of knowledge see Gore, *The Incarnation*, 162 ff., 267, *Dissertations*, 111 ff., Mason, *Conditions*, 120 ff., Sanday, *Christologies*, 71–8, and the works on the *Kenosis* which he cites. The words are usually taken to mean that God alone knows at what day and hour the End will come; and that Jesus, though He declared throughout His ministry that the End would be immediate, did not know its exact date. This is possible. For men's ignorance of the time of the End see parallels in Volz, *Jüd. Esch.* 171. If, as some think, the verse conflicts with the Lord's certainty that it was to be immediate, the same must be the case with the Epilogue which each evang. appends to the discourse; for the disciples knew of its imminence from His lips, and yet they are exhorted to watch, because they know not the day and hour. But another explanation is also possible. εἰδέναι περί τινος is not found elsewhere in bibl. Gk., and γινώσκειν π. τ. only in 2 Esd. v. 17, Tob. i. 19 (ℵ), Jo. vii. 17 (contrast the acc. in Jud. iv. 8, Mt. xxv. 13, and Gen. xxvii. 2, Eccl. ix. 12, Mt. xxiv. 50). God alone possesses knowledge *concerning* the day and hour, *i.e.* what it will be like—the terror and glory of it, all that it will mean to the bad and the good. Jesus does not say 'that day *or even* hour'; and to express a knowledge of the exact time 'that hour or even day' would have been

ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
37 οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ μόνος. ὥσπερ γὰρ αἱ ἡμέραι
τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ κατα-
κλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες,

36 ουδε ο υιος] ℵ*·ᵉᵗᵇBD 13 28 86 124 𝔏 vet.*pler codd.pler ap. Hier* 𝔖 pal aeth arm ; *om* ℵᵃE *etc* 𝔏 gˡ·² vg 𝔖 sin.pesh.hcl me *codd.Gr.Adam. et Pier. et codd.Gr. ap. Amb.*

more natural. The addition of καὶ (Mk. ἢ τῆς) ὥρας is rhetorical, the 'day' and the 'hour' having the same meaning; cf. *v.* 42 ff. (ἡμέρα . . . φυλακῇ . . . ὥρᾳ) with Lk. xii. 39 f. (ὥρᾳ . . . ὥρᾳ) and see Dan. xii. 13 (LXX.) ἔτι γάρ εἰσιν ἡμέραι καὶ ὧραι εἰς ἀναπλήρωσιν συντελείας, where Theod. (B*) omits καὶ ὧραι. For ἤ in a neg. sentence equivalent to καί see on v. 17. On ἡ ἡμέρα ἐκείνη see vii. 22.

οὐδὲ ὁ υἱός] The words are certain in Mk., but in Mt., though the evidence for them is strong, they may be a scribal addition ; he often avoids words which imply limitation of the Lord's knowledge (see on viii. 29) and would be the more likely to avoid a plain statement of it. On the other hand scribes might equally shun the words, Mt. and not Mk. suffering from the omission because the former gospel was the more popular and widely used. If Mt. himself omitted the words, his addition of μόνος after Mk.'s εἰ μὴ ὁ πατήρ may have been intentional, suggesting the truth without stating it explicitly; δοκεῖ τῷ Μάρκῳ συμφέρεσθαι κατὰ τὴν ἔννοιαν (Bas.). The absolute use of 'the Son' in contrast with 'the Father,' unique in Mk., is found in Mt. xi. 27 = Lk. x. 22 (Q) (cf. also Mt. xxi. 37 f.) as well as in Jo.ᵉᵛ. ᵉᵖ.. Its rarity in the synn. may suggest that Jesus did not use it often, but there can be little doubt of its genuineness.

εἰ μή κτλ.] Connected with οὐδεὶς οἶδεν, the intervening words being a parenthesis; see Blass, § 65. 6. On ὁ πατήρ see vi. 9. For the Father's knowledge of the time of the End cf. Zach. xiv. 7, Ps. Sol. xvii. 23, Apoc. Bar. xxi. 8, and see Volz, *Jüd. Esch.* 115 f., 165 f.

37–xxv. 46. Epilogue. Mk.'s Epilogue is in xiii. 33–37, Lk.'s in xxi. 34–36.

37–39. (Lk. xvii. 26 f.) Warning from the Example of the Flood. Lk. abbreviates, but adds a warning from the overthrow of Sodom.

37. ὥσπερ κτλ.] The Parousia is like the days of Noah, *i.e.* they illustrate an aspect of it (see on xiii. 24) — men's unpreparedness. On παρουσία see *v.* 3 ; Lk. ἐν τ. ἡμέραις τοῦ υἱ. τ. ἀνθρ. (cf. *v.* 27 above) affords a closer comparison with ἐν τ. ἡμ. Νῶε.

38. ὡς γάρ κτλ.] The behaviour in the days before the Flood is like the Parousia, *i.e.* is like the behaviour of men when the P. will occur. τρώγειν, lit. to chew raw fruit or vegetables, recurs only in Jo. vi. 54, 56 ff., xiii. 18 (= Ps. xl. [xli.] 10, ἐσθίων). On γαμεῖν and γαμίζειν see xxii. 30. Lk.'s pass. ἐγαμίζοντο seems the more natural, but for that reason Mt. may be the more original. ἄχρι, here only in Mt., frequent in Lk., Ac., must be due to Q.

ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ 39
ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως
ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε ἔσονται δύο 40
ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο 41
ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.
γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν 42
ἔρχεται. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ 43
φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν

39. καὶ οὐκ κτλ.] Lk. omits οὐκ ἔγν. ἕως. The Flood is a frequent type in apocal. literature of the final destruction of the world; *e.g.* Enoch x. 2, liv. 7 ff., lxv., lxxxiii. f., cvi., Jos. *Ant.* I. ii. 3 (flood and fire); cf. Nah. i. 8, Dan. ix. 26.

40, 41. (Lk. xvii. 34 f.) Two Illustrations.

40. τότε ἔσονται κτλ.] The illustrations teach that the Parousia will be without warning, and that there will be, as in the days of Noah, a sharp severance between the good and the wicked. Mt. gives two men and two women at work; Lk. two men sleeping together (ἐπὶ κλίνης μιᾶς), and two women working together (ἐπὶ τὸ αὐτό). The latter may be due to the reflexion that the End might come either by night or by day. But Jesus perhaps gave three illustrations; cf. vii. 9 f. παραλαμβάνεται and ἀφίεται are prophetic pres. (Lk. has fut.): the good man will be 'received' (cf. Jo. xiv. 3) by the angels (*v.* 31), the bad man will be 'left' to his fate (xxiii. 38). The converse — taken for punishment, and left in safety — is possible but less probable.

41. δύο κτλ.] On ἀλήθειν (Attic ἀλέειν) see Lob. *Phryn.* 151. ἐν = בְּ, 'at the mill'; the reading μυλῶνι (D), *pistrino*, 'mill-house,' is a mistaken correction. On μύλος see xviii. 6. For grinding as the work of a slave girl cf. Exod. xi. 5. See E. Robinson, *Researches*, i. 485.

42–44. (Mk. xiii. 33, Lk. xii. 39 f.) The Householder and the Thief.

42. γρηγορεῖτε κτλ.] This warning leads up to, and underlies, all the parables which follow. 'Your Lord' is a Christian title for Christ, and can hardly have been used by Jesus of the Son of Man. Mk.'s πότε ὁ καιρός ἐστιν is more probable. On ποίᾳ = τίνι see xix. 18. Mk. *vv.* 34–37 contain an illustration of a householder, which recalls the parable of the Talents (Mt. xxv. 14 ff.), and further injunctions to 'watch' (γρηγορεῖτε, not ἀγρυπνεῖτε as in *v.* 33). The first of these runs, γρ. οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, in which the 2nd pers. is strangely combined with the parabolic 'master of the house.' These verses therefore may have been added to Mk. *v.* 33 on the basis of Mt., Lk.

43. ἐκεῖνο δέ κτλ.] 'That other thing ye know,' in contrast with the preceding thing, which the hearers did not know (see Blass, § 49. 3). In Lk., where there is no contrast, τοῦτο is used. For φυλακῇ (see xiv. 25) Lk. has ὥρᾳ, probably for variety, having used φυλ. twice in the preceding verse. ἐγρηγ. ἂν καί, absent from Lk., emphasizes the thought that fills Mt.'s epilogue. On διορύσσειν see vi. 19. The

44 διορυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου
45 ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν
κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
46 αὐτοῖς τὴν τροφὴν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος
47 ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· ἀμὴν
λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει

comparison of the Parousia with the breaking in by a thief is not found in Jewish apocalypses, and may have originated with Jesus; cf. 1 Thess. v. 2, 2 Pet. iii. 10, Apoc. iii. 3, xvi. 15. For its occurrence at night cf. Mt. xxv. 6, where Jer. says 'traditio Judaeorum est Christum media nocte venturum, in similitudinem Aegypti temporis quando Pascha celebratum est.' But the point of the simile is the unexpectedness of the occurrence.

44. *διὰ τοῦτο κτλ.*] *διὰ τ.* (Lk. *καί*) looks back to the parable, not forward to *ὅτι*. The verse need not be a harmonizing addition in Lk. (Harnack); Mt. places the warning at the beginning and the end of the parable, from Mk. and Q respectively.

45–51. (Lk. xii. 42–46.) THE GOOD AND BAD SERVANT.

Lk. opens with 'And Peter said, Lord, speakest Thou this parable to us or also to all?' Cf. Mk. xiii. 37, 'What I say to you I say to all, Watch,' which is perhaps based on Lk. (see on *v.* 42). The answer in Lk. has not been preserved.

45. *τίς ἄρα κτλ.*] *τίς* is not emphatic, as though it implied that few faithful servants can be found. *ἄρα* may be inferential: 'since such a state of readiness is requisite, who then etc.' (Holtzmann); or it is 'who now?' (Vulg. *quis putas*), adding vivacity (cf. xviii. 1). In the former case the answer is supplied by *v.* 46 as an exclamation; in the latter the meaning is 'any faithful and prudent servant' (the adjectives being proleptic) appointed for a certain duty (45), if he performs that duty (46), will be rewarded (47), *τίς* being virtually 'whoever' (= מִי), *v.* 47 a *quasi* apodosis, and *v.* 46 parenthetical. Cf. the broken construction in Lk. xi. 5–8. Lk. has *οἰκονόμος* for *δοῦλος* (in keeping with his responsible duty), *θεραπεία* (so D in Mt.) for the rare and late *οἰκετεία* (for which cf. Sym. Job i. 3, Jos. *Ant.* VIII. vi. 3, XII. ii. 3), the more technical *σιτομέτριον* (cf. the verb, Gen. xlvii. 12, 14) for *τροφή* (cf. x. 10), and the more accurate *διδόναι*, a repeated action, for *δοῦναι*.

Some see in the *δοῦλοι* only a detail in the scenery of the parable; Wellhausen explains them of Church leaders, some of whom had begun to abuse their office; in this case the parable was not spoken by Jesus. But they may refer to the apostles and the Jewish religious leaders: the former are to prepare for the Parousia by being good stewards, the latter, who abuse their office (cf. xxiii. 4 f., 14 f., Lk. xx. 47) will be punished 'with the hypocrites.'

47. *ἀμήν κτλ.*] See on v. 18; Lk. *ἀληθῶς*. The reward of faithfulness is to be trusted with higher responsibilities; cf. xxv. 21, 23, Lk. xvi. 10 a. Since the parable deals with the Parousia, the words apply to higher activities in the age to come.

αὐτόν. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ 48
αὐτοῦ Χρονίζει μου ὁ κύριος, καὶ ἄρξηται τύπτειν 49
τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν
μεθυόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ 50
οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει 51
αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ

48. ἐὰν δέ κτλ.] κακός is proleptic, as πιστός and φρόνιμος in *v.* 45; Lk. ὁ δ. ἐκεῖνος. Lk. adopts an O.T. style in adding ἔρχεσθαι to χρονίζει ὁ κύρ. μ. (cf. Exod. xxxii. 1). For the thought cf. xxv. 5, 2 Pet. iii. 4; and there are O.T. counterparts: Ez. xi. 3, xii. 22, 27, Am. vi. 3.

49. καὶ ἄρξηται κτλ.] He employs his authority for tyranny over those who will not support him in his evil ways, and for self-indulgence with those who will. For class. parallels see Wetstein *ad loc.* Lk. partly loses the latter point by καὶ μεθύσκεσθαι for μετὰ τῶν μεθυόντων.

50. ᾗ κτλ.] In both cases ᾗ = ἥν, attracted to the previous dat.: 'in a day that he does not look out for (cf. Lam. ii. 16), and in an hour that he knows not (cf. xxv. 13)'—and therefore ought to have looked out for. For προσδοκᾷν cf. xi. 3 (spoken by a servant who was on the look-out); elsewhere only Lk.[6], Ac.[5], 2 Pet.[3]

51. καὶ διχοτομήσει κτλ.] A punishment literally inflicted in ancient times; cf. 1 Chr. xx. 3, Am. i. 3 (LXX.), Sus. 59, Heb. xi. 37, Herod. ii. 139. 2, vii. 39. 5 (διατέμνειν), Suet. *Calig.* 27 'multos . . . medios serra dissecuit.' In Exod. xxix. 17, the verb is used of dividing a sacrificial victim into pieces (διχοτομήματα). καὶ τὸ μέρος κτλ. is a parallel description of the fate of the same person. The expression is Hebraic. μερίς in the LXX. (חֵלֶק) has various meanings: 'landed property' (Num. xviii. 20), 'fellowship' (2 Regn. xx. 1), 'lot, or punishment' (Job xxvii. 13, Is. xvii. 14). μέρος less often loses its literal spatial force. It is natural to make ὁ κύριος the subj. of θήσει, but it is possibly ὁ δοῦλος; cf. Ps. xlix. [l.] 18, μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις. There is deeper irony if the slave is pictured as bringing *himself* to the same lot as the hypocrites. For ὑποκριτῶν (see on vi. 2) Lk. has ἀπίστων. On the formula ἐκεῖ κτλ. added by Mt. see viii. 12.

XXV. 1–13. (Mt. only.) PARABLE OF THE TEN VIRGINS.

In xxiv. 45 the slave was 'faithful and prudent'; the present parable gives an instance of φρόνιμοι, the following of πιστοί. Almost every detail lends itself to allegorical treatment, useful for the preacher. Some of its analogies are well drawn out by Plummer. But from a historical point of view it must be determined how much the Lord probably intended to convey to His hearers. And the remarks in the opening note on ch. xiii. apply here. The central thought is 'Be in readiness for the Parousia,' but the story is too much elaborated to admit of all the details being dismissed as merely scenery.

Its genuineness is often doubted on the ground that it pictures the long delay of the Parousia, and points to a date when the immediate Advent had ceased to be expected.

XXV. 1 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς

The virgins are explained as the Christian Church, and their slumber while waiting is the sleep of death which comes to wise and foolish alike; the bride is not mentioned, because the virgins are not the Church as a single ideal body, but the several members of it. But though some details may have been added or altered from this point of view (see *v.* 11 f.), the bulk of the parable may well have been spoken by Jesus. The delay of the Bridegroom is sufficiently explained by the fact that the Son of Man had not yet come (cf. xxiv. 48), and no one knew when He would. That the bride, the well-known Christian symbol of the Church, is not mentioned in the ordinary text is noteworthy (see below); and the virgins need no more point to Christians than the men in the field or the women at the mill (xxiv. 40 f.); it is related only that five of them were 'taken' and five were 'left.' The parable in Lk. xii. 35 ff. similarly illustrates a state of readiness; menservants waiting for their master's return (*sc.* with his bride) from the wedding. But there is no good reason for regarding the present parable as an elaboration of it.

1. τότε κτλ.] 'The next parable which illustrates an aspect of the Kingdom shall be the following.' On τότε see ii. 7; to refer it to xxiv. 50 f., 'at the time when the wicked servant is punished, then, etc.,' is awkward and improbable. For the verb see vii. 24. The Kingdom is not like the virgins, but their story illustrates an aspect of it; see xiii. 24. 'Ten' probably denotes no more than a large group, making a good display with their lanterns. The virgins cannot be uninvited guests, nor bridesmaids, for they would be with the bride and Bridegroom (see below); they are maidservants at the house of the bride's father. παρθένοι does not symbolize purity of heart, for that is a state of readiness, which was not the case with all. On αἵτινες for αἱ see ii. 6. λαμπάς, like לַפִּיד, is usually a 'torch,' as in class. Gk. (cf. Juv. vii. 16, xv. 4 f., Jo. xviii. 3, Apoc. viii. 10), not a lamp (λύχνος), though it may have the latter meaning in Ac. xx. 8. Here it may be a lamp attached to a pole; see Lightfoot, *Hor. Heb. ad loc.* On ἑαυτῶν = αὐτῶν (so *vv.* 4, 7) see viii. 22.

ἐξῆλθον κτλ.] From whence is not stated. Their own houses, the Bridegroom's house, and (Jülicher) the new house made ready for the bridal pair, have all been suggested. But Jewish custom requires the house of the bride's father, where the festivities took place (cf. Jud. xiv. 10–18, Tob. vi. 13, viii. 19), when the bride was conducted thither by the bridegroom after the marriage ceremony. ἐξῆλθον anticipates ἐξέρχεσθε in *v.* 6, *vv.* 2–5 containing a retrospect explaining why the foolish ones, though they started, did not meet the Bridegroom with the others. εἰς ὑπάντησιν (ἀπάντ., συνάντ.) *c. gen.* or *dat.* is mostly the LXX. equivalent of לִקְרַאת. 'It seems that the special idea of the word was the official welcome of a newly arrived dignitary' (Moulton, i. 14 n.), so that it here corresponds with the thought of the Parousia

ὑπάντησιν τοῦ νυμφίου. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ 2
πέντε φρόνιμοι· αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας 3
αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι 4
ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων
ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι 5

1 νυμφιου] add και της νυμφης DX* 1* 124* 209 262* 𝔏 *omn* 𝔖 sin.pesh.hcl* arm Or^{lat} Hil

(see on xxiv. 3). Moulton's instances from the papyri do not remove the impression that its N.T. use is Hebraistic.

τοῦ νυμφίου] Contrast the parabolic use in ix. 15. The addition καὶ τῆς νύμφης (see Appar.) is probably genuine; its intrinsic difficulty is in its favour, and the MS. evidence is strong. The idea widely entertained by early Christians was that the Bridegroom, Christ, would come at the last day to fetch His Bride, the Church. καὶ τ. νύμφης, being incompatible with this, was omitted. But this allegorical conception is absent from the parable, which teaches only the necessity of readiness for the Messiah's arrival, which will be soon and sudden. The virgins, therefore, are to be ready for the bridegroom and bride, *i.e.* for the marriage procession. This variance from the idea of the Bride current in the early Church favours the genuineness of the parable.

2. πέντε κτλ.] This represents a distinction between the ready and the unready at the Parousia, but not that they will be equal in number; see vii. 14, xxii. 14. Two Jewish parables of 'wise' and 'foolish' people are given by Allen from *Shabb.* 152 b, 153 a. And see vii. 24.

3. αἱ γὰρ μωραί κτλ.] Some were clearly foolish, *for* they acted as follows. They did not take no oil at all; that would be foolish beyond the requirement of the parable. They had oil in their lanterns, but not expecting delay had taken no extra oil. The next verse makes this clear.

4. αἱ δὲ φρόνιμοι κτλ.] The ἀγγεῖα (cf. ἄγγη xiii. 48) are not the lanterns themselves, but vessels containing extra oil (cf. Num. iv. 9, where they are distinct from the λύχνοι); this is rendered certain by the prep. μετά; and if the λαμπάδες were torches it is obvious.

5. χρονίζοντος κτλ.] This recalls xxiv. 48. It is not to the purpose of the parable to explain why the Bridegroom delayed; the point is that the foolish virgins were not prepared for his coming *whenever* it might be. 'They fell asleep (ἐνύσταξαν) and were sleeping (ἐκάθευδον)'; see 2 Regn. iv. 6 (LXX.). No blame is attached to this, since *all* slept. Plummer's explanation that 'this seems to be a merciful concession to human weakness' is surely improbable. If the verse is the work of the evangelist it may represent the sleep of death which all undergo before the Advent. But if it is a genuine part of the parable it may be merely a scenic detail, enhancing the suddenness of the midnight cry. The wise could afford to sleep, but the foolish wasted the time in which they could have rectified their mistake. It is clear that *vv.* 2–5 do not follow in time the action of *v.* 1, otherwise the strange explanation is

6 καὶ ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ
7 νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι
αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.
8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου
9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ
αἱ φρόνιμοι λέγουσαι Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ
ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε
10 ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος,

9 ου μη] ουκ ℵALZ 33 126 al

necessary that the virgins slept at some other house, or in the open air, near the city gate.

6. *μέσης κτλ.*] Cf. Exod. xii. 29 f., and see on xxiv. 43 above. It is needless to enquire who raised the cry; it only depicts the startling suddenness of the event. On *γέγονεν* for *ἐγένετο* (B) see Blass, § 59. 4, and for a different view Moulton, i. 146. For the absolute *εἰς ἀπάντησιν* cf. 1 Regn. xiii. 15 (so *ὑπάντ.* Jud. xi. 34, *συνάντ.* Num. xxii. 34); see on *v.* 1.

7. *τότε κτλ.*] The lanterns would be lit at first when the Bridegroom was momentarily expected, but extinguished when the virgins lay down to sleep. *κοσμεῖν* includes the trimming and lighting of the wick, and in the case of the wise the replenishing of the oil in the lanterns from the vessels. In Ez. xxiii. 41 it stands for שרך, which is used in Ps. cxxxii. 17 of preparing a lamp. Here it probably represents the Aram. תקן (so Syr sin) 'make straight,' 'arrange'; cf. Eccl. i. 15, vii. 13. This is the point of time anticipated by *ἐξῆλθον* in *v.* 1; the next stage is during the walk from the house.

8. *αἱ δὲ μωραί κτλ.*] The oil has been variously interpreted; but it seems to represent, as broadly as possible, everything necessary for preparedness. It will be futile, at the supreme moment, to appeal to the preparedness of others.

9. *ἀπεκρίθησαν κτλ.*] The reply is not selfish but quite inevitable, because a sharing of the oil would result in none of the lanterns having enough to last. Preparedness is a quality, not a something which can be shared quantitively. The negative is usually explained as *μήποτε* [*τοῦτο γενέσθω*], *οὐ μή*, 'certainly not, it is impossible that there should be enough, etc.' (for the ellipse cf. xxvi. 5, Exod. x. 11). But *μήποτε* may be virtually a deprecating 'perhaps' (cf. Tob. x. 2), which can be followed by *οὐ μή* or, as in the *v.l.*, *οὐκ* (see Moulton, i. 192 f., and 188 ff.). The reply is thus gentler, but not the less decisive.

πορεύεσθε κτλ.] It is irrelevant to object that shops would be shut at midnight; oil might still be obtainable; there would probably, for that matter, be a supply at the house. And the words are not ironical (Aug.). The sole point illustrated is that self-preparation at the last moment is impossible. *ἑαυταῖς* (= *ὑμῖν*) is a *dat. commodi*, the emphasis lying on *ἀγοράσατε*. For *τοὺς πωλοῦντας*, describing a class, cf. xxi. 12.

10. *ἀπερχομένων κτλ.*] While they were hurrying away the Bridegroom arrived, and *αἱ ἕτοιμοι* (which

καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ 11 παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον ἡμῖν· ὁ δὲ ἀποκριθεὶς 12 εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε 13

sums up the significance of the parable) turned back with him in procession to the house where the wedding-feast (*γάμους*, see on xxii. 2) was to be held. *καὶ ἐκλείσθη κτλ.*: cf. Gen. vii. 16, of those who were 'ready' in the days of Noah. The Lord probably ended the parable, with dramatic skill, at this point.

11, 12. *ὕστερον κτλ.*] *Vv.* 11, 12 appear to be an addition. An earthly bridegroom would hardly act or speak thus; he is here the divine judge. A partial parallel is seen in Lk. xiii. 25 (Q), which Mt. has already used in vii. 21ff. On *ὕστερον* see iv. 2. *ἔρχονται* is, in the narrative, a historic pres.; but this is the only instance in the parable, and it conveys the impression of a *prophetic* pres., spoken from the evangelist's point of view. On *ἀμὴν λ. ὑ.* see v. 18. *οὐκ οἶδα ὑμᾶς* (cf. vii. 23), 'I am not acquainted with you'; Lk. adds *πόθεν ἐστέ*.

13. *γρηγορεῖτε κτλ.*] Probably a further addition by Mt. The verb is not strictly suited to the parable; it has no reference to the slumbering of the virgins, but signifies, as in xxiv. 42 (cf. 44), 'be ready'; cf. Ac. xx. 31, 1 Cor. xvi. 13. *ὅτι κτλ.* echoes xxiv. 36, 42, 44, 50.

14–30 (cf. Lk. xix. 11–27). Parable of the Talents.

The genuineness of the parable, as of the preceding, is denied by some. Wellhausen unnecessarily assumes that 'the servants in all the parables are the Christians,' and the Kingdom of Heaven the early Church, so that the long absence of the *ἄνθρωπος ἀποδημῶν* is the long interval between the Ascension and the Parousia. But though Mt., by placing the parable here, interpreted it of Christ, it may really refer to God; and the 'absence' of God from the world is an O.T. thought; cf. xxi. 33. The servants are not Christians but Jews; and those who are faithful, and ready for the day of reckoning, are those who prove diligent in the fulfilment of life's duties.

In Lk. xix. 11–27 the parable of the Pounds is in many respects closely similar. The Lord could, of course, have uttered two similar parables on the same subject; but there are features in Lk. which appear due to later Christian thought, such as are conspicuously absent from Mt. Lk. states that it was spoken 'because He was near to Jerusalem, and they thought that the Kingdom of God was about to appear immediately.' It teaches that the Lord (*ἄνθρωπός τις εὐγενής*) must first go to a far country (*i.e.* Heaven) to receive a kingdom (as some of the Herodian princes were obliged to travel to Rome) and to *return*; that His citizens (*i.e.* the Jews) hated Him, and sent a message after Him that they would not have Him for their King; and that on His return, having received the Kingdom, He rewarded His servants (*i.e.* the Christians) by placing them in command over cities, which being now King He was able to do, and slew His enemies. (On Harnack's view of this see xxii. 6 f. note.) In *Gosp. Naz.* Mt.'s parable is combined with

14 οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. Ὥσπερ
γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ
15 παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν
πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν
16 δύναμιν, καὶ ἀπεδήμησεν. εὐθέως πορευθεὶς ὁ τὰ πέντε
τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα
17
18 πέντε· ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο· ὁ δὲ τὸ

16 *ευθεως πορευθεις*] ℵ*B 𝔏 b g¹ [*ευθ. δε πορ.* 1 118 124 243 26ᵉᵛ 𝔏 c f ff¹.² h qr Opt; *ευθ. ευθ. δε πορ.* 𝔖 pal]; *ευθ πορευθεις δε* ℵᶜADL *etc* minn.*pler* 𝔏 vg 𝔖 sin. pesh.hcl | *εκερδησεν*] *εποιησεν* ℵ*A*ΧΓΔΠ minn.*pler* 𝔏 q 𝔖 pesh

that of the Prodigal Son and of the slave in xxiv. 49. See *Texte u. Unters.*, 1911, 34, 59 ff., 293 f.

14. *ὥσπερ κτλ.*] The ellipse must be supplied by *οὕτως ἡ βασιλεία τῶν οὐρανῶν* or the like; cf. Mk. xiii. 34. *γάρ* connects the parable with the preceding warning. *παρέδωκεν* supplements the following *ἔδωκεν*: talents are gifts, but primarily a trust; they are *Gaben* which involve *Aufgaben*. On *ἀπεδήμησεν* see xxi. 33, and the note above.

15. *καὶ ᾧ μέν κτλ.*] The household of so rich a man would not be confined to three servants; they are selected instances. In Lk. ten servants are given one mina each, and three selected instances are dealt with. Whether this is the more original is difficult to determine. The mina (= £4) may have been substituted in Lk. for the talents (one talent was 6,000 denarii, or £240) in view of *v.* 21, *ἐπὶ ὀλίγα* (Lk. *ἐν ἐλαχίστῳ*); the large sum (cf. xviii. 24) suggests the greatness of the privileges entrusted by God to the Jews.

ἑκάστῳ κτλ.] Cf. Mk. xiii. 34, where *ὡς ἄνθρωπος ἀποδημῶν* and *ἕκαστον τὸ ἔργον αὐτοῦ* may be echoes of this passage (see on xxiv. 42). The privileges entrusted to a nation are unequally shared by its members. (The thought in xx. 2–6 is analogous.) This is not unjust, but a divine ordinance. And the requirements from each are graduated (cf. Lk. xii. 48, 2 Cor. viii. 12). In Lk. the same amount was assigned to each, to test their capacity of being entrusted with larger amounts hereafter. Both are spiritually true. In Mt. both servants double their money, shewing the same zeal, and their reward is the same, in Lk. they multiply it by 10 and 5 respectively, and their reward is graduated (see Add. n. after v. 12). The parable does not deal with the possibility that those who received most might have failed in their trust, but it exhorts those who have received little to be diligent with that little.

16. *εὐθέως κτλ.*] He at once set to work. The reading *πορευθεὶς δέ* connects *εὐθέως* with *ἀπεδήμησεν*; but *εὐθέως* and *εὐθύς*, in the best readings, always precede the verb in the N.T. (except Mk. i. 28). He employed the money as capital with which (instrum. *ἐν*, cf. xx. 15) he did business. For the vb. cf. Apoc. xviii. 17, Prov. xxix. 36 [xxxi. 18] (סָחַר), *ἐργασία* Ac. xvi. 16, 19, xix. 24; Zahn cites *CIG.* 3920 for *ἐργαστής*, a sea-faring merchant. Lk. has *πραγματεύσασθαι*. In *vv.* 17, 20, 22 *ἐκέρδησεν*, *-σα* recurs, but here *ἐποίησεν* (cf. Lk. *v.* 18, *ἔπραξα v.* 23) has some support.

18. *ὁ δέ κτλ.*] *ἀπελθών* (as in

ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον
τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος 19
τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. καὶ 20
προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα
πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέδωκας·
ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος 21
αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός,
ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ
κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν 22
Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα
ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ 23
πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω·
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ 24
ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων σε ὅτι

v. 25) is redundant; see xiii. 28. On the hiding of money or valuables in the earth see xiii. 44. In Lk. the man laid up his mina in a napkin (*συνδαρίῳ*), which could indeed be hidden in the earth. Which is the more original cannot be determined. That Lk.'s word is a latinism is no evidence against its genuineness.

19. *μετὰ δέ κτλ.*] Cf. *v.* 5, xxiv. 48. On *συναίρει λόγον* see xviii. 23.

20. *καὶ προσελθών κτλ.*] The redundance and repetitions in *vv.* 20–23, which Lk. reduces to the briefest limits, are characteristic of popular Semitic narrative. In Mt. the servants say *ἐκέρδησα*, in Lk. they say that the money *προσηργάσατο, ἐποίησεν.*

21. *ἔφη κτλ.*] *εὖ* is not an interjection elsewhere in the N.T. or LXX.; Lk. *εὖγε* 'Bravo!' (so lat. vulg. here *euge*) is probably right; in the LXX. it stands for אָח or הֶאָח, Alas! or Aha! *ἐπί*, 'in authority over' (cf. Heb. iii. 6) takes acc. and gen. as well as the class. dat. (cf. xxiv. 47); see Blass, § 43. 1. *πολλῶν* corresponding with *ὀλίγα* seems to mean 'many talents': responsibilities in the coming Kingdom will be analogous to, but greater than, those entrusted now. 'The joy of your Lord,' *i.e.* the joy that your Lord gives, and shares with you, is a unique expression for the bliss of the divine Kingdom. It is echoed in Rom. xiv. 17. Wellhausen notes that *χαρά* stands for מִשְׁתֶּה, 'feast,' in Est. ix. 17, and *εὐφραίνεσθαι* (Lk. xii. 19, xv. 23 f.) is *epulari* in 𝔏; but the introduction, by a single word, of the thought of the Messianic banquet, would be rather abrupt. The verse, however, which is absent from Lk., may be added by Mt., and the speaker is the divine Master, not the householder of the parable. On *εἰσέρχεσθαι* in connexion with the Kingdom see v. 20.

24. *προσελθών κτλ.*] He approached as the others had done, but defiantly. *εἰληφώς* for *λαβών* (*v.* 20) is for the sake of variety. For *σκληρός* in this sense cf. Is. xix. 4, 1 Esd. ii. 23, and see on *σκληροκαρδία* (xix. 8). Lk.'s *αὐστηρός* (cf. 2 Macc. xiv. 30) possibly sounded less insolent to Greek ears.

σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ
25 συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν
ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ
ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν
27 οὐ διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς
τραπεζείταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν

27 τα αργυρια] ℵ*B ; το αργυριον ℵcACD *etc* minn verss

θερίζων κτλ.] You enrich yourself at the cost of others. The first metaphor is clear. The second might refer to sowing seed (for *συνάγειν* cf. vi. 26, xiii. 30), or threshing (scattering) corn (for *συνάγειν* cf. iii. 12), or even to gathering sheep scattered over the moorlands (cf. Jo. xi. 52); see Mt. xii. 30. But more probably it refers to money, 'you gather gain (cf. Job xx. 15, Hag. i. 6) where you have not spent' (cf. Ps. cxi. [cxii.] 9 = 2 Cor. ix. 9), which seems to be the meaning of Lk.'s *αἴρεις ὃ οὐκ ἔθηκας*. The words can hardly mean 'If I had gained anything you would have taken it,' or 'If I had lost it you would have held me responsible' (Plummer); a slave, as his master's chattel, would expect nothing else. He sums up the master's character as that of a hard money-making Jew; and it is not a mere insult; the master seems to accept the character. Cf. the use of undesirable characters in other parables (Lk. xvi. 1–8, xviii. 1–8).

25. *καὶ φοβηθείς κτλ.*] I feared the possibility of losing instead of gaining in trade. *ἴδε ἔχεις τὸ σόν*: you cannot blame me for restoring your own property safe and sound. The master's use of *τὸ ἐμόν* makes it improbable that the further thought is implied, 'Your own, and not something extra, gained dishonestly from others.'

26. *ἀποκριθείς κτλ.*] 'Wicked' and 'slothful' are the counterpart of 'good' and 'faithful.' His want of faithfulness was shewn by sheer laziness. *ᾔδεις κτλ.*: the master 'smites him with his own weapon' (B. Weiss) without disclaiming the character ascribed to him.

27. *ἔδει σε κτλ.*] If you were too lazy to trade, you might at least have deposited the money with the bankers instead of in the earth, so that I should have received some, if only a little, interest. *βαλεῖν* (Vulg. *mittere*) with the dat. is equivalent to Lk.'s *ἔδωκας*; for the verb cf. x. 34, Mk. xii. 41 f. The plur. *τὰ ἀργύρια* may refer to the separate shekels of which the talent was composed (cf. xxvi. 15, xxvii. 3, 5 f., 9, xxviii. 12, 15); but the true reading may be *τὸ ἀργύριον*, as in Lk. On the consec. *καί* (= *ὥστε*) see Blass, § 77. 6. *τραπεζεῖται, argentarii, nummularii* (Vulg.), did business at a money-table (Lk. *ἐπὶ τράπεζαν*); cf. xxi. 12. For *ἐκομισάμην*, 'received as my due,' Lk. has the more commercial *ἔπραξα* (cf. Lk. iii. 13). *τόκος* (*τεκεῖν*) is the interest which money 'breeds'—'the breed of barren metal'; Heb. law, as also the better minds in Greece and Rome, condemned the practice of usury. The saying ascribed to the Lord (*ap.* Clem. *Strom.* i. 28. 177) *γίνεσθε δὲ δόκιμοι τραπεζῖται, τὰ μὲν ἀποδοκιμάζοντες τὸ δὲ καλὸν κατέχοντες*

τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ 28
ἔχοντι τὰ δέκα τάλαντα· τῷ γὰρ ἔχοντι παντὶ δοθήσεται 29
καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθή-
σεται ἀπ' αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ 30
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς

(see Resch, *Agrapha*², 112–5 for other passages) has a meaning quite foreign to the parable, and can hardly have been derived from it.'

28. ἄρατε οὖν κτλ.] The faithful servants were entrusted with larger capital; the lazy one is deprived of the privilege of responsibility. If the words formed part of the original parable, the imper. is addressed to other servants in the room; Lk. καὶ τοῖς παρεστῶσιν εἶπεν. The evangelist, in adding *v.* 30, may have thought of the angels, the instruments of judgment at the Parousia.

καὶ δότε κτλ.] This half verse, and *v.* 29, have their parallel in Lk., and must have stood in Q; but they are difficult. Whether he that had the 10 talents was to receive the extra one as a gift, or as a further increase of capital, is not clear; nor why he is preferred to the other equally faithful servant. But a greater difficulty is caused by ἔχοντι, which must have the same meaning in *v.* 29. The clause (perhaps the whole verse) seems to have been introduced at an early date to supply a particular instance of the general principle which follows. Lk. (*v.* 25) adds 'and they said unto Him, Lord, he hath ten minas,' which some take to be an exclamation addressed to Jesus by His audience.

29. τῷ γὰρ ἔχοντι κτλ.] The paradox occurs, with differences of wording, in xiii. 12 and Mk. iv. 25 (Lk. viii. 18). It was doubtless a genuine utterance of the Lord, and can be spiritually applied in many ways. But it cannot be applied to the five talents given to the first servant and the five which he gained; they are a trust, while ἔχειν describes a real possession, a real condition of heart and life. The true ἔχειν in the present case is the character shewn in faithful diligence, and the increase which could be 'given' would be the higher degrees of faithful diligence to which he could advance. But this would be as true of the second servant as of the first. In the following parable the sheep are οἱ ἔχοντες and the goats οἱ μὴ ἔχοντες (Jülicher). For the absol. τῷ ἔχοντι (to which παντί is added for emphasis; Lk. παντὶ τ. ἔχ.) cf. Soph. *Aj.* 157; οἱ οὐχ ἔχοντες, Eur. *Suppl.* 240. On Mt.'s addition καὶ περισσευθήσεται see xiii. 12. τοῦ δὲ μὴ ἔχοντος cannot strictly depend upon ἀρθήσεται, which would make ἀπ' αὐτοῦ superfluous; it is of the nature of a *casus pendens*. Cf. the Semitic construction . . . לְמִי אֵין מְמֻנוּ וגו׳; see Blass, § 74. 5, Wellh. *Einl.* 19 f.

30. καὶ τὸν ἀχρεῖον κτλ.] The counterpart of 'enter into the joy of thy Lord.' The speaker is not the master in the parable, but the divine Judge. Lk. omits the verse, which is probably an addition by Mt. The same description of punishment occurs in viii. 12, xxii. 13 (see notes). The servant who fails in his duty is ἀχρεῖος, but even when we have done our duty we must say δοῦλοι ἀχρεῖοί ἐσμεν (Lk. xvii. 10).

31 τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου
ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε
32 καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσονται
ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς

31–46. (Mt. only.) THE SHEEP AND THE GOATS.

This is not a parable, but a prophetic picture of the Judgment, the only parabolic features being the *simile* of the sheep and the goats in *v.* 32, and its metaphorical use in *v.* 33. It has much of the rhythmic parallelism of Heb. poetry; see Burney's Heb. translation in *JThS.*, Apr. 1913. The thought of Judgment by the Son of Man must have been familiar to many; see *e.g.* the picture in Enoch lxii. of 'the Son of Man seated on the throne of His glory'; the 'righteous' are rewarded, and their oppressors descend 'into the flame of the pain of Sheol' (lxiii. 10). This may have formed an actual background of the present passage. See Burkitt, *Jewish and Chr. Apoc.* 23–5. Its genuineness is doubted by some on the grounds that the Son of Man is Judge and King, whereas in x. 32 f. 'He appears only as the most important witness at God's Judgment' (J. Weiss), and that 'My brethren' (*v.* 40) means Christians, while no Christians had, by the time of Jesus, been in prison. It is thought to deal solely with the treatment of Christians by Christians. Some even suppose that the gathering of 'all the nations' (*v.* 32) implies that by the time of the Judgment all nations will be Christian. Others explain that only the judgment of non-Christians (cf. xxiv. 14, 30, xxviii. 19) is described, based on their treatment of one another, while the Christians already stand by the King, safe from judgment. Another explanation is that Gentiles are judged for their treatment of the brethren of the Son of Man, or non-Christians for their treatment of Christians. This places the passage on a level with that in Enoch, emptying it of moral value for Christians, and merely leading them to gloat over the condemnation of their enemies. In defending the genuineness of this, or of any other utterance, ascribed to the Lord, it is unsafe to lay too much stress on its originality and sublimity (see *e.g.* Sanday, *Life of Chr. in Recent Research*, 128), since this tends to set arbitrary limits to the effects of divine inspiration upon the evangelist. The principal defence must be that, rightly understood, it contains nothing essential which makes its genuineness impossible, as the following notes will shew. Whether, or to what extent, the familiar features of Jewish Apocalyptic have been added or heightened by the evangelist cannot be known.

31. *ὅταν δέ κτλ.*] The Lord speaks of the Son of Man in the 3rd person, and only the Twelve would know that He spoke of Himself as He was to be. The Messianic King (*vv.* 34, 40) appears invested, at last, with His royal functions. On the 'glory' of the Son of Man see xvi. 27, and on the angels attending Him xiii. 41, xvi. 27, xxiv. 31. ἄγγελοι is an interpretation of ἅγιοι (קְדֹשִׁים) in Zach. xiv. 5.

32. *καὶ συναχθήσονται κτλ.*] The expectation of a resurrection of all men for judgment is implied; cf. Dan. xii. 2, Enoch li. 1, Test. Benj. x., Sib. iv. 178–190, 4 Esd. vii. 32, xiv. 35; see Volz, *Jüd. Esch.* 243–8. *πάντα τὰ ἔθνη* do not

ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν 33
αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βασιλεὺς 34
τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν
ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ καὶ ἐδώκατέ μοι 35

merely form part of the 'grand background' (Wellh.) of the picture, and then fall out of sight; *αὐτούς* refers to them, and therefore the whole passage; they are the individuals comprising the *ἔθνη* (cf. Ac. xxvi. 17), and include all human beings, those placed on the right hand as well as those on the left. *ἀφορίζειν* in this connexion recurs only in xiii. 49, but the thought plays a large part in the teaching ascribed to Jesus; cf. vii. 19–23, 24–27, viii. 11 f., x. 32 f., xii. 36 f., xiii. 30, 40 ff., xxii. 12 f., xxiv. 40 f., 46–51, xxv. 10–12.

ὥσπερ ὁ ποιμήν κτλ.] A striking instance of a homely illustration conveying a tremendous truth. With a lightning touch the whole drama is described, and the ease and certainty of the irrevocable separation. Sheep in Palestine may have been mainly white, and goats black (cf. Cant. iv. 1, vi. 5), or the former were more valuable, or more gentle (cf. Ez. xxxiv. 17, 20 ff.); or, more simply, two classes are thought of within the flock, with no symbolic meaning in the colours.

33. *καὶ στήσει κτλ.*] The right side and the left being, according to ancient thought, lucky and unlucky, the former was the place of honour; cf. *Test. Benj.* x. 4, *τότε ὄψεσθε Ἐνὼχ . . . καὶ Ἰακὼβ ἀνισταμένους ἐκ δεξιῶν ἐν ἀγαλλιάσει*, and class. instances in Wetstein.

34. *τότε ἐρεῖ κτλ.*] The thought of the Son of Man as King has been prepared for by the 'throne of His glory' (*v.* 32). As the Messiah was *εὐλογημένος* (xxi. 9, xxiii. 39), so are those whom He accepts. 'Ye blessed ones' is absolute, followed by 'who belong to My Father'; cf. the genitives in 1 Cor. iii. 23. The E.V. 'ye blessed of My Father' obscures this. On *κληρονομήσατε* see v. 5. For the thought of *ἡτοιμασμένην* cf. xx. 23 (note), Heb. xi. 16; it is frequent in Apoc. writings (Volz, *Jüd. Esch.* 124). It implies foreknowledge and election, and yet the following verses assume real human responsibility (see on xviii. 7). *καταβολὴ κόσμου* (xiii. 35 *καταβολή*), apparently unknown outside the N.T., occurs in Lk. xi. 50, Jo. xvii. 24, Epp.[5], Apoc.[2]; cf. *Ass. Mos.* i. 14 'ab initio orbis terrarum,' 4 Esd. vi. 1 'initio terreni orbis,' Plut. *Aq. an Ign.* ii., *ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων.*

35, 36. *ἐπείνασα κτλ.*] *Vv.* 35–40 while reflecting Jewish thought express a new and unique truth. Kindness to the poor and suffering finds wide recognition in Jewish writings: cf. Is. lviii. 7 (hungry, homeless, naked), Job xxii. 7, Prov. xxv. 21 (hungry, thirsty), Ez. xviii. 7, Tob. iv. 16 (hungry, naked), Sir. vii. 35 (sick); cf. Ned. 40 a, 'he who visits the sick will be saved from the judgment of Gehinnom.' For a verbal parallel cf. *Test. Jos.* 1, *ἐν ἀσθενείᾳ ἤμην καὶ ὁ ὕψιστος ἐπεσκέψατό με· ἐν φυλακῇ ἤμην καὶ ὁ σωτὴρ ἐχαρίτωσέ με.* And see Wetstein. The best rabb. thought placed 'performance of kindnesses' on a higher level than mere alms-

φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ
36 με, γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ
37 με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με. τότε ἀπο-
κριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε σε
εἴδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν ;
38 πότε δέ σε εἴδαμεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν
39 καὶ περιεβάλομεν ; πότε δέ σε εἴδομεν ἀσθενοῦντα ἢ ἐν
40 φυλακῇ καὶ ἤλθομεν πρός σε ; καὶ ἀποκριθεὶς ὁ βασιλεὺς

giving; cf. *Sukk.* 49 b, *Ab.* i. 2 (Taylor), 'On three things the world standeth, on the Torah, the Worship, and the performance of kindnesses.' In inculcating kindness, the Lord speaks of it as a criterion by which all mankind will be judged; but the non-mention of other criteria does not exclude them. The uniqueness of the verses lies not in their ethical teaching but in the new conception of the Son of Man; see *v.* 40. For *συνηγάγετε* cf. Deut. xxii. 2 (אסף Targ^{onk} כנש), Jud. xix. 18. Allen compares the late Heb. כנסת אורחים, 'reception of travellers,' hospitality.

37–39. *τότε ἀποκριθήσονται κτλ.*] The *δίκαιοι* (cf. xiii. 43, 49) are those who are shewn to be such by being placed at the King's right hand; 'hoc ipso judicio declarati' (Beng.). They are the *ἐκλεκτοί* (xxii. 14, xxiv. 31), the *υἱοὶ τῆς βασιλείας* (xiii. 38). Their question shews that their kindnesses had been wrought with no reference to, or thought of, Christ, they did them not as Christians or to Christians. The large heart of the Lord transcends all limits: kindness is kindness the world over. The same wide truth is taught negatively in Am. i.–ii. 3.

40. *καὶ ἀποκριθείς κτλ.*] The verse recalls x. 40, 42, xviii. 5, but the claim of the human Jesus in those passages is here the claim of the exalted Son of Man; cf. Ac. ix. 5. In the whole range of Jewish Apocalyptic the awful and transcendent Messiah is never pictured as a Being of human love and sympathy. The Lord seems to carry on the thought of Is. liii. (which He interpreted Messianically, see on xx. 28 *fin.*) from His passion and death to His glory; He will not only suffer as the Representative of His nation, but when invested with His cosmic functions will identify Himself with all sufferers. This does not mean that the title 'Son of Man' *denotes* the Ideal or Representative Man; but He could sympathize, as it was felt that God could sympathize; cf. Is. lxiii. 9 (K^{e}ri, E.V.), Prov. xix. 14 [17], *Ab.* ii. 13 'One that borroweth from Man is as he that borroweth from God.' And see Edmunds, *Buddh. and Chr. Gosp.* 105, 'Whoever, O monks, would wait upon me, let him wait upon the sick.' More than this would have been unintelligible to the disciples at the time. After the Resurrection, and helped by the influence of Greek thought, Christians were divinely led to the conception of the mystical oneness of an immanent Christ with humanity. *εἶδες γάρ, φησίν, τὸν ἀδελφόν σου, εἶδες τὸν θεόν σου* (Clem. *Strom.* I. xix. 94, II. xv. 71). 'Vidisti, inquit, fratrem, vidisti dominum tuum' (Tert. *De Orat.* xxvi.). The value of the conception cannot be better shewn than in the words

ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ
τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ 41
κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ
διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπείνασα γὰρ καὶ οὐκ 42
ἐδώκατέ μοι φαγεῖν, καὶ ἐδίψησα καὶ οὐκ ἐποτίσατέ με,
ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περι- 43
εβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ

41 κατηραμενοι] ℵBL 33 102 ; *pr* οι AD *al* minn.*pler*

of one who is unable to share it: 'Judaism also has taught and still teaches the worth of every human soul. But the particular motive—for *his* sake—is necessarily wanting to its adherents. They have to say for God's sake instead of Jesus's sake, and doubtless the peculiar combination in Jesus, as simple Christian believers hold—of the man and the God—has given an immense power to this special motive, "for his sake." It would be foolish not to recognize the force and grandeur of ethical motive in a religion, because, as the religion is not one's own, one cannot share, or be stimulated by, that motive' (Montefiore, *The Syn. Gosp.* ii. 754).

ἐφ' ὅσον κτλ.] For ἐφ' ὅσον (not in LXX.) cf. Rom. xi. 13; elsewhere in the N.T. it means 'as long as.' τούτων refers to the classes of sufferers just mentioned, not, as some explain, to a group standing by the Son of Man in the picture. ἑνὶ τ. ἐλαχίστων corresponds with ἕνα τ. μικρῶν (x. 42) and παιδίον τοιοῦτον ἕν (xviii. 5). The love and sympathy of the Son of Man for all sufferers is profoundly expressed in τ. ἀδελφῶν μου, and the truth remains even if the expression is not genuine. It is omitted in *v.* 45, perhaps by accident or for brevity; but it is possibly a gloss added by one who thought that the ἐλάχιστοι must be Christians. Its omission here in B* ff^{1,2} and in some quotations in Clem., Orig., Hil., Amb., *al.* was probably due to *v.* 45.

41. τότε ἐρεῖ κτλ.] Those on the right are οἱ δίκαιοι, but a terrible reticence suppresses the epithet for those on the left (cf. *v.* 41, αὐτοί *v.* 44, οὗτοι *v.* 46). The latter are 'accursed' (*sc.* by My Father), but they do not 'belong to My Father'; cf. *v.* 34. κατηραμένοι might mean 'accursed now by My judgment'; but the addition of the article (see Appar.) is probably a right correction. Jewish language is again employed. For fire as a symbol of punishment see iii. 10, and for αἰώνιον see Add. n. after xviii. 9.

τὸ ἡτοιμασμένον κτλ.] The devil and his angels take the place of the ὑμῖν of *v.* 34; the fire is already prepared for them because they are already condemned, but meet their final doom at the Judgment. For Jewish parallels see Volz, *Jüd. Esch.* 273 f. If the ἀπὸ καταβολῆς κόσμου of *v.* 34 is intentionally omitted, there may be a reference to the thought that while the Kingdom was prepared for the righteous from the beginning, the fall of the wicked angels and their condemnation occurred later in time. Rabb. writers differ as to whether Gehenna was prepared before or after the creation. On διάβολος see iv. 1, and for his angels cf. Apoc. xii. 7, 9.

44 με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ 45 ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι; τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε 46 ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

XXVI. 1 ΚΑΙ ΕΓΕΝΕΤΟ ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς 2 λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ Οἴδατε ὅτι

44. τότε ἀποκριθήσονται κτλ.] Their self-defence, like the disclaimer of the righteous, is that they have had no opportunities of ministering to the Son of Man.

46. καὶ ἀπελεύσονται κτλ.] On ἀπέρχεσθαι and its equivalent βληθῆναι see v. 29 f., xviii. 8 f. The latter would here be impossible because the verb is required also for the second clause. On ζωή see vii. 14, xviii. 8.

xxvi., xxvii. The last Days of the Lord's earthly Life.

xxvi. 1–5. (Mk. xiv. 1 f., Lk. xxii. 1 f.) The Date. Plans of the Sanhedrin for the Arrest.

1. καὶ ἐγένετο κτλ.] See on vii. 28.

2. οἴδατε κτλ.] Mt. alone relates that the Lord reminded the disciples of the date, introducing a reference to His death, already thrice predicted (xvi. 21 ff., xvii. 22 f., xx. 17 ff.). Mk. simply states the date, ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, where 'after two days' can be understood literally, not, as some explain it, as equivalent to 'on the next day.' It is true that 'after three days' (Mk. viii. 31) is interpreted by Mt. (see xvi. 21) and Lk. as 'on the third day'; but in both Gk. and Aram. 'on the morrow' can be expressed by a single word, though not 'on the day after to-morrow.' Cf. Hos. vi. 2, where 'after two days' seems to be synonymous with 'on the third day.' If, then, the Crucifixion was on Friday, this verse deals with Wednesday. Mt. follows Mk. in this, but omits καὶ τὰ ἄζυμα, either as superfluous or, more probably, as incorrect, since in Lev. xxiii. 5 f., Num. xxviii. 16 f. the Passover is commanded for the 14th and Mazzoth (ἄζυμα) for the 15th of the first month. The same looseness of expression, however, is found in Jos. *Ant.* xvii. ix. 3. Allen's conjecture is unnecessary, that 'after two days' is due to a misreading of an Aram. expression meaning 'after some days.' Lk., with Mk., identifies the festivals but avoids numbering the days: ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα. For other notes on the chronology see *vv.* 6, 17.

πάσχα, invariable in the N.T. (Evv.[26], Ac. xii. 4, 1 Cor. v. 7, Heb. xi. 28), is the usual LXX. transliteration of פסח (Aram. פסחא, פיסחא); φάσεκ (-χ) is confined to Jer. xxxviii. [xxxi.] 8 and 2 Chr. (xxx.[6], xxxv.[12]), but is used by Aq. Sym.; Philo and Josephus have πάσχα, the latter also φάσχα. On the *a* for the Heb. Aram. *e* or *i* see Nestle, *ExpT.* xxi. 521, Dalman, *Gr.*[2] 138.

μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε 3 συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καιάφα, καὶ 4 συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν· ἔλεγον δέ Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος 5 γένηται ἐν τῷ λαῷ.

καὶ ὁ υἱός κτλ.] ¦The Passover, *when* the Son of Man etc.' For *καί* instead of a subordinate clause cf. *v.* 45 (Blass, §77. 6). The words are not so much a prediction as a reference to that in xx. 17 ff. (see note). On *παραδίδοται* see xvii. 22, and on the prophetic pres. Blass, § 56. 9.

3. *τότε κτλ.*] The aorists describe a meeting of the Sanhedrin on a definite occasion; Mk., followed by Lk., has the imperf. *ἐζήτουν*, a general statement that they were searching for an opportunity, but Mt. interprets it as meaning that they were consulting at the time that the words of *v.* 2 were uttered. In *v.* 5, however, he adopts Mk.'s imperf. *ἔλεγον*. The event from which Mk. (*v.* 1 a) reckons 'after two days' is probably the action of Judas (*v.* 10), separated by the parenthesis in *vv.* 1 b, 2, and by the account of the anointing at Bethany. The *αὐλή* (*atrium*), not strictly the 'palace' (A.V.) but its 'court' (R.V.), whither the Lord was taken from Gethsemane (*v.* 58), was suitable for an informal meeting. In the LXX. it mostly stands for the court of the tabernacle or the temple, but occasionally for that of a palace or mansion (*e.g.* 2 Regn. xvii. 18, Tob. ii. 9, and freq. in Est.). Joseph Caiaphas (so Jos. *Ant.* XVIII. ii. 2) was high priest *c.* A.D. 18–36. In Jo. xviii. 13 he is stated to be son-in-law of Hannas (or Ananos, son of Seth, high priest A.D. 6–15). On the numerous appointments to the office see Schürer, *HJP.* II. i. 197–206. The surname is strictly a subst., ? 'the Soothsayer,' קַיָּפָא (Dalm. *Wörterb.* קָיַף).

5. *ἔλεγον δέ κτλ.*] Jesus on the contrary had said (*v.* 2) that it would be on the festival, and He was right. Mt. can hardly, however, have intended to express this contrast by *δέ* (Spitta). Mk. has *ἔλ. γάρ*, explaining their continued unsuccess (*ἐζήτουν*) or the necessity of craft. *μὴ ἐν τῇ ἑορτῇ*: they spoke of avoiding disturbance only, not a violation of Jewish law. Possibly there was no law at that time forbidding an arrest on a feast day. But to the high-priestly rulers, who took the lead in the plots, the letter of the law may have been less important than fear of the Romans and the desire to do away with Jesus. *ἐν τ. ἑορτῇ* may, however, mean 'in the period of the (seven day) festival'; cf. Neh. viii. 14. They could hardly have wished to postpone the arrest till after the pilgrims had dispersed, since Jesus also would naturally be expected to depart when the festival was over, and their opportunity would be lost. Nor was there any reason, such as Herod had in S. Peter's case (Ac. xii. 3 f.) for keeping Him in prison. They had been scheming for some time, but found no opportunity till the last moment, when Judas betrayed Him. They

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος
7 τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
8 ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες

7 *βαρυτιμου*] ΒΓΔΘ^{e} *al* minn.*pler* Ŝ sin.hcl^{txt}.pal ; *πολυτιμου* ℵADLMΠ 33 157 *al* Ŝ pesh.hcl^{mg}

acted as secretly as they could on Thursday night, and if the Crucifixion took place on Friday afternoon, the arrest probably did not break the law, because the festival began at 6 p.m. on Friday. The tumult that they feared might arise between the Jews of the city and the pilgrims from the north, the latter holding Jesus to be a prophet, if not the Messiah. It is strange, however, that they should fear an uproar only during the festival; since the city was already crowded with pilgrims who flocked to Jesus in the temple (Lk. *v.* 37 f.), the uproar would take place if He were arrested before the festival began. Lk. has simply *ἐφοβοῦντο γὰρ τὸν λαόν*. Mk., Lk. use *λαός* in sense of *ὄχλος*, but Mt. thinks of them as a nation (see on iv. 23, xxi. 26) distinct from the Romans to whom the Sanhedrin would be answerable.

6–13. (Mk. xiv. 3–9, Jo. xii. 1–8.) The Anointing at Bethany.

6. *τοῦ δὲ Ἰησοῦ κτλ.*] The incident is unconnected in time with the events of *vv.* 1–5 (see on *v.* 3); Mt. and Mk. assign no date, and Mk. does not record that the Lord returned to Bethany after the walk to the city and the cursing of the fig-tree (Mk. xi. 12 ff.), while Lk. xxi. 37 suggests that He passed each night in the open air (see on Mt. xxi. 17). Jo. xii. 1 gives the date as six days before the Passover, the day before the Entry (see on Mt. xxi. 1), and this is accepted by a consensus of opinion. Jo. does not name Simon; he relates that 'they made Him a supper there,' at which Martha waited, Lazarus was one of the diners, and Mary performed the act of loving reverence. When the Petrine narrative took shape, Mary was probably still living, and the omission of her name in Mk. was natural. If Martha's house (cf. Lk. x. 38) was Simon's, the latter may have been the father of the family (Thphlact.), or Martha's husband, either now dead or separated from her by his leprosy, or still called *ὁ λεπρός*, though his leprosy had been cured, to distinguish him from the many others of the name; Jer. compares *Μαθθαῖος ὁ τελώνης*.

7. *προσῆλθεν κτλ.*] Alabaster phials were used for precious ointments; cf. Theocr. xv. 114, Pliny, *HN.* xxxvi. 12, and passages in Swete. Possibly it was used for any phial employed for the purpose, as a child's 'marbles' are often made of glass. The true form is *ἀλάβαστος*, sometimes neut. plur. in Gk. writers, but masc. or fem. in the sing. *τὸ ἀλάβαστρον* occurs in 4 Regn. xxi. 13 (A). Jo. relates that the woman brought a *λίτρα* (Vulg. *libra*), *c.* 12 oz. *βαρυτίμου*, *v.l.* *πολυτίμου* (both late words), takes the place of Mk.'s class. *πολυτελοῦς*. *βαρύτ.* occurs in Strabo xvii. 13; cf. 'grave pretium' (Sall.). The ointment was estimated at over 300 *denarii* (Mk., Jo.), the practical value of which can be gathered from xx. 2, Mk. vi. 37, Lk. x. 35.

8. *ἰδόντες κτλ.*] Contrary to his

Εἰς τί ἡ ἀπώλεια αὕτη; ἐδύνατο γὰρ τοῦτο πραθῆναι 9
πολλοῦ καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν 10
αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν
ἠργάσατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' 11
ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ 12
μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με
ἐποίησεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον 13

custom (see on viii. 26) Mt. relates something derogatory to the disciples, while Mk. says only τινες, and Jo. speaks of Judas only. They did not express their indignation openly, but πρὸς ἑαυτούς (Mk.), in their minds, or by whispers to each other; γνοὺς δὲ ὁ Ἰ. (*v.* 10) shews that Mt. understood it so. For ἀπώλεια 'waste' cf. Polyb. vi. 59. 5 (contrasted with τήρησις), and M.-M. *Vocab. s.v.*; and see Prov. xxix. 3, ἀπολεῖ πλοῦτον.

9. ἐδύνατο κτλ.] πολλοῦ is for Mk.'s ἐπάνω δηναρίων τριακοσίων: cf. the omission of numbers in viii. 32, xiv. 17, 19. Almsgiving was probably expected from the Passover pilgrims (cf. Jo. xiii. 29) as an accompaniment of their worship. There were many poor in and near Jerusalem; cf. Mk. x. 46, xii. 42, Lk. xix. 8, Jo. ix. 8, Ac. iii. 2, vi. 1, Rom. xv. 26, Gal. ii. 10; and see Gosp. Heb. quoted at xix. 22.

10. γνοὺς δέ κτλ.] For κόπους [-ον] παρέχειν (Vulg. *molestus esse*) cf. Lk. xi. 7, xviii. 5, Gal. vi. 17. τῇ γυναικί gives the impression that she was a stranger, but Mk. has only αὐτῇ, which is more suitable if she was Mary. To give to the poor is to give to the Lord (xxv. 40), but personal devotion to Him is also a 'good work' (see on v. 16). To the few who to-day spend themselves mainly on worship and meditation (whom Mary again exemplifies in Lk. x. 39–42) active 'workers' are warned not to say 'To what purpose is this waste?' εἰς ἐμέ: Mk. ἐν ἐμοί; see on xvii. 12.

11. πάντοτε κτλ.] Cf. Deut. xv. 11. Mt., Jo. omit Mk.'s addition 'and whenever ye will ye can [always] do them good.' For the thought 'Me ye have not always' cf. ix. 15, Jo. xvii. 11; a different truth is expressed in Mt. xviii. 20, xxviii. 20.

12. βαλοῦσα κτλ.] On βάλλειν see x. 34. 'With a view to my laying out for burial hath she done it,' with the implied thought 'though she does not know it.' Mk. has ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν, which Preuschen (*ZNW.*, 1902, 252 f.) criticizes on the ground that the anointing of the body at burial, as distinct from placing spices in the grave-clothes, was unknown in Israel; and he refers to an obscure Roman parallel. On the difficult form of the words in Jo. see Westcott. For the late ἐνταφιάζειν cf. Jo. xix. 40, Gen. l. 2 (חנט 'embalm'), *Test. Judah* 26, μηδείς με ἐνταφιάσῃ πολυτελεῖ ἐσθῆτι. Gen. *l.c.* also has -αστής which occurs in papyri (Deissmann, *Bible St.* 120).

13. ἀμήν κτλ.] See on v. 18. Those present condemn her, but she is to receive honour for all time. It is difficult to believe that the words came from the lips of Jesus. Not only does Jo. omit them, and Lk. (probably) the whole incident (see

τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν
14 αὕτη εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἷς τῶν

Add. n.), but the Lord's expectation of the immediate advent of the Kingdom, which in iv. 23 *is* the Gospel, forbids us to think that He would speak of a world-wide preaching of the Gospel, even if κόσμος means οἰκουμένη, the Roman world (see xxiv. 14, note; cf. 'Mk.' xvi. 15). As in xxiv. 14, Mt. adds τοῦτο to Mk.'s εὐαγγέλιον; there it refers to the contents of the foregoing discourse; here it seems to be an obscure reference to Christ's atoning death, implied in the mention of His embalming. εἰς μνημόσ. αὐτῆς: 'for a reminder of her' (*sc.* to men). There is no exact parallel to this; but a μνημόσυνον of men before God (Ac. x. 4) is an O.T. thought: Ex. xxviii. 12, xxx. 16, Num. xxxi. 54.

Additional Note on the Anointing at Bethany.

Lk. vii. 36–50 contains a narrative which is parallel in the following points: Jesus was at a meal in the house of a man named Simon, and a woman entered and anointed Him with a valuable ointment which she brought in an alabaster phial; and objection was raised to the action. But all else is different. The incident is related after the discourse to the people about the Baptist; the place is not named; the host was a Pharisee; the woman was a 'sinner'; the objection raised was that, if Jesus were a prophet (a reputation attached to Him chiefly in Galilee), He would know what sort of woman she was; and the answer dealt with the greatness of a penitent's love in proportion to the sins forgiven. Mt., Mk. say that the woman was anointing the Lord's head (as a devoted friend might honour a guest), Lk. that, standing behind at His feet weeping (as a penitent), she began to bedew His feet with her tears, and was wiping them with her hair, and kissing them and anointing them. Jo. (xii. 3) seems to introduce two details from this account: 'she anointed the feet of Jesus, and wiped them with the hairs of her head.' The relation of Lk.'s narrative to Mk.'s is doubtful; but it is hardly conceivable that either could simply have grown out of the other. It is possible, however, that in Lk.'s source a narrative of an entirely distinct incident was coloured from the Marcan story by the addition of the three references to ointment, κομίσασα ἀλάβαστρον μύρου and καὶ ἤλειφε τῷ μύρῳ (*v.* 38), and *v.* 46, apart from which the only real point of similarity in the two narratives is the very common name Simon; and that too may have been taken over from Mk.

14–16. (Mk. xiv. 10 f., Lk. xxii. 3–6.) The Bargain made by Judas.

14. τότε κτλ.] τότε is Mt.'s form of transition to his next incident (see on ii. 7), which probably occurred on the day indicated in *v.* 2 (see on *v.* 3). εἷς (Mk. ὁ εἷς, see Swete) τῶν δώδεκα, Lk. ὄντα ἐκ τοῦ ἀριθμοῦ τ. δ., expresses a sorrowful indignation which the Church never ceased to feel; cf. *v.* 47 (Mk., Lk.), Jo. vi. 71; and see Mk. xiv. 20. On Ἰσκαριώτης see x. 4. The chief priests, as the official rulers, were those with whom the bargain must be made. Lk. adds καὶ στρατηγούς

δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς εἶπεν Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; 15 οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. καὶ ἀπὸ τότε ἐζήτει 16 εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ 17

(*sc.* τοῦ ἱεροῦ), the Levitical temple guard, who are mentioned in the N.T. in Lk., Ac. only.

15. τί θέλετε κτλ.] Virtually a protasis—'If you give me enough'—the apodosis being introduced by a consec. καί (Blass, § 77. 6). The deliberateness with which Judas took the initiative is expressed in Mk.'s ἵνα αὐτὸν παραδοῖ αὐτοῖς, which Mt. and Lk. expand differently. There seems to be some emphasis on ἐγώ—'I, though one of His disciples.' On παραδώσω see x. 4.

οἱ δὲ ἔστησαν κτλ.] Mk.'s οἱ δὲ ἀκούσαντες ἐχάρησαν (Lk. καὶ ἐχ.) is omitted. The arrest could have been arranged without expense at some future time, but they were glad of the offer because it enabled them to effect it before the festival. Mk. says that they 'promised' (ἐπηγγείλαντο), Lk. 'made a compact' (συνέθεντο) to give him money, the payment of which is assumed in Ac. i. 18; but Mt. relates that they paid him on the spot. Both ἔστησαν and the sum named are due to Zach. xi. 12, καὶ ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς (*sc.* σίκλους); see on xxvii. 3–10. For ἱστάναι, 'to place in the scale, weigh' (שָׁקַל), cf. also 2 Regn. xviii. 12, Job xxviii. 15, and metaph. Ac. vii. 60. The 30 pieces of silver were shekels = tetradrachms = στατῆρας (D a b q), and equivalent to 120 *denarii* = £4 : 16s.; see on xvii. 24. The plur. ἀργύρια (see xxv. 27) is confined to Mt.

16. καὶ ἀπὸ τότε κτλ.] Lk. adds ἄτερ ὀχλοῦ, explaining the 'opportune moment' as one in which the arrest could be effected without disturbance. Mk.'s εὐκαίρως (cf. 2 Tim. iv. 2) may have the same force, or may mean 'in good time' before the festival (see on *v.* 5 above). For εὐκαιρία, *opportunitas*, cf. Ps. ix. 10, cxliv. [cxlv.] 15.

17–20. (Mk. xiv. 12–17, Lk. xxii. 7–14.) PREPARATIONS FOR THE PASCHAL MEAL.

17. τῇ δὲ πρώτῃ κτλ.] Mk. καὶ τ. πρ. ἡμέρᾳ τ. ἀζ., ὅτε τὸ πάσχα ἔθυον, Lk. ἦλθεν δὲ ἡ ἡμέρα τ. ἀζ. ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. Here is the crux of the chronology. All the synn. identify (as Mk. *v.* 1) the Passover and the first day of Unleavened Bread; and Mk. further identifies the day of the killing of the lambs with that of the eating of them, the astronomical but not the Jewish reckoning. Mt., from his knowledge of Jewish customs, omits 'when they were killing the Passover victim,' but, like Lk., follows Mk. in placing the incident on the day on which, at 6 p.m., Nisan 14 began, so that the Last Supper coincides with the eating of the Passover. But the chronology of the 4th Gosp. is to be preferred, according to which the Lord died at the time that the lambs were being killed. For (1) the two disciples would hardly have had time to make the preparations on the 14th. (2) Apart from this verse there is nothing in the present section which demands that date. (3) Details of the Last Supper make its identity with the Passover very

Ἰησοῦ λέγοντες Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ
18 πάσχα; ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα

doubtful. (4) The Sanhedrin had determined to arrest Jesus before the festival, yet according to the synoptic chronology they arrested Him *on* the festival. (5) No Jew would carry arms on the festival (*v.* 51 Mk., Lk.), nor would Joseph have bought linen (Mk. xv. 46). And if ἀπ' ἀγροῦ (Mk. xv. 21, Lk.) means that Simon was returning from *work*, though that is not necessarily the meaning, it must have been before the festival began. (6) Mk. xv. 42 can only mean that Joseph buried the Body at once, because it was Friday afternoon, and the hour when the Sabbath would begin (6 p.m.) was near. Hence (Lk. xxiii. 56) the women could not embalm it at once, but were obliged to wait till the Sabbath was over.

The discrepancy between the synn. and the 4th Gosp. mainly lies in the present verse. Attempts at harmonization have been made. Chwolson, *Das letzte Passahmahl Christi*, holds that when Nisan 14 fell on a Friday, the lambs were killed on the previous day, because there was not time to roast them before 6 p.m.; and in such a case some Jews ate the Passover at the correct time on Friday night (*i.e.* the beginning of the Sabbath), while others, among whom were Jesus and the Twelve, ate it on the previous evening. Some have even held that Jesus, as 'Lord of the Sabbath,' antedated the feast on His own authority. Spitta, *Urchristentum*, i. 226 ff., thinks that the Last Supper, in Mk.'s original narrative, was on Thursday, but that the Lucan-Pauline tradition that it was the Paschal meal led to the interpolation of Mk. xiv. 12–16. Allen, on the basis of a suggestion by Chwolson (*Monatsschr. f. Gesch. u. Wiss. d. Jud.* lxxiii. 537 ff.), conjectures that the Aram. קמאה, 'first' and קמא or קמי, 'before,' have been confused in Mk., and that the Aram. underlying his traditions may have meant 'on the day *before* the Azuma,' which loosely denoted 'on the day before the Passover.' This would dispose of the principal difficulty; but there are other passages in which the synn. seem to have been influenced by the conflicting tradition that the Last Supper was the Paschal meal.

ἄζυμα is the LXX. equivalent of מַצּוֹת, 'unleavened cakes.' The festival is called ἡ ἑορτὴ τῶν ἀζ. (Exod. xxiii. 15, Lk. xxii. 1) or the whole week αἱ ἡμέραι τ. ἀζ. (Ac. xii. 3, xx. 6). The simple τὰ ἄζ. (only here, and Mk. xiv. 1, 12) is a class. use; cf. τὰ Διονύσια, τὰ Παναθήναια, and γενέσια (xiv. 6), τ. ἐγκαίνια (Jo. x. 22).

προσῆλθον κτλ.] Lk. prefixes to their question a command to Peter and John to go and prepare the Passover. For the delib. conj. with θέλεις see xiii. 28.

18. ὑπάγετε κτλ.] It is not stated, as in Mk., Lk., that two only of the disciples received the command. πρὸς τὸν δεῖνα: a class. use, found in Aq. Ruth iv. 1, 1 Regn. xxi. 2 [3], 4 Regn. vi. 8 for פְּלֹנִי אַלְמֹנִי. Mt. thus sums up the description in Mk., Lk., of the means whereby the right householder was to be found, *i.e.* that they were to follow a man (probably a slave) whom they would see carrying a pitcher of water. Mt. apparently did not attach importance to the details, which suggests that

καὶ εἴπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρός μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ 19 Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. Ὀψίας δὲ 20

he did not think of them as miraculous. And they do not *necessitate* that explanation; the Lord had friends in the city, and had made His plans.

καὶ εἴπατε κτλ.] The note of authority is preserved in all the synn. The householder was an adherent of Jesus, who would accede to the request as the owner of the colt had done (xxi. 2 f.). Only Mt. has 'My time is at hand,' a markedly Johannine feature; it does not mean 'the time of my Passover feast,' but refers to the approaching Passion (cf. *v.* 2). Mt. avoids the question (see on viii. 29) ποῦ ἐστιν τὸ κατάλυμά μου; The pron. suggests that an arrangement had already been made with the owner of the house; perhaps τὸ κατάλυμα (Lk.) has the same force, 'the chamber that we agreed upon.' The prophetic pres. πρὸς σὲ ποιῶ has the tone of a sovereign command. On πρός see xiii. 56. ποιεῖν, *agere*, 'celebrate' (cf. Heb. xi. 28, Ac. xviii. 21 D) is frequent in the LXX. (= עשׂה) in connexion with the Passover and other festivals. The conjectures that the room was the 'upper room' of Ac. i. 13, and that it was in the house of the mother of Mark (Ac. xii. 12), so that the owner was Mark's father (Sanday, *Sacr. Sites* 77), are possible, but without evidence. In the latter case, however, the father not the mother would more likely have been named in Ac. *l.c.*

19. καὶ ἐποίησαν κτλ.] Mt. omits the description in Mk. of the room which the householder would shew them, and instead of 'they found as He had said unto them' he relates that they obeyed the Master's command. ἡτοίμασαν (so Mk., Lk.) cannot include the provision of a lamb, since all the members of a family who were to partake of it were required to be present at the ceremony of its slaughter at the temple. There is not a hint that a lamb formed part of the Last Supper. The verb must have the same force as ἑτοιμάσωμεν (*v.* 17): they arranged the necessary preliminaries for the Passover on the next day but one.

20. ὀψίας κτλ.] The sending of the two disciples perhaps suggests that secrecy was necessary. Jesus did not enter the city until dark. ἀνέκειτο: Mk. ἔρχεται . . . καὶ ἀνακειμένων αὐτῶν. Some think that 'the Twelve' in Mk. is a formal title used by the Church for the disciples as a body, since Jesus came to the city with ten only (cf. 1 Cor. xv. 5; Holtzm. compares the 'Thirty' at Sparta). But the two may have returned to report that the preparations had been made, or ἔρχεται may mean 'cometh to the *room*,' the two having joined the others somewhere in the city. Lk. has οἱ ἀπόστολοι.

21–25. (Mk. xiv. 18–21, Lk. xxii. 21–23, Jo. xiii. 21–30.) THE PREDICTION OF THE BETRAYAL.

Lk. places this after the Eucharistic Act. Jo. (xiii. 30) relates that after the prediction Judas 'went out immediately,' but this affords no evidence as to the order, since he does not record the Eucharistic Act. If Judas was present at it, he was the first terrible example of those

21 γενομένης ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν. καὶ
ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
22 παραδώσει με. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν
23 αὐτῷ εἷς ἕκαστος Μήτι ἐγώ εἰμι, κύριε; ὁ δὲ ἀποκριθεὶς
εἶπεν Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ
24 οὗτός με παραδώσει· ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει

whom S. Paul describes in 1 Cor. xi. 27; if he went out before it, it is another indication that the meal was not the Passover, in the middle of which it is extremely improbable that any Jew would leave the table.

21. *καὶ ἐσθιόντων κτλ.*] The meal was in progress (cf. *v.* 26). This makes its identity with the Passover feast improbable, since every detail of the latter, both word and act, was prescribed by law and custom which Jesus was unlikely to disregard. On *παραδώσει* see x. 4. Mk. adds *ὁ ἐσθίων μετ' ἐμοῦ*, which anticipates *v.* 20 (Mt. 23), and has the appearance of a later addition due to Ps. xl. [xli.] 10, which is quoted in Jo. xiii. 18.

22. *καὶ λυπούμενοι κτλ.*] Mk. *ἤρξαντο λυπεῖσθαι καὶ λέγειν.* They had been warned that He must suffer, but this was a new horror; small wonder that Mt. adds his characteristic *σφόδρα* (cf. xvii. 23). He transposes *ἤρξαντο*, marking the beginning of a continuous action (see on iv. 17), one disciple after another taking up the accusation; and he writes the class. *εἷς ἕκαστος* for Mk.'s *εἷς κατὰ εἷς* (Blass, § 51. 5). For *μήτι* see on xii. 23.

23. *ὁ ἐμβάψας κτλ.*] 'He that hath dipped.' Mk. *εἷς τῶν δώδεκα* (probably a later addition; see on *v.* 14 above) *ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ* [*ἓν*] *τρύβλιον*, which need not mean that the one who next dipped was the betrayer, but quite generally, like Mt.'s aor. (ℵ sin partcp. 'he that putteth forth his hand'), 'one who has been sharing the meal with me.' This was purposely ambiguous; the betrayer was not revealed, for they had all dipped; had he been, the others would doubtless have tried to prevent the crime, which the Lord knew was according to His Father's plan (*v.* 24). It echoes the thought of Ps. xl. [xli.] 10; see on *v.* 21. Lk. expresses it differently: 'behold the hand of him that betrayeth me (is) with me on the table.' Those who identify the meal with the Passover feast refer to the *ḥarōseth*, a sauce composed of fruits, spices, and vinegar, into which food was dipped. But sauces were similarly used at other meals; cf. Ruth ii. 14; and see *Pes.* ii. 8, where it is forbidden to put flour into the Passover *ḥarōseth*, implying that sauces thickened with flour were used on other occasions. *ἐμβάπτειν* is unique in bibl. Gk., except as a *v.l.* for *βάπτειν*, Jo. xiii. 26. *τρύβλιον*, apparently not a dimin., occurs in Aristoph. and later, and in the LXX. = קְעָרָה, 'a (deep) bowl' (Num. vii. 13 etc.), Vulg. *acetabulum.* It is not a 'dish' (A.V., R.V.) or 'platter' (Wicl., Tynd.), as in Vulg. *parapsis* (Mt.), *catinus* (Mk.).

24. *ὁ μὲν υἱὸς κτλ.*] *ὑπάγει*, 'goeth his way,' *sc.* to Him from whom He came, corresponds with the *ἐλθεῖν* of v. 17 (see note), and implies the same high claim. In the 4th Gosp. (viii. 14, 21, xiii. 3, 33, 36, xiv. 4 f., 28, xvi. 5, 10, 16 f.) the thought is brought into prominence. *καθὼς γέγραπται* (Lk. *κατὰ τὸ ὡρισμένον*) points to such passages

καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας 25
ὁ παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι, ῥαββεί; λέγει αὐτῷ Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ 26

as Ps. xxii., Is. liii., and to the O.T. sacrifices as types; cf. Mk. ix. 12, Lk. xviii. 31, xxiv. 46, 1 Cor. xv. 3.

οὐαὶ δέ κτλ.] Not a curse (see xi. 21) but an exclamation of anguish. The paradox of divine determination and human responsibility here finds its most tragic expression; see on xviii. 7. Origen emphasizes the διά: 'non dixit . . . *a quo* traditur, sed *per quem* traditur.' Judas was but an instrument, yet he acted voluntarily, and need not so have acted. οὐ διότι προώριστο, διὰ τοῦτο παρέδωκεν· ἀλλὰ διότι παρέδωκεν, διὰ τοῦτο προώριστο, τοῦ θεοῦ προειδότος τὸ πάντως ἀποβησόμενον (Euth. Zig.).

καλὸν ἦν κτλ.] On καλόν see v. 29. A maimed life, or no life at all, is better than final death. Allen quotes parallels from Chag. 11 b, Enoch xxxviii. 2. On εἰ οὐκ, where the indic. denotes something contrary to fact, see Blass, § 75. 3, Moulton, i. 200.

25. ἀποκριθείς κτλ.] The verse is absent from Mk., Lk. If the question and answer were really uttered at the table, it must have been in whispers. Jo. xiii. 21–30 fills in the story. Brooke (*Camb. Bibl. Ess.* 309 f.) suggests that the Lord dipped food in the bowl for each disciple in turn, so that 'he it is for whom I shall dip the sop and give it to him' (Jo. *v.* 26) was as enigmatical as the words in Mt. *v.* 23; but if He gave it first to Judas, or at that moment said to him 'what thou doest do quickly,' and then Judas went out at once, it would afterwards be realized that He had, in fact, pointed out the betrayer, though only Judas knew it at the time. Mt. here expresses this later realization. The synn. imply that the disciples themselves dipped in the bowl, which they probably did, as an ordinary custom more than once during the meal; the dipping by Jesus was a special act. ὁ παραδιδούς 'the betrayer' describes Judas as he was afterwards known in the Church; cf. *vv.* 46, 48, xxvii. 3 *v.l.* On the pres. ptcp. see viii. 33.

σὺ εἶπας] Clearly an affirmative, probably with the force of an admission. Dalm. *Words* 309 f., quotes Tos. Kelim, Bab. k. i. 6, where אָמַרְתָּ means 'thou art right.' Here it may mean 'Yes, but it is thou that hast forced the answer from me.' And see Thayer, *JBL.* xiii. 40–49. See on σὺ εἶπας (*v.* 64) and σὺ λέγεις (xxvii. 11).

26–29. (Mk. xiv. 22–25, Lk. xxii. 15–20, 1 Cor. xi. 23–25.) THE EUCHARIST.

The following notes deal only with Mt., Mk. The subject is treated more fully in the Add. n.

26. ἐσθιόντων κτλ.] The incident occurred, like the last (*v.* 21), while the meal was in progress, which does not support its identification with the Passover feast. εὐλογήσας (*v.* 27 εὐχαριστήσας): He blessed, or thanked, God; cf. xiv. 19. Sin paraphrases rightly 'and blessed [*sc.* God] over it.' It was probably an ordinary Grace, but extraordinary in being uttered in the middle of the

Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά 27 μου. καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν 28 αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς

meal. Cf. the Grace in the Jewish *Daily Pr. Bk.*: 'Blessed art thou, Jehovah our God, King of the Universe, who bringest forth bread from the earth'; and before partaking of wine: 'Blessed . . . Universe, Creator of the fruit of the vine.'

ἔκλασεν κτλ.] The breaking is essential to the full meaning of τοῦτό ἐστιν: 'this [broken bread] is My Body,' which thus contains a reference to the Passion, and virtually includes the τὸ ὑπὲρ ὑμῶν of S. Paul. The fraction may have succeeded or accompanied the Benediction; for the aor. ptcp. in the latter case see Blass, § 58. 4. φάγετε is absent from Mk.; the act of eating is assumed to be included in that of taking. No 'explanation' of 'This is My Body' can be offered in a commentary; its meaning varies for Christians with their varieties of spiritual experience.

27. καὶ λαβών κτλ.] The absence of the art. with ποτήριον in Mt., Mk. suggests that they did not think of any of the prescribed cups at the Passover feast. 'Drink ye all of it' corresponds with 'Eat,' which Mt. added in the previous verse; Mk. has καὶ ἔπιον ἐξ αὐτοῦ πάντες. The emphasis on πάντες, not found in connexion with the Bread, may be due to the thought of the New Covenant (see next verse), from which none of the Church's first representatives excluded himself, and which therefore embraced the whole Church. The words have been used in support of the Roman practice of withholding the Cup from the laity, since those who drank were all priests. But the same consideration would serve to prove that the Sacrament was not intended for the laity at all.

28. τοῦτο γάρ κτλ.] γάρ is Mt.'s connexion with the previous command. The words were spoken during the distribution of the Cup: Mk. probably means the same, though he records them after the disciples had drunk. The reference is to Exod. xxiv. 4–8, ἰδοὺ τὸ αἷμα τῆς διαθήκης, the inauguration of God's covenant with Israel at Sinai. Jesus inaugurates a covenant for those whom He had drawn from the old Israel. μου is attached to the compound subst. 'Blood-of-the-Covenant,' *Bundesblut*: 'this is my counterpart of τὸ αἷμα τῆς διαθήκης at Sinai.' This unmistakably includes the thought of sacrifice, *i.e.* the application of the victim's blood, which is its life, poured out, set free from its body, and available for the use of others. This reference to the Sinai covenant, though it was not the cause of the liturgical use of the Decalogue in the English Communion Office (see Scudamore, *Not. Euchar.*[2] 629 f.), gives additional point to it. On the Gk. terms for 'covenant' see Westcott, *Hebr.* 298 ff., *DCL.* i. 274.

τὸ περὶ πολλῶν κτλ.] Mk. τὸ ἐκχ. ὑπὲρ πολλ. For περί cf. Rom. viii. 3, Gal. i. 4 *v.l.*, Heb. v. 3, x. 18, 1 Pet. iii. 18, 1 Jo. ii. 2, iv. 10; its use is connected with the LXX. περὶ ἁμαρτίας, an equivalent for the subst. חַטָּאת, 'sin-offering' (cf. Heb. x. 8). It thus expresses the sacrificial thought more technically

ἄφεσιν ἁμαρτιῶν· λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ 29

than Mk.'s ὑπέρ. The πολλῶν echoes xx. 28 (see note). Mt. alone adds εἰς ἄφεσιν ἁμαρτιῶν (which he avoided in his account of John's baptism, iii. 2), emphasizing still further the sacrificial thought, and perhaps influenced by Is. liii. 12, ἁμαρτίας πολλῶν ἀνήνεγκεν. Mt. thus combines the thoughts of the 'peace-offering,' *i.e.* communion, and the 'sin-offering,' *i.e.* reconciliation. But the latter is presupposed in the former, even if Jesus did not say 'for the remission of sins.' Possibly also He did not say 'which is poured out for many'; it is absent from 1 Cor.; but it is fully implied in 'my Covenant-Blood.' The partcp. ἐκχυννόμενον is a prophetic pres., referring to the approaching Passion. The necessary sequel is implied, though not expressed, that the Blood must be sprinkled upon men and presented before God, as Moses sprinkled it upon the people and upon the altar.

29. λέγω δέ κτλ.] The Cup points back to the Israel of old; but it also points forward to the perfected Israel in the days of the Messiah. It is a sacrificial means of communion with God; but it is also a foretaste of the feast of consummated communion. Cf. *Did.* ix., 'We give thanks . . . for the holy Vine of David thy servant, which Thou didst make known to us through Jesus thy servant.' The Messiah is the true Vine of which His people will partake. For the eschatological aspect of διαθήκη cf. the use of διατίθεμαι in Lk. xxii. 29. On the Messianic banquet see viii. 11. This consummation would come in the immediate future; the Lord's death, its necessary precursor, was to occur so soon that He would never again join in a meal on earth. For λέγω δέ (Lk. λ. γάρ) Mk.'s ἀμὴν λέγω (see on v. 18) is perhaps a later insertion. ἀπ' ἄρτι (Mk. οὐκέτι, Lk. ἀπὸ τοῦ νῦν): see on *v.* 64, xxiii. 39. For the γένημα of the vine cf. Is. xxxii. 12, Hab. iii. 17; and see Num. vi. 4. It is used in Polyb. of the produce of the earth; Deissmann (*Bible St.* 109 f.) gives an instance from a papyrus of 230 B.C. It may be an echo of the Grace for the wine which Jesus had just said (see *v.* 26). On ἡ ἡμέρα ἐκείνη see vii. 22. Mt. adds μεθ' ὑμῶν, emphasizing further the thought of Christ's communion with His followers. The wine that He would then drink would be 'of a new kind,' καινόν (see ix. 17), the 'fulfilment' (cf. Lk. xxii. 16) of the wine that He now gave them. τοῦ πατρός μου is for Mk.'s τοῦ θεοῦ. Lk. has ἕως ὅτου ἡ β. τ. θεοῦ ἔλθῃ.

None of the synn. makes it clear whether Jesus Himself partook of the Bread and the Cup. For patr. and liturgical passages which assert that He did see Scudamore, *op. cit.* 612 f., 629. A papyrus fragm. of an Egyptian liturgy has καὶ πιὼν ἔδωκεν αὐτοῖς εἰπών, λάβετε πίετε κτλ. (Schermann, *Liturg. Pap. v. Dér-Balyzeh*, and Cabrol's art. 'Canon' in *Dict. d'arch. chrét. et de liturg.*).

Additional Note on the Eucharist.

1. S. Paul states in 1 Cor. xi. 23–25 that he received from the Lord that which he also handed on to the Corinthians, that the Lord Jesus in the night in which He was being betrayed took bread, etc. The

τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης

principal variations from Mk. are: the *omission* of ἔδωκεν αὐτοῖς in the case of both Bread and Cup, of τὸ ὑπὲρ πολλῶν ἐκχυννόμενον, and of the whole verse containing the prediction οὐκέτι οὐ μὴ πίω κτλ.; the *addition* of τὸ ὑπὲρ ὑμῶν . . . ἀνάμνησιν (*v.* 24), of μετὰ τὸ δειπνῆσαι, and of τοῦτο ποιεῖτε . . . ἀνάμνησιν (*v.* 25); the *alteration* in the words at the giving of the Cup.

The apostle's claim to have 'received from (ἀπό) the Lord' his account of the Eucharist is similar to the claim made by the prophets of Israel; and in neither their case nor his does it imply a verbal accuracy imparted by divine dictation. If it did, the synoptic account would be excluded from consideration. The words in no way deny that Church tradition was a source of his knowledge. Some hold that his account is dominated by his thought of Christ as the Paschal Lamb (cf. 1 Cor. v. 8); but he writes nothing that necessarily points to a Paschal view of the Eucharist. 'The Cup of Blessing' (1 Cor. x. 16) can hardly refer to the cup which bore that name in the Passover feast; the latter was the third cup, preceded by part of the Hallel, and followed by a fourth cup and the remainder of the Hallel (Pesach. x. 5–7), while S. Paul places it at the end of the meal. In Mk. τὸ ἐκχυννόμενον ὑπὲρ πολλῶν expresses the sacrificial value of the Blood; S. Paul transfers the thought to the Body, in the words τὸ ὑπὲρ ὑμῶν. This, though in keeping with the Paschal thought, does not necessarily identify the Eucharist with the Passover, for the Sinai sacrifice, no less than the Passover, involved the giving of the bodies of the victims on behalf of the nation. The word καινή added to διαθήκη (cf. 2 Cor. iii. 6) may have been due to reflexion on Jer. xxxi. 31–34, a thought worked out by the writer of Heb. viii. 6–13, ix. 15. The detail μετὰ τὸ δειπνῆσαι is not one which could be acquired by spiritual reflexion; it is probably a genuine tradition. The genuineness of the command τοῦτο ποιεῖτε . . . ἀνάμνησιν is more open to question. (It cannot have been due to the apostle's supposed view of the Paschal character of the act; ποιεῖτε has not the same force as in Mt. xxvi. 18; it refers simply to the acts of eating and drinking. Nor can it bear the sacrificial sense of 'offer,' which is not found in connexion with the Eucharist till Just. *Dial.* 41; and that is the only known instance in the 2nd cent.) The Lord expected that He would return in the near future, but the act might still be performed for a memorial of Him until He came. If the Church's custom of repeating the act led S. Paul to ascribe its origin to a definite command, which the Marcan tradition did not contain, still that custom needs to be accounted for. It cannot be accounted for if the words 'This is My Body—My Blood' were (as *e.g.* Jülicher thinks) a mere acted parable devoid of all mystery, a bare intimation by Jesus that He was soon to die, and that His death would be a source of blessing to them; there would have been nothing in this to lead the disciples, or other Christians, to perpetuate the act. The ascription to Jesus of the command, even if not genuine, would not introduce any radically new feature; it only interpreted the significance of the Lord's words and actions as summing up and perpetuating the fellowship of the disciples with Himself—a fellowship which they had hitherto enjoyed at every meal which they had shared with Him, and still felt to be an abiding fact, owing to their experiences of

ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ

His presence after the Resurrection. S. Paul's comment (*v.* 26) 'For as often as . . . till He come' affords a point of contact with the Lord's prediction in the synn. that He would not drink wine again till He drank it in the divine Kingdom (Lk. 'till the kingdom of God come').

2. S. Luke's account (xxii. 15–20) offers difficult problems. *Vv.* 19b (*τὸ ὑπὲρ ὑμῶν διδόμενον*)—*v.* 20 (*ἐκχυννόμενον*), bracketed by W.H., are omitted in D 𝔏 a b e ff² i l; b e also place *v.* 19a after *v.* 16. 𝔖 sin.cur omit *v.* 20, and place the whole of *v.* 19 after *v.* 16; cur omits *γάρ* (*v.* 18) and *διδόμενον* (*v.* 19); sin omits *τῆς ἀμπέλου* (*v.* 18), and inserts in *v.* 17, from *v.* 20, 'after they had supped' and 'this is My Blood, the [*or* a] new covenant.' Sanday (*HDB.* ii. 636) writes of the two texts, in D and in the mass of MSS., 'Either may be original. And this is just one of those cases in which internal evidence is strongly in favour of the text which we call Western. The temptation to expand was much stronger than to contract; and the double mention of the Cup raises real difficulties of the kind which suggest interpolation.' And he holds that the texts of (1) b e (2) 𝔖 cur, (3) 𝔖 sin represent three steps in a harmonizing process.

The D Text. If *v.* 17 is Lk.'s equivalent for the account of the Cup in Mt., Mk., the Cup precedes the Bread. This seems to find support in *Did.* ix.: 'First as regards the Cup, "We give thee thanks, etc." Then as regards the broken Bread, "We give thee thanks, etc.,"' and it was the order common in Jewish meals. No weight can be attached to S. Paul's mention of the Cup before the Bread in 1 Cor. x. 16, in view of his explicit *μετὰ τὸ δειπνῆσαι* in xi. 25. But not only is it surprising that Lk. should have omitted the words about the Cup which are given in Mt., Mk., but the parallelism *οὐκέτι οὐ μὴ φαγῶ* (*v.* 17), *οὐ μὴ πίω ἀπὸ τοῦ νῦν* (*v.* 18) suggests that *vv.* 15–18 form a complete whole. In that case *v.* 19a is an isolated fragment. If it is an interpolation from 1 Cor. (Blass, *Philol. Gosp.* 179 f.), Lk. has no account of the Eucharistic act; but there is no MS. evidence for its omission. If *vv.* 15–18 are one version of what occurred, and *vv.* 19, 20 another (Batiffol, *Études*, 2nd ser. 32, Blakiston, *JThS.* iv. 548–55), the D text forms an impossible transition between them.

The ordinary text. Some hold (*e.g.* Resch, H. Holtzmann, Schweitzer) that Lk. understood *vv.* 15–18 to refer to the Passover meal, and *vv.* 19, 20 to the subsequent Eucharist. Goguel (*L'Eucharistie* 64) thinks that Lk. arranged the order, with a Cup at the beginning and at the end, with a view to the Passover ritual. Burkitt and Brooke, on the other hand (*JThS.* ix. 569–72) suggest that *ἐπιθυμίᾳ ἐπεθύμησα κτλ.* (*v.* 15) does not shew that the meal was the Passover, but expresses the desire which the Lord had felt to join with the disciples in 'this Passover' (*i.e.* the Passover of this year, which will fall on the morrow), but which was not to be fulfilled. This would be in keeping with the absence of all Paschal features in the meal as described in Mt., Mk., and in 1 Cor.

There seem to be only two alternatives: (*a*) Lk. originally gave no account of the Eucharist, but confined himself to *vv.* 15–18, the whole of *vv.* 19, 20 being an addition made up for the most part of material from 1 Cor., but with the last clause based on Mk. (*b*) *Vv.* 15–17 contain

30 πατρός μου. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ

words spoken at the *beginning* of the meal (which may be paraphrased thus: 'I earnestly longed to eat this year's Passover with you before my death, for I shall not celebrate another until I feast with you in the kingdom of God. But let us at least join in a last act of fellowship; divide this Cup among you'); *vv.* 19, 20 (omitting τὸ ὑπὲρ ὑμῶν διδόμενον) describe the Eucharistic act at the *end* of the meal; and in *v.* 18 the Lord closed, as He began, with a prediction that His next feast would be in the kingdom of God, but a scribe, in order to produce an immediate parallelism, transferred it to its present position with a connecting γάρ. The last clause of *v.* 20 was probably a scribe's harmonistic touch, due to the similar words in Mk.

The second alternative provides an explanation of the two Cups, and also for the fact that ποτήριον is without the article in *v.* 17, but with it (*the* well known Eucharistic Cup) in *v.* 20. And it also avoids the difficulty, caused by the D text, of thinking that Lk., who must have been acquainted both with the Pauline and the Marcan tradition, preferred another, in which the important Eucharistic words about the Cup were omitted. (The omission of the whole narrative in Jo. is not to the point; he preferred to give in ch. vi. the teaching which it presupposed.) Lk. preserves from a distinct source, as in other parts of his Passion narrative, the material in *vv.* 15–17, which, in the main stream of the Church's tradition, had been forgotten as unessential in comparison with the Eucharistic act; but in his account of the latter, he is dependent upon the Pauline tradition. The textual confusion is due to the strange action of scribes who, finding two Cups, retained the first to the exclusion of the second.

3. In the above notes it has been maintained that the Pauline and Lucan accounts contain nothing really essential which is not at least implied in Mt., Mk. Whatever effects the pagan mysteries may have had in colouring S. Paul's religious vocabulary he did not transform an evening meal for twelve friends into an abiding sacrament for the Christian Church; he only brought certain implicit truths into clearer relief. The Eucharistic words contain two main elements, the *eschatological* and the *sacrificial*. Some modern writers give to the one or the other exclusive prominence; and the same tendency is seen in early days. The *Didache*, *e.g.*, reflects the Jewish eschatological hopes, with no reference to Christ's death, while in Justin's Gentile circles the Eucharist is a memorial sacrifice; similarly the former is more explicit in Mt., Mk., the latter in 1 Cor. But in the mind of Jesus they were complementary aspects of the truth which governed His life work: He was the destined Messiah; and to attain to His glory He must suffer for those to whom He came; 'as a ransom for many' He must die, that they may have a share in the Kingdom. Therefore to exclude either element from His words is to produce the falsity of a half truth.

For bibliographies see *DCL.* 'Covenant' and 'Lord's Supper,' Srawley, *The Early History of the Liturgy*, and 'Eucharist' in *EncRelEth.*

30–35. (Mk. xiv. 26–31, Lk. xxii. 31–34, 39; cf. Jo. xiii. 37 f.) Departure to the Mount of Olives. Prediction of Desertion and Denial.

30. καὶ ὑμνήσαντες κτλ.] This

Ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς 31 Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης· μετὰ δὲ τὸ ἐγερθῆναί 32

need not have been a ceremonial chanting of the Hallel, *i.e.* Pss. cxiii.–cxviii., of which (according to *Pesach.* x. 5–7) the first two followed the second cup, and the remaining psalms the fourth cup. They doubtless sang one or more of the psalms in use in the Temple. If Zahn's reconstruction [*Kanon* ii. 785] of the Fayûm fragm. of Mk. xiv. 27–30 is right, [ὑμνησάντων δὲ αὐτῶν μετὰ τὸ φ]αγεῖν ὡς ἐξ ἔθους, it can refer, not to the Passover ritual but, to their usual custom after a meal. But Preuschen (*Antilegomena*) and others conjecture [πρὸ δὲ τοῦ μεταλλ-] αγεῖν ὡσαύτως (or ὡς ἐξ ἔθους). For ὑμνεῖν absol. cf. Dan. iii. 91 [24], 1 Mac. xiii. 47; τὸν θεόν or τῷ θεῷ is understood. On the Mount of Olives see xxi. 1.

31. τότε κτλ.] In Mt., Mk. the conversation is apparently placed on the road; Lk. relates the departure to the Mt. of Olives after it. The disciples had remained with the Lord in his πειρασμοί (Lk.), but He knew them well enough to be certain that in the last and greatest they would desert Him. Loisy unnecessarily denies the genuineness of the whole conversation. ἐν ἐμοὶ . . . ταύτῃ is added by Mt. for the sake of explicitness. For ἐν with σκανδ. cf. xi. 6, and on the verb see v. 29.

γέγραπται γάρ κτλ.] Mk. ὅτι γέγ., Fay. Pap. [κατὰ] τὸ γραφέν. The quotation is from Zach. xiii. 7, which in ℵB runs πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα (Tert. *De Fuga* 11, 'evellite oves'). A, vulg., adhere to the Heb.; so Just. (*Dial.* 53), except that he has τὰ πρόβ. αὐτοῦ for τ. πρ. τῆς ποίμνης. All have an imper. in the first clause. Mk. (followed by Mt., but with assimilations to LXX.^{A}) probably took the passage from a collection of *testimonia*, in which futures stood in both clauses, and 'the shepherd' (as Heb. LXX.^{A}) instead of the plur. (LXX.^{B}). The original does not speak of the sheep as *deserting* the shepherd; they are innocent sufferers; but the wording lent itself to the compiler of the *testimonia*. For a different use of the quotation see Ep. Barn. v. 12.

32. μετὰ δέ κτλ.] So Mk. Any reference to the Resurrection must have been an enigma at the time; it had been foretold (xvi. 21, xvii. 9, 23), but the disciples persistently failed to grasp the truth till the event took place. The genuineness of the verse, however, is very doubtful. If anything can be gathered as to the expectations of Jesus concerning Himself, they were not those of a return to the old relations with His disciples, but of an advent as the super-human Messiah from heaven. All the evidence is against supposing that He intended to establish, or to await, the Kingdom of God in Galilee (J. Weiss). And the same objection forbids the rendering 'I will be your leader in Galilee,' though εἰς and ἐν are often interchanged. When appearances took place in Galilee the inference was drawn that He must have predicted the fact. Possibly this was not the original position of the verse, since it breaks the immediate connexion between *vv.* 31 and 33. It is omitted

33 με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς δὲ ὁ
Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν σοί,
34 ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς
Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα
35 φωνῆσαι τρίς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέτρος Κἂν
δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως
καὶ πάντες οἱ μαθηταὶ εἶπαν.

in the Fay. fragm. of Mk. Lk. omits it, because he relates appearances in or near Jerusalem only. *προάγειν* can mean 'to walk in front' as leader (cf. xxi. 9, Mk. x. 32), but also 'to precede,' *i.e.* arrive first (cf. xiv. 22, xxi. 31); the latter meaning is clearly understood in xxviii. 7, 10.

33. *ἀποκριθείς κτλ.*] Lk. gives the Lord's words to Peter: 'Simon, Simon, behold Satan, etc.', and the apostle's reply is 'Lord, with Thee I am ready to go even to prison and to death.'

34. *ἔφη κτλ.*] After *ὅτι* Mk. has *σύ*, answering to Peter's *ἐγώ*, and an emphatic but redundant *σήμερον*. The cock-crowing (cf. Mk. xiii. 35) marked the third Roman watch (see on xiv. 25), *i.e.* 12–3 A.M. Peter would deny Him thrice before dawn. It is unnecessary to suppose that no cock actually crowed, and that the account has arisen from the mere reference to cock-crowing as a note of time. Still less need the genuineness of the words be doubted because of a single passage in *Bab. Kam.* 82 b, which gives an ideal and fanciful regulation, supposed to have prevailed while the temple was in existence, that cocks were not to be reared in Jerusalem 'because of the holy things,' *i.e.* for fear of pollution. The Fay. fragm. has *ἀλεκτρυών* for the old poet. *ἀλέκτωρ*, and *κοκκύζειν* for *φωνῆσαι*, and inserts *δίς*. The last has considerable support in Mk. (*v.* 30), and similarly *ἐκ δευτέρου* (*v.* 72), but *καὶ ἀλέκτωρ ἐφώνησεν* (*v.* 68) and *δίς* (*v.* 72) are more doubtful (see Swete). The second cock-crowing seems to denote a definite point of time in Ar. *Eccl.* 390, Juv. III. ix. 107. Mk. may have wished to divide the night into four parts: evening (the Last Supper), midnight (the arrest), first cock-crowing (the first denial), second cock-crowing (the third denial); cf. Mk. xiii. 35, and the four-fold division of the day of the Crucifixion (Mk. xv. 1, 25, 33, 42). The other evangelists may purposely have avoided this exactness, since it deepened the apostle's guilt, in that the first warning from the cock fell unheeded on his ears. But possibly *δίς* arose from a scribal corruption, and the other passages were afterwards altered accordingly.

ἀπαρνήσῃ με] The form of the denial is not stated; the other disciples also 'denied' the Lord by deserting Him. Lk. interprets it *ἀπ. μὴ εἰδέναι με* in accordance with the event. In x. 33 is declared the final result of denial, but it can be averted by penitence.

35. *λέγει αὐτῷ κτλ.*] Mk.'s *ὁ δὲ ἐκπερισσῶς ἐλάλει* is softened by Mt., and omitted by Lk. *κἂν* (Mk. *ἐὰν*) *δέῃ*: see on *δεῖ* (xvi. 21). The high honour of death for Christ was after all reserved for him; see *HDB.* iii. 769. On *οὐ μή* see Moulton, i. 188 ff. Lk. here inserts *vv.* 35–38 from an unknown source.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον 36
Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. καὶ παραλαβὼν τὸν 37
Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι

36–46. (Mk. xiv. 32–42, Lk. xxii. 39–46; cf. Jo. xviii. 1 f.) GETHSEMANE.

36. *τότε κτλ.*] The Mt. of Olives had been the direction of the walk (*v.* 30); Lk. states it here, omitting the name Gethsemane, and adding *κατὰ τὸ ἔθος*. The Lord intended, as usual during the last days, to spend the night in the open air; see on xxi. 17. 'Gethsemane' is probably גַּת שְׁמָנִי (= גַּת שְׁמָנִין), 'olive-vat or press' (Dalm. *Gr.* 152); cf. the LXX. Γέθ = Gath, Γεθ[ε]ρεμμών = Gath-Rimmon (Josh. xix. 45), Γεθχόβερ [Γεθόφρα] = Gath-Hepher (4 Regn. xiv. 25). A corrupt popular form is given in 𝔖sin *Gusmani* (Mk. Gedsemani), 𝔖pal *Gismanin*, D (Mk.) Γησαμανεί. The name implies that the place was, or had been, a well-known olive orchard (Jo. *κῆπος*). It was probably fenced in as a private plot, *χωρίον*, Vulg. *villam* (Mt.), *praedium* (Mk.), which always seems to have this meaning in the N.T. (Jo. iv. 5, Ac. i. 18 f., iv. 34, v. 3, 8, xxviii. 7; cf. 1 Chr. xxvii. 27), though it and *χώρα* tended to supplant *ἀγρός* in late Gk. (see M.-M. *Vocab. s.v. ἀγρός*). It lay *πέραν τοῦ χειμάρρου τῶν Κέδρων* (Jo.). On the site see Swete, and Baedeker, *Palest.* 69 f.

καὶ λέγει κτλ.] There is no reason for supposing that more than the Eleven are included in *τ. μαθηταῖς* (see on *v.* 51). They were to remain seated, perhaps near the entrance, while the Lord went apart for prayer. This was probably His habit; cf. xiv. 23, Mk. i. 35, Lk. ix. 18, xi. 1. *αὐτοῦ*, rare in the N.T. (see Blass, § 25. 2 n.[2]), is substituted for Mk.'s *ὧδε* (although in *v.* 38 Mk.'s *ὧδε* is adopted), possibly under the influence of Gen. xxii. 5, in which Mt. may well have seen a parallel in thought. *ἕως οὗ προσεύξ.* (Blass, § 65. 10) 'until I shall have prayed,' *donec orem*, is virtually 'while I pray,' *dum adoro* (𝔏 k Mk.); cf. xiv. 22. Mt. adds *ἀπελθὼν ἐκεῖ* (= *ἐκεῖσε*, cf. ii. 22, xvii. 20), as though the Lord pointed out the direction.

37. *καὶ παραλαβών κτλ.*] On the Three see xvii. 1. Loisy finds here a 'Pauline' feature, the motive being to shew that even the chief apostles were dull and apathetic to the last. He supports this by the absence of any statement that when Jesus rejoined the Three, He also rejoined, or summoned, the others. But see on *v.* 46. The mention of Peter's name alone is perhaps intended to bring him into prominence, as elsewhere in Mt. (see on x. 2). Mk. gives simply the three names.

ἤρξατο κτλ.] See on iv. 17. At this point the Passion, in its full sense, began. *λυπεῖσθαι* veils its intensity; Mt. shrank from Mk.'s *ἐκθαμβεῖσθαι* (see Swete), which describes a feeling of 'terrified surprise.' *ἀδημονεῖν*, if connected with *ἀδέω* 'to be sated,' and so 'to loathe,' implies a restless, distracted, shrinking from some trouble, or thought of trouble, which nevertheless cannot be escaped. But see M.-M. *Vocab. s.v.* In Plato (see *Phaedr.* 251 D) it is used with *ἀπορεῖν* 'to be at a loss' where to turn, or what to do. It followed naturally upon the first shock of horror. It occurs in Phil. ii. 26 (see

38 καὶ ἀδημονεῖν. τότε λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,

39 προελθων] BMΠ* minn.*nonn* 𝔏 *omn* 𝔖 sin['he removed from them'].pesh ['he departed'].hcl ; προσελθων ℵACD *etc* 1 33 69 *al* 𝔖 pal

Lightft.), and in Aq. Sym. for שמם 'be astonied,' עטף 'be faint,' חפז 'be alarmed,' but not in the LXX. Allen cites *Ox. Pap.* ii. 298. 45 (1st cent. A.D.). Orig. *ad loc.* strangely explains that Jesus only *began* to be sorrowful, and His Godhead restrained Him from the fulness of human emotion.

38. τότε λέγει κτλ.] After the first moment of shock and distress, the Lord sought human sympathy. περίλυπος κτλ. recalls Ps. xli. [xlii.] 6, 12 ἵνα τί περίλυπος εἶ, ἡ ψυχή μου; The remaining words of the same refrain, ἵνα τί συνταράσσεις με, seem to colour the utterance in Jo. xii. 27, when the shadow of 'this hour' fell upon His soul. Only in these two references to the Psalm is Jesus recorded to have spoken of His ψυχή, as the seat of thought and feeling; see on x. 28, and Swete on Mk. *v.* 34. ἕως θανάτου reveals a deeper depth, an anguish—not 'which makes me wish for death,' but—which is as great as that of death; cf. Jon. iv. 9, Sir. xxxvii. 2. γρηγορεῖτε means 'keep awake' physically, as Mt. understood, adding μετ' ἐμοῦ; and in *v.* 40. See on *v.* 41.

39. καὶ προελθών κτλ.] Lk. ἀπεσπάσθη; see Plummer. Though needing their company and sympathy, He could not fight the battle in their immediate presence. προσελθών has large uncial support, but is meaningless. The frequency of its occurrence in Mt. probably led to the scribal error, and it was inserted for harmonization in ACD etc. in Mk. μικρόν (Lk. ὡσεὶ λίθου βολήν) is used of space in Xen., but not in bibl. Gk. apart from this context. ἐπὶ πρόσωπον αὐτ.: Mk. ἐπὶ τῆς γῆς, Lk. θεὶς τὰ γόνατα. The attitude was perhaps that of Elijah, 1 Kings xviii. 42.

πάτερ μου κτλ.] Mt. passes at once to the *orat. recta*, omitting Mk.'s summary of the contents of the prayer, 'that if it were possible the hour might pass from Him.' Mk. has Ἀββά, ὁ πατήρ (see Swete); Lk. πάτερ; see on vi. 9. The inspired insight of the makers of the evangelic tradition is nowhere more conspicuous than here. The Lord's words were not heard by the disciples, since they were asleep. His prayer was an agonized struggle, probably, for the most part, far beyond the possibility of articulate utterance, and lasting for a considerable time. But the records convey a living picture of what must have been His attitude of mind.

εἰ δυνατόν κτλ.] 'If Thy plans render it possible'; cf. Mk.'s summary above; Lk. has the same thought in εἰ βούλει. The human shrinking from terrors which He had only just realized in their fulness, made Him cling to the possibility that the Father might, after all, raise Him to His glory by a miracle, without the suffering. Mk.'s πάντα δυνατά σοι expresses the certainty that God *could* do so, if He willed. παρελθάτω 'pass by,' without coming to Me (Mk., Lk. παρένεγκε); cf. Exod. xii.

παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ 40 εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε 41 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν

23, παρελεύσεται κύριος τὴν θύραν, Am. vii. 8, viii. 2. On ποτήριον see xx. 22. In Jo. xviii. 11 it is referred to later in the narrative.

πλήν κτλ.] On πλήν see xi. 22. Mk. ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ [*sc.* γενήσεται]. Lk. πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. On Mk.'s colloquial τί see Swete, and Blass, § 50. 5. The utterance has an important bearing on Christology, as evidence for a human Will, which must be kept by self-denial in unison with the Father's Will. Cf. John Damasc. *De Fide Orth.* iii. 18, quoted by Swete.

In many MSS. of Lk. two verses (43 f.) are inserted, relating the appearance of an angel, and the sweat like drops of blood. Since Lk. records only one of the three acts of prayer, the position assigned to the incident cannot be determined.

40. καὶ ἔρχεται κτλ.] The first struggle was over, and before it recurred He returned to His friends for the solace of company. Lk. lessens the completeness of their failure: they were κοιμωμένους ἀπὸ τῆς λύπης. The sad rebuke, though addressed to Peter, included the other two; hence ἰσχύσατε for Mk.'s ἴσχυσας; in the next verse Mk. also has the plur. Mk.'s Σίμων καθεύδεις; is omitted. οὕτως (Mk. om.) οὐκ κτλ.: 'Were ye so lacking in the strength to watch with Me for a single hour?' For οὕτως cf. 1 Cor. vi. 5.

41. γρηγορεῖτε κτλ.] Christians can use the words as a warning, giving to γρηγ. the metaphorical force which it has in xxiv. 42, xxv. 13, 1 Pet. v. 8. But their immediate reference was to the circumstances of the moment, as Lk. understood: τί καθεύδετε; ἀναστάντες προσεύχεσθε ἵνα μή κτλ. If the disciples did not keep awake and pray, as He did, they would not escape trial; He had prayed to be spared His 'Cup,' and they must pray to be spared the trial of moral strength which their association with Him would involve (ἵνα expressing the content of their prayer). As events proved it was not the Father's will to spare either Him or them, but want of prayer deprived them of the spiritual victory which He won, εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας (Heb. v. 7). The clause is an echo of the Lord's Prayer (vi. 13), but the force of πειρασμός is different.

τὸ μὲν πνεῦμα κτλ.] The spirit was eager, 'but its προθυμία was not a match for the *vis inertiae* of its colleague, the frail flesh' (Swete). The eagerness had been evinced more than once (*vv.* 33, 35, xiv. 28 ff., Mk. x. 39, Jo. xi. 16). Man's resurrection alone can finally transform weak flesh into a perfect instrument of the spirit (1 Cor. xv. 44, Phil. iii. 21), but spiritual progress in this life is an approximation to it. πνεῦμα is here, as in the best Hebrew thought, the moral life, including will and emotions, distinct from the flesh; see esp. Is. xxxi. 3 (Heb.) 'their horses are flesh and not spirit'; and cf. Num. xvi. 22, xxvii. 16. A similar contrast is expressed by 'heart' and 'flesh' (Ps. lxxii. [lxxiii.] 26), νοῦς and σάρξ (Rom. vii. 25),

42 πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. πάλιν ἐκ δευτέρου
ἀπελθὼν προσηύξατο λέγων Πάτερ μου, εἰ οὐ δύναται
τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά
43 σου. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν
44 γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφεὶς αὐτοὺς
πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον
45 εἰπὼν πάλιν. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει
αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν
ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας

44 παλιν$^{2°}$] ℵBL 124 𝔏 a 𝔖 sin me ; *om* ACD *etc* minn.*pler* 𝔏 vet.*pler*.vg 𝔖 pesh.hcl.pal sah

ὁ ἔσω ἄνθρωπος and τὰ μέλη (*id.* 22 f.). S. Paul's whole passage (*vv.* 14–25) is a confession of the truth of the Lord's saying.

42. πάλιν κτλ.] The second prayer, as given by Mt., shews an advance upon the first, as though the Lord had steeled Himself to realize that the Cup could not pass from Him. Mk. has simply τὸν αὐτὸν λόγον εἰπών (not λόγους): the substance of the prayer was the same (cf. Exod. xxxiii. 17, Deut. iii. 26); cf. *v.* 44 below. On εἰ οὐ see Blass, § 75. 3. γενηθήτω κτλ. was probably the source of the petition in Mt.'s form of the Lord's Prayer (vi. 10).

43. ἦσαν γάρ κτλ.] Their eyes were weighed down (Mk. καταβαρυνόμενοι) as at the Transfiguration (Lk. ix. 32 βεβαρημένοι ὕπνῳ), and, as Mk. adds, 'they knew not what to answer Him' (cf. Mk. ix. 6).

44. καὶ ἀφεὶς κτλ.] The Lord left them to their sleep, which was worse than a rebuke. The substance of His prayer was again the same, τὸν αὐτὸν λόγον (see *v.* 42). It was on a higher plane than S. Paul's thrice uttered petition (2 Cor. xii. 8). The use of πάλιν four times in *vv.* 42–44 adds a mournful force. There is, however, considerable authority for its omission at the end of the verse. Mt.'s use of τότε (see on ii. 7) forbids πάλιν to be placed at the beginning of *v.* 45, as in W.H. marg.

45. καθεύδετε κτλ.] The exact force is doubtful. Wellh. explains the first clause as an exclamatory question, 'So then! are you sleeping and resting?' (cf. *ZwTh.*, 1895, 378 ff.), and Mk.'s ἀπέχει after λοιπόν ('Enough of sleeping!') as leading directly to ἐγείρεσθε κτλ., the intervening words being a later insertion. (On ἀπέχει see Swete, and a suggestion in *Expos.*, 1905, ii. 459–72.) But more probably, with the usual meaning of τὸ λοιπόν 'henceforth' (1 Cor. vii. 29, Heb. x. 13), the words are one of the rare instances of the Lord's irony: 'Sleep on, uninterrupted by further calls to prayer!' In Mt., without ἀπέχει, the irony continues; 'the hour of the πειρασμός which you might have gained strength to meet, has now come!'

ἰδού κτλ.] The ὥρα (cf. Mk. xiv. 35) is the appointed time, when the divine δεῖ (*v.* 54; xvi. 21) is fulfilled. The thought is a marked feature in the 4th Gosp. (ii. 4, vii. 30, viii. 20, xii. 23, 27, xiii. 1, xvi. 4, xvii. 1). On the temporal force of καί ('when') see Blass, § 77. 6. The words ὁ υἱός κτλ. are an echo of former predictions (xvii. 22, xx. 18 f.), the prophetic pres. taking the place

ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς 46
με. Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς 47
τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ
μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
τοῦ λαοῦ. ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον 48

of μέλλει and of the fut., because the fulfilment is so close at hand. ἁμαρτωλῶν perhaps describes the character of those to whom the Son of Man will be handed over; but it may have the same force as Mk.'s τῶν ἁμ., the Gentiles as a class (see on ix. 10).

46. ἐγείρεσθε κτλ.] They were still lying down, probably with their backs to the entrance, while Jesus stood facing it and could therefore see His enemies approaching in the light of the Paschal moon; or, with tensely strung nerves, could hear the distant tramp of feet, which the drowsy disciples had not yet caught. ἄγωμεν is not a proposal to flee; it does not occur in the LXX., but in the N.T. (Mk. i. 38, Jo. xi. 7, 15 f., xiv. 31) it always expresses the purpose of going to some place or person; here it is to meet Judas (cf. Jo. xviii. 4). There is nothing to warrant the sneer of Celsus that Jesus went to the garden in order to hide (*Orig. c. Cels.* ii. 10). On ὁ παραδιδούς see *v.* 25. It is not stated that Jesus rejoined or summoned the other eight disciples, but it is implied in the πάντες of *v.* 56. They may have entered the garden behind Judas and his band, or Jesus may have stepped outside the entrance, where they were awaiting Him, in His movement to meet Judas.

47–56. (Mk. xiv. 43–50, Lk. xxii. 47–53, Jo. xviii. 3–11.) THE ARREST.

47. καὶ ἔτι κτλ.] On εἷς τ. δώδεκα (see Mk., Lk.) see *v.* 14. Jo. (*v.* 2) explains that Judas knew the place, because Jesus frequented it with the disciples. The authorities had taken precautions, lest His followers might offer opposition. The ὄχλος, who seem to have been a mere hired rabble, were armed with μάχαιραι, swords or knives (cf. Gen. xxii. 6, 10), such as private persons might carry (see *v.* 51, Lk. xxii. 36, 38), and some merely with sticks or clubs. Since no criminal charge could be alleged, and the arrest was to be as secret as possible, the Sanhedrin could not ask for the services of soldiers. The ὄχλος may possibly have included, as Lk. states, some members of the high-priestly families, captains of the temple, and elders. But Jo.'s account is, so to speak, symbolic; he describes an official arrest by Jews and Gentiles combined, relating that Judas brought τὴν σπεῖραν (the garrison in Antonia) under command of a χιλίαρχος (tribune), together with ὑπηρέται (the servants of the Sanhedrin). On the last see *v.* 58. τῶν ἀρχιερέων κτλ.: Mk. adds καὶ τ. γραμματέων; see on ii. 4.

48. ὁ δὲ παραδιδούς κτλ.] See on *v.* 25. ἔδωκεν: Mk. δεδώκει (cf. xxvii. 18); Mt. never uses the pluperf. except in ᾔδειν and ἱστήκειν. Lk. does not mention this prearrangement of a sign. σημεῖον is for Mk.'s rarer σύσσημον, in the LXX. a signal or standard, but here with its strict meaning, a token mutually agreed upon. The sign was needed evidently because Jesus was unknown to the rabble; they were not among those

λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.
49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ῥαββεί·
50 καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε,
ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας
51 ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἷς τῶν

50 εταιρε] *post* παρει D 𝔏 a c f 𝔖 sin.pesh Ephr^{diat} Diat^{ar}

who thronged the temple courts when He was preaching. φιλεῖν 'to kiss' (LXX. and class.) occurs only in this context in the N.T.; cf. φίλημα, Lk. vii. 45; in the Epp. it is the Christian kiss of brotherhood. On καταφιλεῖν see next verse. It was an ordinary mode of salutation to a guest (Lk. *l.c.*) or a Rabbi (Wünsche, *Neue Beitr.* 339); in this case the lowest depth of insincerity. αὐτός ἐστιν: 'he is (the man whom you seek)'; cf. ἐγώ εἰμι, xiv. 27. For κρατεῖν 'to arrest' cf. xiv. 3.

49. καὶ εὐθέως κτλ.] Mt. omits Mk.'s ἐλθών, which resumes the narrative, after the parenthesis. He adds χαῖρε, an anticipation of the coming mockery (xxvii. 29). κατεφίλησεν following φιλήσω perhaps implies a show of specially warm affection: cf. Xen. *Mem.* II. vi. 33, ὡς τοὺς μὲν καλοὺς φιλήσαντος, τοὺς δ' ἀγαθοὺς καταφιλήσαντος, Lk. vii. 38, 45, xv. 20, Ac. xx. 37. It is the most terrible instance of the ἑκούσια φιλήματα ἐχθροῦ (Prov. xxvii. 6). Lk. 'as if he shrank from realizing the scene' (Swete) says only 'drew near to Jesus to kiss Him' (see next n.). Jo. does not mention the kiss.

50. ὁ δὲ Ἰησοῦς κτλ.] In Mk. the Lord is silent; Lk., who seems to shrink from recording the act, appears to represent Him as forestalling and preventing the kiss: 'Judas, with a kiss dost thou betray the Son of Man?' ἐφ' ὃ πάρει is variously explained: 𝔏 *ad quod venisti* is a literal rendering; so 𝔖 pesh. But Vulg^{edd} (*ad quid*), Ephr. and probably 𝔖 sin (Burkitt) 'Wherefore hast thou come,' an unexampled use of the relative. 'For what [a deed] art thou come!' is open to the same objection. Blass conjectures αἶρε, or ἑταῖρε αἶρε, ἐφ' ὃ π., van der Valk ἔπαιρε, 'Comrade take what thou art come to fetch'; but the true position of ἑταῖρε is uncertain (see Appar.), and the pretence of not knowing what Judas had come to take is impossible. Diat^{ar} assumes an ellipse, '*Is it this* for which thou hast come?' Most writers supply some such word as ποίησον, '*Do that* for which, etc.' Possibly ἐφ' ὅ,τι (= δι' ὅ,τι) 'wherefore' should be read, τι having fallen out before π. The class. use of ἐπί 'for the purpose of' recurs in the N.T. in Lk. iv. 43, 2 Tim. ii. 14 only.

τότε κτλ.] Lk. does not state the fact of the arrest till *v.* 54 (συλλαβόντες). ἐπέβαλον κτλ.: cf. Jo. vii. 30, 44, Ac. v. 18, xxi. 27; Gen. xxii. 12 and elsewhere, = שָׁלַח יָד אֶל. Mk. has the dat. as in Ac. iv. 3, Est. vi. 2.

51. καὶ ἰδού κτλ.] In Lk. also (οἱ περὶ αὐτόν . . . εἷς τις ἐξ αὐτῶν) the assailant is one of the disciples. Mk.'s εἷς δέ τις τῶν παρεστηκότων possibly implies that unauthorized persons had followed with the rabble, one of which was in sympathy with Jesus. But in Jo. xviii. 10 (cf. 26) it is Peter. If this is the true tradition, Peter, hurt by the warning in *v.* 34, and shamed by the rebukes in *vv.* 40, 45, characteristically tried

μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν
αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ
τὸ ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν 52
μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες
μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται· ἢ δοκεῖς ὅτι οὐ δύναμαι 53
παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι
πλείω δώδεκα λεγιῶνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ 54

to prove his zeal, only to receive another rebuke. Swete, *al.* suggest that in the early years of the tradition the name was concealed for prudential reasons. Lk. records that the disciples, having with them two knives, asked Κύριε, πατάξομεν ἐν μαχαίρᾳ; and adds the account of the healing of the slave's ear. He was probably the leader of the rabble; and his name (Jo.) was Malchus.

ἀπέσπασεν with this meaning is less usual than Mk.'s σπασάμενος, and is infrequent *c. acc. rei*; cf. Gosp. Pet. vi. 1, ἀπέσπασαν τοὺς ἥλους. See M.-M. *Vocab. s.v.* The redundant ἐκτείνας τὴν χεῖρα (Mt. only) is an O.T. idiom; cf. *e.g.* Gen. xxii. 10. The partcp. πατάξας (Mk. ἔπαισεν) describes the same action as ἀφεῖλεν (see Blass, § 58. 4). For ὠτίον (Mk., Jo. ὠτάριον), the ear as a part of the body, Lk. has the Attic οὖς (Blass, § 27. 4).

52. τότε κτλ.] *Vv.* 52–54 are found only in Mt., except the first clause, given in Jo. as βάλε τ. μάχ. εἰς τὴν θήκην. Lk. has ἐᾶτε ἕως τούτου (see Plummer), and the act of healing. The use of weapons was contrary to the spirit and aims of Jesus (cf. v. 39, Jo. xviii. 36), and of the early Church. The rebuke seems to be echoed in Apoc. xiii. 10. For λαβεῖν cf. Gen. xxii. 10. On ἐν μαχ. see xii. 24.

53. ἢ δοκεῖς κτλ.] On ἤ see xx. 15, and on παρακαλεῖν viii. 5. For the consecutive καί see Blass, § 77. 6. In the case of Elisha (2 Kings vi. 17) the heavenly host appeared for his encouragement; and every Christian can spiritually apply the Lord's words with that meaning. But in His case, if they appeared it would be to sweep away the enemy. He would not ask for them, because that was not the true path to victory. But the question arises whether He could, knowing that, have said that the Father would send them if He asked for them. The genuineness of the words, which are confined to Mt., must be considered doubtful. παραστήσει 'present,' 'conduct to My presence,' marks the authority and lordship of the Speaker. λεγιών (on the spelling see Blass, § 6. 3) is a latinism, *legio*, employed in late Gk., and in rabb. Heb. (Dalm. *Gr.*² 186). The Roman legions did not come into contact with Judaea till the outbreak of the war in A.D. 66; but since they were employed in Syria in the time of Augustus, it was not impossible for a Palestinian Jew in the time of Jesus to use the word. It connoted numerical greatness; cf. Mk. v. 9, and see *HDB. s.v. Twelve* represents the perfect completeness of the heavenly host. The constructions πλείω δ. λεγιῶνας, and, as in some MSS., λεγιώνων, are both class. (L. & S. *s.v.* πλείων, Blass, § 36. 12).

54. πῶς οὖν κτλ.] But the Scriptures have foretold that I must suffer; 'how then (if I fight, or

55 γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν
ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ
μαχαιρῶν καὶ ξύλων συλλαβεῖν με. καθ' ἡμέραν ἐν τῷ
56 ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. Τοῦτο
δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.
Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

pray for angelic help) are the Scriptures to be fulfilled, etc.' The source of the words appears to be Mk. *v.* 49 b, for which Mt., in *v.* 56, substitutes a comment of his own. ὅτι οὕτως κτλ. is the substance of the teaching of the Scriptures. On δεῖ see xvi. 21, and on οὕτως as predicate i. 18. A suffering Messiah was foretold in the O.T., though the Jews had never realized it; see on xx. 28 *fin.*

55. ἐν ἐκείνῃ κτλ.] 'At the same time' or 'moment.' There was no word to express a shorter period than an hour; cf. x. 19, xviii. 1, Jo. iv. 53, Apoc. xi. 13. Lk.$^{Ev.Ac.}$ prefers ἐν αὐτῇ τ. ὡ.

ὡς ἐπὶ λῃστήν κτλ.] So Mk., Lk. A half-ironical exclamation; *sc.* θαυμαστόν ἐστιν. 'What a robber-hunting sally!' This use of ὡς, occurring in class. Gk., though more frequently with adjectives (cf. Rom. x. 15, xi. 33, Gen. xxviii. 17) and adverbs, is more vivid and colloquial than the meaning 'as.' With the latter meaning, the sentence may be either a question (W.H. here and in Mk., Lk., Vulg.^{edd} in Lk.) or an indignant statement (𝔏 𝔖).

καθ' ἡμέραν κτλ.] If the note on *v.* 48 is correct, the irony continues. The Lord had preached, but this common rabble had not been among His hearers. Five days, Sunday evening to Thursday, had been available; and though the Gospp. relate no public appearance on the last two days, the words imply it, unless καθ' ἡμέραν means (as *e.g.* in Aesch. *Choë.* 818) 'by day,' *i.e.* in open daylight. Lk. has καθ' ἡμ. here, but τὸ καθ' ἡμ. 'daily' in xix. 47. ἐκαθεζόμην (Mk. ἤμην πρὸς ὑμᾶς, Lk. ὄντος μου μεθ' ὑμῶν) pictures Jesus seated authoritatively as a Rabbi; cf. v. 1. Lk. adds ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους, an anticipation of Johannine language.

56. τοῦτο δέ κτλ.] Mt. adapts his favourite formula (see i. 22), to expand Mk.'s elliptical ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. This reference by Jesus to the 'fulfilment' of Scripture is unique in Mk., which favours its genuineness. Mt. puts it back to *v.* 54, and here substitutes his own comment.

τότε κτλ.] πάντες evidently includes all the Eleven; see on *v.* 46. Holtzmann, *al.* assume that the flight was into Galilee (see on xxviii. 7), and that Lk. omits the verse because he relates appearances of the risen Christ in and near Jerusalem only. But it need only mean that they fled from the spot; Lk. probably omitted it to spare the disciples. Peter, at least, did not flee to Galilee, for he followed afar off. The rabble had arrested the One whom they wanted, and had no wish, or authority, to pursue the fugitives.

Mk. here inserts an account of a youth who followed Jesus till he also was arrested, when he left his linen wrap in their hands and fled 'naked.' See suggestions as to the story in Swete. If Gethsemane was

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καιάφαν 57
τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
συνήχθησαν. ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν 58

a private olive-yard (see on *v.* 36), the youth may have been a keeper sleeping in a hut close by, and awakened by the noise. Mk. writes τὸν Ἰησοῦν in the next verse, because the incident has intervened. Mt. repeats it from Mk., though αὐτόν (as in Lk.) would have been enough, which perhaps suggests that the story stood in Mk. as Mt. knew it, and was not a later insertion.

57–75. (Mk. xiv. 53–72, Lk. xxii. 54–71, Jo. xviii. 12–27.) Jesus before the Sanhedrin. Peter's Denial.

On several points Lk. and Jo. seem to have obtained more trustworthy information than Mk. and Mt. In Lk. the trial was not held till morning, the Lord being kept in the courtyard of the high priest's house and brutally handled; within His sight and hearing Peter denied Him thrice at intervals. Jo., in the present order of the text, describes an informal questioning by Annas immediately on the arrival of the Prisoner, who would then be left, as in Lk., in charge of the gang until morning; Annas then sent Him bound to Caiaphas, of whose action nothing is said. But the verses seem to be dislocated, so that Peter's denial is represented as occurring in the house of Annas, which has led some to conjecture that Annas and Caiaphas occupied apartments in the same house, or adjacent houses with a common courtyard. On the order in Sin see Burkitt, *Ev. da Meph.* ii. 316, and proposals for rearrangement in Moffatt, *Hist. NT.* 528 f., 693 f., or *LNT.* 557 f., and see *Expos.*, July 1907, 55–69.

But in Mt., Mk. the trial, which Lk. places in the morning, is held at dead of night, during which the denial took place, and at the close of the trial, apparently in the court where the Sanhedrin met (which is very improbable), the Lord was subjected to abuse; and a brief reference to a council meeting in the morning is added (xxvii. 1, Mk. xv. 1). The placing of the trial at night is possibly due to a corruption of the tradition, preserved more accurately in Jo., of the hasty, informal questioning in the house of Annas; the description of the proceedings, on the other hand, was derived from the tradition of the morning trial, preserved by Lk., of which the mention of the morning meeting (*ll.c.*) was a further reminiscence.

57. οἱ δὲ κρατήσαντες κτλ.] On Caiaphas see *v.* 3; Mk. never names him, Lk. only in iii. 2, Ac. iv. 6. In Mk. the whole Sanhedrin, 'high priests, elders and Scribes' (see on ii. 22), collect after the Prisoner's arrival. Mt.'s ὅπου συνήχθησαν probably means the same, not that they had already assembled. For ὅπου = 'whither' cf. viii. 19.

58. ὁ δὲ Πέτρος κτλ.] For ἀπὸ μακρόθεν, more usually μακρόθεν in LXX. (as Lk.), cf. 2 Esd. iii. 13, xxii. [Neh. xii.] 43, Ps. cxxxviii. [cxxxix.] 2. ἕως . . . ἔσω expands Mk.'s ἕως ἔσω εἰς, both of which seem to imply that Peter contrived to do something rather difficult, which Jo. explains was due to the good offices of 'another disciple,' who was known to the high priest. The ὑπηρέται can hardly have been the men who

ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο
59 μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ

arrested Jesus, or they must have recognized Peter (see on *v.* 47); they were in attendance at the high priest's house, and were sitting about in the courtyard (*αὐλή*, see *v.* 3). Only Mt. suggests Peter's motive; it was not to die with his Master, as he had boasted, but 'to see how the matter would end.' This takes the place of Mk.'s *καὶ θερμαινόμενος πρὸς τὸ φῶς*. Mk. assumes that a fire has been lighted (for *φῶς* cf. 1 Macc. xii. 29, Xen. *Cyr.* VII. v. 10), which Lk. and Jo. state explicitly.

59–66. *The Trial.* This is interposed in Mt., Mk. (see above); Lk. continues the account of the denial, and then relates the mocking.

Sanh. iv. 1 contains the following rules: (1) 'Criminal cases must be tried in the daytime and finished in the daytime.' (2) 'Criminal cases may be finished on the same day if the verdict is Not Guilty, but on the next day if the verdict is Guilty.' Both of these were transgressed, according to the account in Mt., Mk., for xxvii. 1 (Mk. xv. 1) does not relate the pronouncement of a sentence, but only the handing over to Pilate. It is not certain, however, whether these rules, drawn up by R. Meir in the 2nd cent., obtained in practice in the 1st cent. The proceedings were obviously unfair to the Prisoner, but the letter of the law then in force may have been adhered to. If it was transgressed, it is possible that the Sadducean rulers (who were 'very rigid in judging offenders, above all the rest of the Jews,' Jos. *Ant.* xx. ix. 1), rather than the Pharisees, were mainly responsible, being more anxious to condemn one who, as they thought, threatened their political privileges, than to observe traditional rules. Lk. avoids both difficulties, since he places the trial in the morning, and records no sentence of death by the Sanhedrin. Jo. omits the Jewish trial altogether; Jesus is sent to Caiaphas, and by him to Pilate.

The Sanhedrin met to find cause for delivering the Prisoner to the procurator. That the Jews were allowed to condemn, though not to execute, is stated in Jo. xviii. 31, xix. 7, and is presupposed in Mt., Mk.; see also Mt. v. 22 (where even a local council is thought of as dealing with a capital charge), and Jos. *l.c.* which deals with the procuratorship of Albinus (A.D. 62). Against this is adduced a single statement in Jer. *Sanh.* i. 1, vii. 2, that 'the right to pronounce capital sentences was taken away from the Jews forty years before the destruction of Jerusalem.' The origin of this tradition cannot be traced, but it is valueless as evidence.

The historical value of the accounts of the trial is denied by some, since none of the Twelve was present. But Joseph of Arimathaea (a *βουλευτής*, Mk. xv. 43) may have been present, as Lk. xxiii. 51 implies; the 'other disciple' (Jo. xviii. 15) cannot be left entirely out of account; and in any case, as J. Weiss points out, the circumstances must have been eagerly discussed, after the Resurrection, between Jews and Christians, and the main points would soon become common property.

59. *οἱ δὲ ἀρχιερεῖς κτλ.*] The whole Sanhedrin took part. Mishnic law required only 23 members for a criminal case (*Sanh.* iv. 1). The conditions of criminal procedure

συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν, καὶ οὐχ εὗρον πολλῶν προσ- 60 *ελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο εἶπαν Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ* 61

60 *και ουχ . . . ψευδομαρτυρων*] ℵBC*LN 1 118 124 209 𝔏 b ff^1 g$^{1.2}$l n vg 𝔖 pesh. hcl.pal sah arm ; *κ. ουχ ευρ. και πολλ. προσελθ. ψευδ.* [*vel ψευδ. προσελθ.*] *ουχ ευρον* AC^{2}E *al* minn.*pler* 𝔏 a [*add* exitum rei] f [*add* culpam] q 𝔖 sin[*add* Lewis 'to speak the truth'] aeth ; *κ. ουχ ευρον το εξης· και πολλοι προσηλθον ψευδομαρτυρες και ουχ ευρον το εξης* D 𝔏 ff^2 [quicquam in eo] h [in eum quicquam] | *δυο*] ℵBL 1 102 118 124 209 𝔖 pesh.pal me sah aeth ; *add ψευδομαρτυρες* A^{2}CD *etc* minn. *pler* 𝔏 *omn* 𝔖 sin.hcl arm

tended, in Mishnic times, to become increasingly favourable to the accused: the witnesses were solemnly warned that a false witness must himself suffer death (*id.* 5); they were examined separately; and if the evidence of two of them agreed, the trial began with proofs for the *innocence* of the accused (*id.* v. 4). How much of this was in force in the time of Jesus is not known. His judges demanded the evidence of two witnesses, but disgraced themselves by seeking it to support a predetermined verdict. Hence for Mk.'s *μαρτυρίαν* Mt. indignantly substitutes *ψευδομαρτυρίαν*, 'what purported to be witness.' Lk. gives no account of the witnesses, but in *v.* 71 ('why have we further need of witness?') shews that he knew of them. *θανατοῦν* (cf. x. 21) is 'to procure the death of,' by persuading the procurator to execute.

60. *καὶ οὐχ εὗρον κτλ.*] All the evidence was false, and no two witnesses agreed. Mk. has *καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν* 'the depositions did not tally' (not 'were not adequate,' for the witnesses would take good care of that). For Mt.'s readers, conversant with Jewish practice, *οὐχ εὗρον* was enough (see Appar.).

ὕστερον κτλ.] Of all the various charges, only this one found its way into the Christian tradition. Mt. makes it a turning-point in the trial; a charge was 'at last' forthcoming in which two witnesses agreed. Their evidence might, of course, still be false; whether *ψευδομάρτυρες* is to be inserted or not, it is clearly Mt.'s meaning. Mk.'s account is different: certain persons (*τινες*) bare false witness, *καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν*. See on *v.* 63.

61. *οὗτος κτλ.*] For the contemptuous *οὗτος* cf. ix. 3. A mere 'I am able' could not constitute a crime; Mt. is more concerned with the Lord's power than with the legal aspect of the words; he may even have wished to soften Mk.'s '*I will* destroy this temple made with hands, and *διὰ τριῶν ἡμέρων* I will build [D 𝔏 *ἀναστήσω*] another not made with hands.' The Lord must have said something which could be thus represented, though the synn. nowhere record it, but what He said, or meant, is difficult to determine, because His words are obscured by the construction put upon them, not only by His enemies, but also by Christians who naturally saw in them a prediction of His Resurrection. He foretold the destruction of the temple (xxiv. 2, Mk., Lk.), and in Mk. xiii. 2 D 𝔏 Cyp add *καὶ διὰ τριῶν ἡμέρων ἄλλος ἀναστήσεται ἄνευ χειρῶν* (cf. Dan. ii. 34); but that *He* would

62 καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιερεὺς
εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυ-
63 ροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν

destroy it may be a perversion by the witnesses. Similarly Ac. vi. 14 may be S. Stephen's reference to His actual words, or a perversion of it. In Jo. ii. 19 He is reported to have said λύσατε τὸν ναὸν τοῦτον. Further, διὰ τριῶν ἡμερῶν, *post triduum* (a class. use, cf. Mk. ii. 1, Ac. xxiv. 17, Gal. ii. 1), rendered '*in* three days' in 𝔖 sin.pesh (and pesh Mk., Ac. *ll.c.*) appears as ἐν τρισὶν ἡμέραις in the taunt in xxvii. 40 (and Mk.), and in Jo. *l.c.* It may have the same force as μετὰ τρ. ἡμ. (xxvii. 63, Mk. ix. 31, x. 34), referring to the Resurrection, or merely denote 'after a very short time' (cf. Hos. vi. 2).

The original utterance, whatever it was, probably contained a veiled reference to His future action as the Messiah. Some explain it to mean that though the temple would be destroyed, He would raise up a community of His followers, a true Israel, as a spiritual temple. More probably He appropriated the eschatological belief that in the Messianic age a new temple and a new Jerusalem would take the place of the old (see Volz, *Jüd. Esch.* 334–41). He, as Messiah, would be the Agent of its erection. In the light of the Resurrection, Christians soon found an abiding truth in the words: the new temple was His risen Body, in which the Church, His Body, had its life. τὸν χειροποίητον and ἄλλον ἀχειροποίητον are perhaps later additions in Mk.; cf. Ac. vii. 48, xvii. 24, 2 Cor. v. 1.

62. καὶ ἀναστάς κτλ.] Mk. adds εἰς μέσον. According to *Sanh.* iv. 3 the members of the court sat on a dais or platform in a semi-circle, so that all could see one another; and the high priest would naturally occupy the central seat. The charge, in the form that the witnesses brought it, was as palpably false as the previous charges, and the Lord's continued silence was a condemnation in itself. The high priest went through the form of inviting the Accused to defend Himself, which is permitted in *Sanh.* iv. 4. οὐδὲν ἀποκρίνῃ is probably a separate question (as in 𝔖), and τί = τί (ἐστιν) ὅ,τι. The Vulg. 'nihil respondes *ad* ea quae etc.' has class. support, but ἀποκρ. πρός (cf. xxvii. 14) would be more likely, especially since the verb already has the acc. οὐδέν.

63. ὁ δὲ Ἰησοῦς κτλ.] Mk. redundantly 'But He was silent and answered nothing.' The high priest was so obviously bent on condemning the Accused that self-defence would have implied self-incrimination. His silence condemned judge and witnesses alike (cf. xxvii. 12). There is no reason for thinking that the narrative is influenced by Is. liii. 7, though the Lord may well have had the passage in mind.

καὶ ὁ ἀρχιερεύς κτλ.] Since two witnesses had agreed, and the Accused offered no defence, the verdict might have been expected to follow at once. But something moved the high priest to ask a further question on oath. Perhaps there were signs in the court of sympathy with the Prisoner. His silence, and no doubt His bearing and look, were so accusing that the high priest was stung into forcing from Him a damaging

αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. λέγει αὐτῷ 64

admission, though it was not legally requisite. Wellhausen unnecessarily condemns both the question and the reply as later additions. Mk.'s statement (*v.* 59), that the evidence regarding the alleged utterance about the temple did not tally, would hardly have been omitted by Mt. if he had known it; it was probably a later addition, to avoid the idea that a real charge had been found and proven. Possibly for the same reason Lk. omits the whole account of the trial up to the question 'Art Thou the Christ, tell us,' which he attributes to the court as a whole. This is more probable than that he considered the destruction of the city a divine judgment brought about by Jesus Himself, and therefore omitted the account of the witnesses to avoid recording that the charge was false (*Enc. Bibl.* 1772).

ἐξορκίζω κτλ.] Mk. σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; Mt. appears to interpret the true force of the words. See Burkitt, *JThS.* v. 451. Jesus would no longer be silent when the divine Name was invoked. That He thereby countenanced for all time an oath in a law court cannot be deduced. The Christian use of forensic oaths rests rather on broad principles (see on v. 34). Shebuoth iv. 3 speaks of the administering of an oath, to which the response is 'Amen'; *id.* 13 gives instances of divine names and titles which render such an oath binding. For ἐξορκίζειν cf. Gen. xxiv. 3, 3 Regn. xxii. 16; ὁρκίζειν is commoner. For κατά cf. Gen. xxii. 16, Am. iv. 2, Heb. vi. 13, 16. On ὁ θεὸς ὁ ζῶν see xvi. 16; it is akin to the very frequent formula in an oath 'as Yahweh [*or* God] liveth.'

ὁ χριστός κτλ.] Mk. ὁ χ. ὁ υἱ. τ. εὐλογητοῦ, Lk. ὁ χριστός. Mk.'s εὐλογητοῦ has a more Jewish ring than θεοῦ; though it is rare as a title (cf. *Ber.* vii. 3, and 'the Ever-blessed' Enoch lxxvii. 1), a standing formula is 'The Holy One, blessed be He.' The juxtaposition of ὁ χριστὸς and ὁ υἱός was probably not due to words attributed to Jesus; the high priest was understood by Mt., Mk. to be identifying Messiahship and divine Sonship. It is open to question, however, whether this was done by Jews as early as the time of Jesus (see Dalm. *Words*, 268–73); Apoc. Esd. vii. 28 f. is probably the earliest known instance (see Box p. lvi.). Lk.'s ὁ χριστός may be more correct. He afterwards gives as a separate question (*v.* 70) 'Art Thou then the Son of God?'

How the high priest knew that Jesus claimed Messiahship cannot be determined, but probably the council rightly understood as Messianic the utterance about the destruction of the temple (*v.* 61); and the earlier witnesses, though they did not agree, would adduce other things that He had said and done in opposition to Jewish ideas and institutions (*e.g.* ix. 1–8, xii. 1–14, xv. 1–12; and see the threefold charge in Lk. xxiii. 2). Also some in the council may have known that the Messianic idea was in the minds of the populace at the Entry into the city. The Lord's own admission (*v.* 64) only served to settle them in their determination to condemn Him as a revolutionary Pretender. Schweitzer's conjecture (*Quest.* 394) that the Messianic secret had been betrayed to the authorities by Judas, can be neither proved nor disproved, and is unnecessary.

ὁ Ἰησοῦς Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε
τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως
65 καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. τότε ὁ ἀρχιερεὺς

64. *σὺ εἶπας*] Mk. *ἐγώ εἰμι*. See on *v.* 25, xxvii. 11. Whether or not the expression means more than Mk.'s simple affirmative, the following words shew that underlying it is the thought 'Thy words, though verbally correct, mean more than thou knowest.' In Lk. a direct reply is avoided: 'If I tell you, ye will not believe; and if I ask, ye will not answer,' but in reply to the separate question about the Sonship he has *ὑμεῖς λέγετε ὅτι ἐγώ εἰμι*.

πλὴν κτλ.] See xi. 22. Mk. *καί*, Lk. *δέ*. You have an inadequate idea of Messiahship, *but* you will soon learn the truth. For *ἀπ' ἄρτι* (Lk. *ἀπὸ τοῦ νῦν*, Mk. om.) cf. *v.* 29, xxiii. 39; it does not occur elsewhere in the synn., or in the LXX. In the passages cited it can be rendered 'henceforth,' 'from now onwards,' but here it refers to a single moment in the future (*ὄψεσθε*). It can hardly be taken with *λέγω* (Blass). Lk.'s *ἀπὸ τοῦ νῦν* has LXX. parallels, Gen. xlvi. 30, and Tob. xi. 9, *ἀπὸ τοῦ νῦν* (הַפָּעַם) *ἀποθανοῦμαι*, Dan. x. 17 (Theod.), *ἀπὸ τ. ν. οὐ στήσεται ἐν ἐμοὶ ἰσχύς* (LXX. *οὐκ ἔστιν*), where it means 'now,' 'the time has come when.' The Lord's open assertion of His Messiahship was the beginning of the end, because it would lead to His condemnation and death, and therefore to His Resurrection and Parousia. In *v.* 29, xxiii. 39, both referring to the End, the same thought of immediacy underlies the expression. Cf. Lobeck, *Phryn.* 18 ff., Abbott, *Joh. Gr.*, 1915, vi.

ὄψεσθε κτλ.] The Lord's assent, or semi-assent, made it clear that He was now speaking of Himself, otherwise the words would be merely a statement with which every religious Jew would agree. If He did not identify Himself with the Son of Man, and only said in effect 'Do what you will with Me, God's cause cannot fail, the Son of Man will surely come' (J. Weiss, Carpenter), the climax is lost, and 'ye have heard the blasphemy' refers only to *σὺ εἶπας* (*ἐγώ εἰμι*).

The thoughts of Dan. vii. 13 and Ps. cix. [cx.] 1 are here combined; He alluded to the former in xxiv. 30, and whenever He spoke of 'the Son of Man' in an eschatological sense (see p. xxv.); the latter He quoted in xxii. 44. Lk.'s *ἔσται . . . καθήμενος* does not mean 'shall be continually seated'; like *ὄψεσθε* it pictures the scene which men would behold at the moment of the Parousia. *ἡ δύναμις*, גבורתא, is a genuine Jewish periphrasis for the divine Name (Dalman, *Words*, 201); for Gentile readers Lk. adds the explanatory *τοῦ θεοῦ*. *καὶ ἐρχόμενον . . . οὐρανοῦ* (omitted by Lk.) shews that Dan. was understood to be the source of the title 'the Son of Man.' Lk.'s form of the words is echoed in Ac. vii. 56.

65. *τότε κτλ.*] Tearing the garments was a common sign of sorrow. Commentators refer to 2 Kings xviii. 37 as an instance in the case of blasphemy, and Jer. compares Ac. xiv. 14. The action may have been a spontaneous expression of real horror. A high priest was not allowed to tear his clothes in mourning for the dead (Lev. x. 6, xxi. 10), but the custom which required it on hearing a blasphemy

διέρηξεν τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν· τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν Ἔνοχος 66 θανάτου ἐστίν. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ 67 καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν λέγοντες Προφήτευσον 68

may have grown up by the 1st cent. In *Sanh.* vii. 5 it is required of all who try the case, and Maimonides later gives exact rules on the subject; see Buxt. *Lex.* s.v. קרע.

ἐβλασφήμησεν κτλ.] The exclamation is given only by Mt. In spite of the agreement of two witnesses (*v.* 60 f.), the high priest had been uneasy; but if there were any in the council who had sympathized with the Prisoner, they were now silenced, having heard His admission ἀπὸ τοῦ στόματος αὐτοῦ (Lk.), and the high priest clearly expressed his relief at being freed from an awkward situation. Cf. Plato, *Rep.* I. xiii. 340 A, quoted by Plummer. Technically speaking, it was not blasphemy, in the strict sense of saying something against God. But, with their determination to condemn, the court not unnaturally treated as blasphemy words from a young Galilean prisoner which implied 'I shall be seated at God's right hand.'

66. τί ὑμῖν δοκεῖ; κτλ.] See on xvii. 25; Mk. τί ὑ. φαίνεται; On ἔνοχος see v. 21. A Mishnic equivalent is מִתְחַיֵּב בְּנַפְשׁוֹ (*Ab.* iii. 11 f.). And see Edersheim, *LT.* ii. 561. If a formal capital sentence was passed, the rules in *Sanh.* iv. 1 (if then in force) were transgressed (see n. before *v.* 59). Lk., in omitting the verdict, may be nearer to the facts. Or the proceedings may have been rather analogous to those in a magistrate's court to-day, a prisoner on a serious charge being condemned only to the extent of committal to the assizes.

67, 68. (Mk. xiv. 65, Lk. xxii. 63 ff.) Insults endured by Jesus.

67. τότε κτλ.] The subject of the verb is that of εἶπον in the preceding verse, *i.e.* the members of the Sanhedrin. In Mk. it is only τινες, who are distinguished from οἱ ὑπηρέται. The latter seem to be referred to in Mt.'s οἱ δέ, 'and others'; cf. xxviii. 17 (Blass, § 46. 2). Lk., with greater probability, ascribes the brutality only to the gang who had arrested Jesus, the trial not taking place till the next morning; see n. before *v.* 57. Mt. alone has εἰς τὸ πρόσωπον αὐτοῦ, perhaps influenced by Is. l. 6. Mk. says that they began to spit upon Him, and to cover His face. Lk. omits the spitting, and connects περικαλύψαντες αὐτόν with the following προφήτευσον, but in Mk. the meaning is perhaps different (see below). κολαφίζειν is to hit with the fist (κόλαφος; Att. κόνδυλος).

68. οἱ δέ κτλ.] Mk.'s difficult ῥαπίσμασιν ἔλαβον (see Swete) is avoided. ῥαπίζειν, to hit with a stick (ῥαπίς), came to be used of striking with the hand, esp. of a blow on the head or face; cf. Is. l. 6, τὰς δὲ σιαγόνας μου [ἔδωκα] εἰς ῥαπίσματα. It is not clear which is meant here, but the evv. probably had Is. in mind. By adding χριστέ, Mt. brings the scene into connexion with the trial: it is as Messiah that Jesus is told to prophecy. τίς ἐστιν ὁ παίσας σε; (Mt., Lk.) is absent from

69 ἡμῖν, χριστέ, τίς ἐστιν ὁ παίσας σε; Ὁ δὲ Πέτρος
ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία
70 παιδίσκη λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου·

Mk., who perhaps understood the insult differently: the Lord had prophesied to the council of the coming of the Son of Man, and they now jeeringly bade Him prophesy again (𝔖 sin 'Prophesy to us *now*'). The covering of the face may, in this case, have been understood by Mk. as an indication that Jesus was a condemned criminal (cf. Est. vii. 8 (Heb.)), or a mere item in the brutality, with no special purpose. Mt. agrees with Lk., but the last clause may have been added later from Lk.

69–75. (Mk. xiv. 66–72, Lk. xxii. 56–62, Jo. xviii. 17 f., 25–27.) Peter's Denial.

Mt. mainly follows Mk.; Lk. is largely, and Jo. entirely, independent. (*a*) Those who accost Peter are different in each Gospel: Mt. two maids, and the bystanders; Mk. the same maid twice, and the bystanders; Lk. a maid, a second person (ἕτερος), and another man (ἄλλος τις); Jo. the maid who was portress, the bystanders (εἶπον), and one of the slaves, a kinsman of him whose ear Peter cut off. (*b*) In Peter's movements Mt. follows Mk.: he sits in the courtyard, and then retires to the gateway (Mk. porch), and the place of the third denial 'a little afterwards' is not stated; Lk. mentions no change of place; the second denial is 'shortly after' the first, and the third is 'after about an hour's interval'; Jo. gives no movements or intervals of time. (*c*) In the words spoken to, or about, Peter, Mt. follows Mk.: in the first and third case Peter is directly accosted, in the second the words are spoken to those present; Lk. exactly reverses this; and in Jo., Peter is accosted in each case. (*d*) In Peter's replies, Mt. follows Mk. in the first and third, Lk. reverses them, and in the second case, where Mk. has no reply, Mt., Lk. supply it independently.

69. ὁ δὲ Πέτρος κτλ.] This is the sequel of *v.* 58. The αὐλή (see on *v.* 3) was outside the palace, and below (Mk.) the council-chamber. For μία = τις (Lk.) cf. xxi. 19; see on viii. 19. παιδίσκη, in class. Gk. = νεᾶνις (Phryn. 216), came to be used specially of a slave girl (Kennedy, *Sources* 41), corresponding with παῖς. Mt. abbreviates Mk.'s account of the girl looking at Peter as he warmed himself (see on *v.* 58), the firelight leading to his recognition.

καὶ σὺ ἦσθα κτλ.] If 'thou *also*' points to another disciple whom she had already recognized in the court, the Johannine tradition of the 'other disciple' who brought in Peter possibly underlies the words. (καὶ occurs also in Mk. *v.* 67, in all three instances in Lk., and in the first two in Jo.) But perhaps καί only adds force to the pronoun: You were actually a follower of Jesus, and yet you venture to come here! For ἦσθα μετά cf. Mk. iii. 14, Ac. iv. 13. She may have seen him with Jesus in the streets at any time during the preceding five days. *T.* Γαλ. anticipates the reference to Peter's northern accent by the third speaker (*v.* 73; Mk., Lk. Γαλιλαῖος εἶ [ἐστιν]); Mk. has 'thou wast with the Nazarene, Jesus' (cf. *v.* 71 below), as though the populace of Jerusalem already knew Him by that designation.

ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις.
ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει 71
τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν 72
ἠρνήσατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ 73
μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς
καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ·
τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν 74

73 δηλον σε ποιει] ομοιαζει D 𝔏 a b c ff² h q 𝔖 sin

70. ὁ δέ κτλ.] Had he not afterwards repented, the consequence described in x. 33 must have followed. ἔμπροσθεν πάντων, added by Mt., may be due to that passage. 'Non magna erat tentatio si interrogantem spectes: major si praesentes' (Beng.). Mt. omits Mk.'s οὔτε ἐπίσταμαι and σύ (see Swete). Dalman (*Words*, 80 f.) suggests that οἶδα represents the Galilean חכם, not the Judaean ידע, so that Peter's vocabulary at once betrayed his origin. Lk.: οὐκ οἶδα αὐτόν, γύναι (cf. *v.* 72 below).

71. ἐξελθόντα κτλ.] He retired into the dimmer light of the vestibule (προαύλιον Mk.), close to the gateway. πυλών is the gateway of a private house (Lk. xvi. 20, Ac. x. 17, xii. 13), a city (Apoc. xxi. 12 f., xxii. 14), or a temple (3 Regn. vi. 13 [8]).

On Mk.'s statement at this point, 'and a cock crew,' see on *v.* 34. ἄλλη: Mt. seems to have understood Mk.'s ἡ παιδίσκη to mean 'the maid who would naturally be on duty at the gate,' different from the first speaker. If so, Mk.'s doubtful πάλιν should probably be omitted. On Ναζωραῖος see ii. 23.

72. καὶ πάλιν κτλ.] μετὰ ὅρκου, added by Mt. only, is likely enough; Peter had been taught not to use oaths (*v.* 34); but the old habit, in which Galilean fishermen would not differ from the rest of the populace, reasserted itself in a moment of moral fear and laxity. Mk. does not give the words of denial; Lk.: ἄνθρωπε οὐκ εἰμί, in answer to καὶ σὺ ἐξ αὐτῶν εἶ. In *v.* 70 οἶδα = *scio*, but here *novi*, γνωρίζω (cf. Exod. v. 2, 4 Regn. ix. 11); חכם has both meanings.

73. μετὰ μικρόν κτλ.] His dialect (λαλιά) is implied in Mk., Lk., καὶ γὰρ Γαλιλαῖος εἶ [ἐστιν]. TR in Mk. adds καὶ ἡ λαλιά σου ὁμοιάζει; the verb has strong 'Western' support in Mt. Reference to the 'inaccuracy' of the Galilean dialect is made in Erub. 53 a; cf. Ac. iv. 13. Its peculiarities are known chiefly from the Palest. Talmud; cf. Neubauer, *Géogr. du Talm.* 184 f., Dalman, *Gr.* 4 f., 31 ff., 43–51, Buxt. *Lex. s.v.* גליל.

74. τότε ἤρξατο κτλ.] He now began (see on iv. 17), after single sentences of denial, to invoke a series of curses on himself, and to utter a string of oaths. Always impulsive and highly strung, he now lost his self-control. But the next moment (εὐθύς) he was recalled to himself. Το ἀλέκτωρ ἐφώνησεν Mk. adds ἐκ δευτέρου; see on *v.* 34 above. Lk. states also that the Lord turned and looked at him; this He could do, because He was Himself in the courtyard, undergoing insults (see n. bef. *v.* 57). καταθεματίζειν (for καταναθεμ.) is used by Iren.; cf. κατάθεμα Apoc. xxii. 3, *Did.* xvi. 5. Mk.'s ἀναθεματίζειν is frequent in the LXX. All are confined to bibl. and patr. Gk.

75 ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν· καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

XXVII. 1 Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ 2 ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ 3 παρέδωκαν Πειλάτῳ τῷ ἡγεμόνι. Τότε ἰδὼν Ἰούδας ὁ παραδοὺς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

75. καὶ ἐμνήσθη κτλ.] Mk. ἀνεμνήσθη (cf. Mk. xi. 21) τὸ ῥῆμα, Lk. ὑπεμνήσθη τοῦ λόγου. The simple verb is usual in the LXX. καὶ ἐξελθών κτλ.: Peter left the courtyard by the gate. In Lk. the clause is identical, and is substituted for Mk.'s difficult ἐπιβαλὼν ἔκλαιεν (on which see Swete, and Moulton, i. 131). In Lk., however, it is omitted, perhaps rightly, in all O.L. MSS.

xxvii. 1, 2. (Mk. xv. 1, Lk. xxiii. 1, Jo. xviii. 28.) THE LORD IS HANDED OVER TO PILATE.

1. πρωΐας κτλ.] In Mk. the entire Sanhedrin (described with emphatic fulness) meet, only to bind Jesus and take Him to Pilate. Mt. inserts ὥστε θανατῶσαι, a repetition of the object stated in xxvi. 59. There was no reason whatever for a second trial; see n. bef. xxvi. 57. On συμβ. ἔλαβον see xii. 14, and on ὥστε of purpose (D ἵνα), Blass, § 69. 3.

2. καὶ δήσαντες κτλ.] Lk. omits the binding. He contemptuously describes the Sanhedrin as ἅπαν τὸ πλῆθος αὐτῶν. Pilatus ('armed with a javelin') was the *cognomen*, the last of the three names borne by every free Roman; Pontius (Lk. iii. 1, Ac. iv. 27, 1 Tim. vi. 13) was the *nomen*, an ancient Samnite, afterwards Roman, *gens*. His *praenomen*, or personal name, is unknown. He was appointed procurator (ἡγεμών) of the province of Judaea (*i.e.* from Samaria to the Dead Sea) by Tiberius in A.D. 26. His record was bad; see Jos. *Ant.* XVIII. iii. f., *BJ.* II. ix. 2 ff., Philo, *Ad Gai.* 38. These Jewish accounts may be prejudiced; but that he was not of the best type of Roman governors seems certain; cf. also Lk. xiii. 1. He was summoned to Rome in A.D. 36, and succeeded by Marcellus (see Add. n. after xiv. 12).

3–10. (Mt. only.) THE END OF JUDAS.

3. τότε ἰδών κτλ.] The incident was probably added by a later hand. The Sanhedrin are pictured as still sitting, after the Lord was led away, and Judas entered before they broke up. The writer, therefore, understood the condemnation to have taken place at the morning meeting. ἰδών implies, not that Judas was present at the meeting, but that he concluded the result of it by seeing Jesus led away in bonds. On παραδούς see x. 4, and on the *v.l.* παραδιδούς xxvi. 25. For στρέφειν 'bring back' cf. Is. xxxviii. 8. On τὰ τριάκ. ἀργύρια see xxvi. 15.

λέγων Ἥμαρτον παραδοὺς αἷμα δίκαιον. οἱ δὲ εἶπαν 4
Τί πρὸς ἡμᾶς; σὺ ὄψῃ. καὶ ῥίψας τὰ ἀργύρια εἰς τὸν 5
ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. Οἱ δὲ ἀρχιερεῖς 6
λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν βαλεῖν αὐτὰ
εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν· συμβούλιον 7
δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως
εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς 8
Αἵματος ἕως τῆς σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ 9

4 δικαιον] B$^{2\,mg}$L 𝔏 *θmn* 𝔖 sin [δικαιου].pal.diat^{Eph} me sah arm Cyp; *αθωον* ℵAB*C *etc* minn 𝔖 pesh.hcl go

4. ἥμαρτον κτλ.] To 'deliver up blood' (*i.e.* a living person) finds analogies in Deut. xxvii. 25 (πατάξαι ψυχὴν αἵματος ἀθῴου), 1 Regn. xix. 5 (ἁμαρτάνεις εἰς αἷ. ἀθ.), Ps. xciii. [xciv.] 21 (αἷ. ἀθ. καταδικάσονται). αἷμα δίκαιον is rare (Joel iii. [iv.] 19, Jon. i. 14, Prov. vi. 17 *v.l.*); hence the more ordinary αἷ. ἀθῷον (*v.l.*). See *v.* 24. For τί πρὸς ἡμᾶς; cf. Jo. xxi. 22 f. The idiom σὺ ὄψῃ is commoner in Latin, 'tu videris'; but cf. *v.* 24 (in another extraneous passage), Ac. xviii. 15. Deissmann, *Bibl. St.*, cites a papyrus; and it occurs in Epict. *Diss.* II. v. 30, IV. vi. 11. ἰδεῖν (1 Regn. xxv. 17) and βλέπειν (2 Chr. x. 16) are analogous to it.

5. καὶ ῥίψας κτλ.] Not a violent action; Judas did not throw the money on the ground, but placed it in the Treasury (see next verse), as the prophet did, according to the original text of Zach. xi. 13 (see Add. n.). Since this stood in the court, where even women could approach it (Lk. xxi. 2), ναός is not the inner shrine, but the temple (ἱερόν) in general. Ahitophel the treacherous friend of David, and Judas the treacherous friend of the Son of David, meet a similar end (2 Sam. xvii. 23 וַיֶּחְנַק). ἀπάγξασθαι occurs in Tob. iii. 10, and חנק in Nah. ii. 13 [Engl. 12], the latter shewing that strangling, not necessarily hanging, is denoted. 𝔖 sin has the gloss 'hanged himself and was strangled.' A different tradition, more gruesome in detail, is preserved in Ac. i. 18; see Bp. Chase in *JThS.* Jan. 1912, who quotes a still more horrible account in Papias. Rendell Harris (*AJTh.* iv. 490 ff.) thinks that the tradition, for which Mt.'s account is a milder substitute, was derived from the legend of Nadan, son of Ahikar; and see *id.* xviii. 127–31.

6. οὐκ ἔξεστιν κτλ.] βαλεῖν (see on x. 34) corresponds with ῥίψας, and κορβανᾶν with ναόν: they declared that the action of Judas was wrong (οὐκ ἔξεστιν), because the price of blood was pollution to the treasury (cf. Deut. xxiii. 18 [19]). They therefore took the money out and employed it for a secular purpose. On κορβάν, of which Mt. uses the graecized form, see xv. 5; it is not strictly the γαζοφυλάκιον, but its contents.

7, 8. See Add. n.

9, 10. τότε κτλ.] On the formula see i. 22. The omission of Ἰερεμίου in 33 157 𝔏 a b 𝔖 sin.pesh was an obvious correction, since the quotation is from Zach. xi. 12 f. Of Origen's alternatives, either that Jeremiah was written by mistake for Zachariah, or that the words occurred in an apocryphal writing of Jeremiah (see

Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, 10 τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι

9 Ιερεμιου] Zαχαριου 22 𝔖 hcl^{mg} ; Esaiam 𝔏 l ; *om* 33 157 𝔏 a b *codd. ap. Aug* 𝔖 pesh 10 εδωκαν] εδωκα ℵ 122 24^{ev} 31^{ev} 𝔖 sin.pesh.hcl.pal^{A}

also Jerome *ad loc.*), the former is probably right. The latter is adopted by Resch (*Texte u. Unt.*, 1896, 7. Teil ii. 336 f.). But the tradition preserved in the verses is exceedingly confused, and such a mistake in the names was easily made: Jeremiah's purchase of a field (xxxii. 6 ff.), and his visit to the potter's house (xviii. 2 f.), may have contributed to it. A purely clerical slip, due to a misreading of an abbreviation, is also possible. Origen's second alternative was adopted by the Nazarenes; Jerome found it stated in their Gospel that the passage occurred *ad verbum* in an apocryphal book of Jeremiah. Some writers, *e.g.* Cyr., Epiph., Thphlact (quoted by Tischendorf) carefully avoided the difficulty.

Additional Note on xxvii. 3–10.

Four causes seem to have contributed to the formation of the passage: (1) The existence of a cemetery near Jerusalem, in which strangers who died in the city were buried. If it had no existence, the mention of it in *v.* 7 is unaccountable. A tradition grew up as to its origin. (2) The existence of a piece of ground known as the Field of Blood (Aram. חקל דמא; Ac. i. 19 Ἀκελδαμάχ). Klostermann (*Probleme in Aposteltexte* 6 ff.) suggests that this arose from an original *Ḥ^{a}ḳél d^{a}mak*, 'Field of Sleeping,' *i.e.* a cemetery, which may have been the name of that in which strangers were buried. Since, in the LXX., χ transliterates not only כ but occasionally א, the Greek letters were thought to represent Field of Blood. (3) However this may be, tradition explained Field of Blood in two different ways: in Ac. i. 18 it refers to the blood of Judas, shed in the field which he bought, in Mt. to the blood-money which he received. (4) An O.T. passage was adduced as being 'fulfilled' in the narrative: the 30 pieces of silver received by the prophet as his hire (Zach. xi. 12) underlie the account in Mt. *v.* 3. But the next verse in Zach. was then applied, in two ways: (*a*) it coloured the narrative that it was to illustrate, (*b*) it was added as a definite quotation.

(*a*) Having received his wage, the prophet rejected it, and put it into 'the treasury' (הָאוֹצָר). There is little doubt that this was the original reading (preserved in 𝔖 and implied in Targ.); but considering it derogatory to the temple, scribes altered the word to 'the potter' (הַיּוֹצֵר). The writer of Mt.'s tradition knew, and applied, both readings: Judas, having received his wage, rejected it, and put it into the treasury (ναός, κορβανᾶς); but considering this derogatory to the temple, the high priests paid it to the potter (for his field). At this point the tradition about the Field of Blood blends with the narrative, producing the complex which now stands in *vv.* 6–8.

Κύριος. Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· 11 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ λέγεις. καὶ ἐν 12 τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσ-

(*b*) Zach. xi. 13 runs as follows: 'And Yahweh said unto me, Cast it unto the "potter," the splendid price (lit. the splendour of the price) at which I was priced by them; and I took the thirty pieces of silver and cast it into the house of Yahweh unto the "potter."' (The LXX. has χωνευτήριον ('smelting-furnace') for 'potter,' and departs in other respects from the Heb. text. It has no bearing on Mt.) The passage is applied thus: 'And Yahweh said unto me' appears as καθὰ συνέταξέν μοι ὁ Κύριος (cf. Exod. ix. 12). The command 'Cast it unto the potter' is omitted. 'The splendour of the price (הַיְקָר) . . . by them' becomes τὴν τιμὴν τοῦ τετιμημένου (הַיְקָר) . . . Ἰσραήλ. Jesus was '*priced* by some of the children of Israel' (for the partit. ἀπό = מִן cf. Blass, § 40. 2), but '*valued* as precious' in the mind of Christians. The remainder more or less follows the Heb., except that τὸν ἀγρόν is introduced from the tradition about the Field of Blood. If ἔδωκα is the true reading, as κ. συνέταξέν μοι ὁ K. suggests, ἔλαβον is also 1st pers. sing., as in the Heb. The reading ἔδωκαν, with ἔλαβον interpreted as 3rd pers. plur., whether due to Mt. or to a scribe, was a confusion owing to the action of the high priests recorded in *vv.* 6 f.

11–14. (Mk. xv. 2–5, Lk. xxiii. 2–5, Jo. xviii. 29–37.) THE SANHEDRIN ACCUSE JESUS BEFORE PILATE.

11. ὁ δὲ Ἰησοῦς κτλ.] The first clause is added in Mt., the compiler resuming the narrative of *vv.* 1, 2 after the foregoing insertion. As to the place where the scene occurred see *v.* 27. Pilate's question, and the reply σὺ λέγεις, are given identically by the synn., and the question also by Jo. But except in Lk. the question is unexpected, since there is nothing to shew that Pilate has received the information which could lead him to ask it, unless it is to be assumed that a written charge was handed to him. In Lk. (*v.* 2) the Sanhedrin lay a threefold charge: (1) 'perverting our nation,' (2) 'forbidding to give taxes to Caesar,' (3) 'saying that He Himself is King Messiah.' The last expression is thoroughly Jewish, and favours the genuineness of Lk.'s account. In Mt. κατηγορεῖσθαι, Mk. κατηγόρουν πολλά, follow in the next verse.

σὺ εἶ κτλ.] 'The King of the Jews' is confined (except ii. 2) to the accounts of the Passion. Ἰουδαῖος (in the synn. xxviii. 15, Mk. vii. 3, Lk. vii. 3, xxiii. 51 only) was employed either by foreigners, or by the evangelists as Christians distinct from Jews. (Contrast *v.* 42, βασιλεὺς Ἰσραήλ, when the members of the Sanhedrin are the speakers.) In Jo. it occurs 71 times (see Westcott, p. lx.). σὺ λέγεις seems to imply 'Thou art verbally correct, but the truth is beyond thy comprehension' (Jo. σὺ λέγεις ὅτι βασιλεύς εἰμι); see on xxvi. 25, 64.

12. καὶ ἐν τῷ κτλ.] The silence, which met the accusations and Pilate's next question, is of the same kind as in xxvi. 62 f.; legally it might be taken as a confession of guilt, but actually it produced an uncomfortable effect upon the judge:

13 βυτέρων οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πειλᾶτος
14 Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; καὶ οὐκ
ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν
15 ἡγεμόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν
16 ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. εἶχον δὲ τότε δέσμιον

Caiaphas was led by it to extort a confession, Pilate to a series of attempts to extricate the Prisoner and himself. Lk. omits mention of the silence, as before; Mk. implies it by Pilate's question *οὐκ ἀποκρίνῃ οὐδέν;* The class. aor. mid. *ἀπεκρίνατο* is used in the N.T. either of a solemn utterance (Lk. iii. 16, Jo. v. 17, 19, Ac. iii. 12) as in the LXX., or of a reply in a court of law (Mk. xiv. 61, Lk. xxiii. 9; cf. Jo. v. 11 ℵ), as in papyri (M.-M. *Vocab. s.v.*).

13. *τότε κτλ.*] On *πόσα* for *ὅσα* see Blass, § 51. 4. *καταμαρτυροῦσιν* for Mk.'s *κατηγοροῦσιν* is for variety.

14. *καὶ οὐκ κτλ.*] Mk. *ὁ δὲ Ἰ. οὐκέτι οὐδὲν ἀπεκρ.* Mt. expresses the emphasis differently: Jesus 'did not reply to a single word,' a class. use of *ἀποκρίνεσθαι πρός* not found elsewhere in bibl. Gk.; it cannot mean 'to the extent of (uttering) one word.' Pilate's wonder, which Mt. emphasizes (*λίαν*), was doubtless evoked, not only by the silence, but also by the bearing of the Accused, which repudiated the accusations more completely than words would have done.

Lk. here records Pilate's verdict of Not Guilty, declared to the chief priests and the populace, which called forth more vehement accusations. But the *ὄχλος* (see on *v.* 17) have not yet appeared; and the verdict is placed too early, since Pilate afterwards sends the Prisoner to be tried by Herod. It should follow that episode, and is, in fact, repeated in its right place in Lk. *v.* 14 f. Mt., Mk. do not give the verdict; they only imply (*vv.* 17 f., 23) that Pilate judged the Prisoner to be innocent. (For an ingenious treatment of Lk.'s Herod narrative see Verrall, *JThS.* x. 321–53.)

15–26. (Mk. xv. 6–15, Lk. xxiii. 13–25, Jo. xviii. 38–40.) THE POPULACE DEMAND BARABBAS. PILATE SENTENCES JESUS.

15. *κατὰ δὲ ἑορτήν κτλ.*] *εἰώθει ἀπολύειν* expands Mk.'s impf. *ἀπέλυεν*; Jo. also speaks of the custom (*συνήθεια*), but Lk. does not mention it (*v.* 17 T.R., placed after *v.* 19 in 𝔖 sin.cur aeth., is a gloss). The release of prisoners, from various causes, was not unknown (cf. Jos. *Ant.* xx. ix. 3), and it occurred at the Lectisternium (Livy v. 13); see also Deissmann, *Light from Anc. East*, 266 f.; but no parallel to the present case can be adduced. *ἤθελον*: Mk. *παρῃτοῦντο* 'they begged off.'

16. *εἶχον δέ κτλ.*] The subject is probably not the Jews but the Romans, who had arrested him in the act of insurrection. *ἐπίσημον* may mean 'notorious' (*περιβόητον ἐν κακίᾳ* Chrys.), but seems rather to describe the high reputation in which he was held by the more rebellious section of the Jews, who therefore wished for his release. (The adj. is used of a person in Rom. xvi. 7, 3 Mac. vi. 1 (cf. Cant. v. 11 [Theod., Quinta]), always in a good sense; in Est. v. 4, xvi. 22, 2 Mac. xv. 36 it describes a red-letter day.) The word thus hints at the recent

ἐπίσημον λεγόμενον Βαραββᾶν. συνηγμένων οὖν αὐτῶν 17
εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε ἀπολύσω ὑμῖν, τὸν
Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ἤδει γὰρ 18
ὅτι διὰ φθόνον παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ 19

17 Βαραββαν] *pr* Ιησουν τον 1* 118 209* 241** 299** 𝔖 sin.pal arm; *pr* τον [*absque* Ιησουν] B Or[1,316]

insurrection, though Mt. omits Mk.'s mention of it.

Βαραββᾶν] בַּר אַבָּא was a common name in later times. 'Filius magistri eorum' in Gosp. Heb. (*ap.* Jer. *in Mt.*), and διδασκάλου υἱός mentioned in scholia in S, and some cursives, do not necessarily imply a reading Bar Rabban; Abba might be understood as the title of a teacher (cf. xxiii. 9). The name Jesus Barabbas (see Appar.) which Orig. found in 'quite ancient MSS.' may perhaps have occurred in Gosp. Heb.; see W.H. *Notes*, 19 f., where the reading is rejected. But W.H. did not know 𝔖 sin, which contains it. Scribes would naturally omit it, for the same reason that made Orig. think the omission was probably right—'ut ne nomen Jesu conveniat alicui iniquorum.' Ἰησοῦν is almost certainly genuine, and also Ἰησοῦν τὸν (of which τόν is preserved in B Orig.) before Βαραββᾶν in *v.* 17, where Pilate's Ἰησ. τὸν λεγόμενον Χριστόν implies a previous mention of another Jesus. The absence of the name in *vv.* 20 f., 26 does not affect the question. Burkitt (*Ev. da Meph.* ii. 277 f.) suggests that Mt. derived the name from some tradition known to him, perhaps that which yielded the story of Pilate's wife. But Mk.'s unusual phrase ἦν δὲ ὁ λεγόμενος Βαρ. may point also to an original ἦν δὲ Ἰησοῦς ὁ λεγ. B.

17. συνηγμένων κτλ.] The populace now appeared for the first time. The Lord had been handed over to Pilate after a secret arrest and trial, so that the people as a whole would know nothing of it. They menacingly approached (Mk. ἀναβὰς ὁ ὄχλος) to demand the release of Barabbas. In Mk. Pilate asked them whether they would like the King of the Jews released (a sneer which Mt. represents by τὸν λεγόμενον Χριστόν, as in *v.* 22), since he knew that the high priests had handed Him over because they envied His popularity. The people thus learnt that Jesus was a prisoner, and the high priests had to persuade them to insist on their original demand. In Mt., Pilate gives them their choice between two prisoners, both named Jesus. Lk. with less probability makes Pilate at this point express his intention of scourging and releasing Jesus, and the people, who have been present since the beginning of the trial (see on *v.* 14 above), cry out for Barabbas. Perhaps, however, παυπληθεί refers only to the Sanhedrin; cf. ἅπαν τὸ πλῆθος αὐτῶν (Lk. *v.* 1). On θέλετε with conj. see xiii. 28.

18. ἤδει γάρ κτλ.] Mt., with anti-Jewish feeling, ascribes the envy to the whole people, Mk. to the high priests; the latter must be right, since the people had had no hand in the arrest or condemnation. παρέδωκαν is for Mk.'s plup. παραδεδώκεισαν; cf. xxvi. 48.

19. καθημένου κτλ.] 'While he was sitting.' This incident, found in Mt. only, is placed in the interval in which the people were being incited to ask for Barabbas. It probably belonged to the same circle of

ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ
λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
20 ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. Οἱ δὲ ἀρχιερεῖς καὶ
οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν
21 Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ἀποκριθεὶς δὲ ὁ
ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω
22 ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν. λέγει αὐτοῖς ὁ

traditions connected with Pilate as *vv.* 24 f., 62–66, xxviii. 11–15. It is not stated, though perhaps implied, that his wife learnt the Prisoner's innocence in her dream (*κατ' ὄναρ*, cf. i. 20, ii. 12 f., 19, 22); Pilate could not have known on the previous night of the secret arrest, nor have discussed the case with her. For *βῆμα*, *tribunal*, a raised seat or platform, cf. Ac. xii. 21, xviii. 12, 16 f., xxv. 6, 10, 17. It must have been erected outside the praetorium, owing to the scruples of the Jews (cf. Jo. xviii. 28). It was not necessarily the same as that mentioned in Jo. xix. 13, which was placed on the 'pavement,' the locality of which is doubtful (see *Enc. Bibl. s.v.*). Tradition named Pilate's wife Procla, or Claudia Procula (Gosp. Nicod. 2, in Thilo, *Cod. Apocr.* 522 ff.). Tac. *Ann.* iii. 33 f. relates the decision that governors in the provinces might be accompanied by their wives. On the ellipse of the verb in *μηδὲν σοί κτλ.* see Moulton, i. 183. For the expression cf. xviii. 29.

20. *οἱ δὲ ἀρχιερεῖς κτλ.*] The means which they employed are not stated. To tell the people that Jesus claimed Messiahship (Schweitzer) would hardly rouse the fury of a mob that was clamouring for the release of an insurrectionary leader; such a claim would rather recommend Him to them. More probably they fanned their fury at the arrest of Barabbas, their popular hero, and perhaps also inflamed them against Jesus by repeating the words about the destruction of the temple which the witnesses had brought against Him. Mt. adds *τὸν δὲ Ἰ. ἀπολέσωσιν*, as a preparation for their answer in *v.* 22.

21. *ἀποκριθείς κτλ.*] Pilate's question in *v.* 17 (with *ἀπὸ τ. δύο* instead of the names of the prisoners) is repeated after the interval required by *v.* 19. In Mk., Lk. there is no interval; in the turbulent shouting, increasingly roused by the inflammatory words of the priests, Pilate could still hear the name Barabbas on many lips, which led him to ask the next question.

22. *λέγει κτλ.*] The class. construction *τί ποιήσω Ἰησοῦν* (similarly Mk.) has no exact parallel in the N.T. (see Blass, § 34. 4), but is found in the LXX. *σταυροῦν* = תלה ('to hang') is found in Est. vii. 9, xvi. 18, and of 'crucifying' in Polyb. In class. Gk. it is to 'fence in with stakes,' while *ἀνασταυρ.* is to 'impale.' Montefiore dismisses the famous cry as unhistorical, because crucifixion was a Roman, not a Jewish, method of punishment. But if they wanted a Roman execution of a Jew, it was not unnatural to ask for the usual form of it. Mk. says *πάλιν ἔκραξαν Σταύρωσον αὐτόν*, though he has not previously recorded the cry. Wellhausen explains the *πάλιν* by the Aram. תוב, which can mean 'moreover,' 'thereupon.' But perhaps Mk.

Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες Σταυρωθήτω. ὁ δὲ ἔφη Τί γὰρ κακὸν 23
ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες Σταυρωθήτω.
ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος 24
γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ
ὄχλου λέγων Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς
ὄψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα αὐτοῦ 25

24 τουτου] BD 102 𝔏 a b ff² r 𝔖 sin ; *add* του δικαιου ΑΔ 𝔏 f h me sah arm aeth ; *pr* του δικαιου ℵL *al* minn.*pler* 𝔏 c ff¹ g¹.² q vg 𝔖 pesh.hcl.pal

assumes that it formed part of the shouting in reply to Pilate's first question.

23. τί γάρ κτλ.] 'What crime has he committed? *for* your shouts imply that he is a criminal.' By descending to argument Pilate shewed that he was giving way, which produced wilder cries.

24. ἰδών κτλ.] Each of the synn. leads up to the fatal sentence in his own way. Lk. says καὶ κατίσχυον αἱ φωναὶ αὐτῶν: he had not the courage to withstand the shouts. Mk. catches the political situation, βουλόμενος ποιῆσαι τὸ ἱκανὸν τῷ ὄχλῳ: he wanted to regain popularity, which his misrule had forfeited (cf. Ac. xii. 3, xxiv. 27). Mt.'s incident probably belongs to the same circle of traditions as *v.* 19 (see note). It increases the guilt of the Jews by lessening that of Pilate (cf. Just. *Trypho*, cviii. ὃν σταυρωσάντων ἡμῶν), a tendency more strongly marked in Gosp. Pet.: 'But of the Jews none washed his hands, neither Herod, nor any of His judges. And when they wished [? did not wish] to wash them, Pilate stood up. And then Herod the king commandeth the Lord to be taken (παραλημφθῆναι, cf. *v.* 27 below) etc.'; here, and in the sentences which follow, Herod is made wholly responsible. In *Acta Pil.* the exoneration of Pilate is carried to extremes (see *ZNW.*, 1902, 92). The guilt of the Jews is also emphasized in other passages; see Stanton, *Gospels as Hist. Doc.* i. 51 n.¹, 98.

ὅτι οὐδὲν κτλ.] ὠφελεῖ may be impersonal, 'it was of no use' (to try and release Him), or the subj. may be Pilate (cf. Jo. xii. 19). μᾶλλον θόρ. γίν. seems to mean 'the tumult was growing worse' (𝔖 sin 'how much the tumult was increasing'); cf. Thuc. vii. 25. Origen points out that Pilate's action was a Jewish, not a Roman, custom; cf. Deut. xxi. 6 f. (referred to in Jos. *Ant.* iv. viii. 16, Sotah ix. 6), Ps. xxv. [xxvi.] 6, lxxii. [lxxiii.] 13. Some explain that Pilate did it to make the people understand his meaning. But it is doubtful if the passage can be regarded as historical. ἀθῷος ἀπό (see Blass, § 40. 3) is modelled on נָקִי מִן; cf. Num. v. 31, 2 Regn. iii. 28, Ac. xx. 26. τ. αἵμ. τούτου may mean 'this blood' (as 𝔖 sin), or 'the blood of this man,' and the first of the *v.ll.* (see Appar.) 'this righteous blood (cf. *v.* 3, xxiii. 35). On ὑμ. ὄψεσθε see *v.* 4.

25. καὶ ἀποκριθείς κτλ.] The Jewish *nation* invokes the guilt upon itself; λαός is purposely substituted for ὄχλος. Cf. *v.* 64, from the same circle of traditions. αἷμα 'the guilt of bloodshed' is Hebraic. For similar curses cf. 2 Regn. i. 16, Jer. xxviii. [li.] 35, Ac. xviii. 6; and see 2 Regn. xiv. 9.

26 ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν

26. τότε κτλ.] Barabbas was released to the populace (αὐτοῖς), Jesus was handed over to the soldiers. Lk. obscures this, by writing 'and Jesus he delivered to their will,' omitting the mockery by the soldiers. The crowd now probably divided; the more turbulent section would be more interested in Barabbas than in Jesus, and would move away to greet the former on his exit from prison. The remainder stayed with the religious leaders, who went to see the execution. φραγελλοῦν is a latinism (*flagellare*) known only in Christian writings, except *Test. Benj.* 2. φραγέλλιον (Jo. ii. 15), -έλλη are used in late Gk. Lk. mentions the scourging only in Pilate's proposed compromise, παιδεύσας αὐτὸν ἀπολύσω (*vv.* 16, 22), which the people rejected. In Roman practice it usually occurred, as Mt., Mk. place it, immediately before execution (Jos. *BJ.* II. xiv. 9, v. xi. 1, Livy xxii. 13, Cic. *Verr.* v. 62. 162). Jo., much less probably, places it, together with the soldiers' mockery, at an earlier point (xix. 1–3). It would probably not be performed in public, but the effects would be only too visible when the Lord was led out for execution.

27–31. (Mk. xv. 16–20, Jo. xix. 2 f.) THE MOCKERY BY THE SOLDIERS.

27. τότε κτλ.] It is gratuitous to suppose that the scene is only an expansion of the fact of the scourging (J. Weiss); nor does Lk.'s omission of it suggest that it is a doublet of the mockery by the servants of Caiaphas (xxvi. 67 f.).

The soldiers were the troops which accompanied the Procurator from Caesarea, his official residence ('Caes. Judaeae caput,' Tac.), when he came to Jerusalem to keep order during the festival. They were not Jews, since the latter were exempted from conscription, but Roman citizens of various nationalities living in Palestine. A centurion and a few men attended the trial and performed the scourging, but they then collected the whole σπεῖρα. This was strictly a *cohors* of 500–600 men, named according to the district from which it was recruited (Schurer, *HJP.* I. ii. 49 ff.), but here it evidently represents a smaller number.

εἰς τὸ πραιτώριον] Mk. ἔσω τῆς αὐλῆς, ὅ ἐστιν πρ. On πραιτώριον see Lightft. *Philippians*, p. 97. In the Gospp. and Ac. xxiii. 35 it means the official residence of a governor; in the latter passage it is Herod's palace at Caesarea, where Felix the Procurator lived. Similarly Florus occupied, as Pilate in the present instance, the palace at Jerusalem, in front of which he set his tribunal (Jos. *BJ.* II. xiv. 8; cf. *id.* xv. 5, where it is described as the βασιλικὴ αὐλή). Mk. here explains, for his Roman readers, that the Procurator occupied the palace. It was a fortified building on the Western hill, capable of housing troops. Some place the scene of the trial at the Castle of Antonia (cf. Ac. xxi. 35), close to the temple. But the synn. say nothing to suggest that the trial took place near the temple, and the meaning of *Gabbatha*, 'the pavement,' in Jo. xix.

πεῖραν. καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέ- 28
θηκαν αὐτῷ, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν 29
ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ
γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες

28 εκδυσαντες] ℵ*·ᵃᶜᵇ AL *al* minn 𝔏 f ff¹ g¹·² h l vg 𝔖 pesh.hcl$^{txt.}$pal sah arm *add τα ιματια αυτου* 33 238 𝔖 hcl^{mg}]; ενδυσαντες ℵᵃBD 157 𝔏 a b c ff² q 𝔖 sin[*om* περιεθηκαν]. pal^{clim}

3 is too uncertain to be used as evidence. In Jo. xviii. 28 the Jews *refuse* to enter the praetorium; but if it had been the Castle, the resident troops would not, in any case, have allowed them to enter. Moreover, the troops in the Castle were a standing cohort, distinct from those which accompanied the Procurator. See *ZNW.*, 1902, 15–22.

28. καὶ ἐκδύσαντες κτλ.] The *v.l.* ἐνδύσαντες, which has good MS. support, is perhaps right; it is the more difficult reading, the partcp. being identical in meaning with περιέθηκαν. (𝔖 sin reads ἐνδύσ., but avoids the difficulty by omitting περιέθ. αὐτῷ). If the text is right, the Lord must have been clothed again with His own garments after being stripped for the scourging; with ἐνδύσαντες this does not take place till *v.* 31 (ἐνέδυσαν). χλαμύδα κοκκίνην is a soldier's scarlet cloak, *sagum*, employed in mock imitation of royal purple (Mk., Gosp. Pet. πορφύραν). This detail, perhaps derived from an oral source, is intrinsically probable. For χλαμύς cf. 2 Mac. xii. 35, 1 Regn. xxiv. 5 (Sym.); and see L. & S. *s.v.*

29. καὶ πλέξαντες κτλ.] Cf. Is. xxviii. 5, ὁ στέφανος . . . ὃ πλεκείς. It was not a royal διάδημα, but a garland, such as could be won in battle or the games (1 Cor. ix. 25, 2 Tim. ii. 5). The King of the Jews was greeted as a victorious Hero. On ἄκανθαι see xiii. 7. Thorn bushes might be growing near by, in the palace grounds, but would be less likely in, or near, the Antonia. Cf. the treatment of an imbecile by a mob of Alexandrian Jews in order to insult Agrippa; 'they spread a strip of *byblus* and placed it on his head instead of a diadem . . . and for a sceptre they handed up to him a small piece of native *papyrus*, which they found thrown by the roadside. And because he was adorned as king . . . some approached as though to greet him, others as though to plead a cause' (Philo, *In Flacc.* Mangey ii. 522). See also Plut. *Pomp.* xxiv.

καὶ κάλαμον κτλ.] A stalk of cane grass does duty for a sceptre. This detail, added by Mt., may be from the same source as the chlamys. Gosp. Pet. does not mention it. If it is genuine, the Lord's hands must have been unbound after the scourging. J. Weiss is over-subtle in rejecting it on the ground that if Jesus had retained the reed in His hand 'He would of His own accord have been taking part in the comedy.'

καὶ γονυπετήσαντες κτλ.] Mk.'s equivalent is placed at the end of the next verse; Mt. makes all the details of the mockery to precede the violence. γονυπετ. avoids Mk.'s Latinism τιθέντες τὰ γόνατα (*ponere genua*). Gosp. Pet. gives a different picture: 'And they that took the Lord pushed Him as they ran, and said, Let us carry off the Son of God, having got power over Him. And

30 Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, καὶ ἐμπτύσαντες εἰς αὐτὸν
ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.
31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ
ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν
32 εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον

they clothed Him in purple, and set Him upon a seat of judgment, saying, Judge righteously, O King of Israel. (Cf. Just. *Apol.* i. 35, ἐκάθισαν ἐπὶ τοῦ βήματος καὶ εἶπον Κρῖνον ἡμῖν; see Stanton, *Gosp. Hist. Doc.* 97 ff.) And one of them brought a thorn crown and placed it upon the head of the Lord, and others stood and spat upon His face, and others struck His cheeks (cf. Mt. xxvi. 68 note), others pricked Him with a reed, and some scourged Him, saying, With this honour let us honour the Son of God.'

30. καὶ ἐμπτύσαντες κτλ.] τὸν κάλαμον: the reed previously placed in His hand. J. Weiss speaks of the 'coarse, but fairly good-humoured soldiers' joke'! and thinks that the spitting is more suitable to the malice of the Jews, and was added from the account of the earlier mockery. ὁ βασιλεύς 'you King' is for Mk.'s βασιλεῦ which would strictly admit the right to the title (Moulton, i. 76 f., Blass, § 33. 4).

31. καὶ ὅτε κτλ.] The mockery was probably quite short, lasting until the cross and the necessary instruments for execution were brought. A handful of soldiers (four according to Jo. xix. 23) then did their work with military precision under command of a centurion; and no further insults from them are recorded in Mt., Mk., Jo. Some think that the whole account is fabricated on the basis of some pagan custom, such as the mock coronation which preceded the Saturnalia of the Babylonian festival of Sacaea (Frazer, *Golden Bough*², ii. 24 f., 253 f., iii. 150 f.), or the buffoonery which accompanied the mimes, *e.g.* at Alexandria (Reich, *Der König mit der Dornenkrone*). That the mock homage may have been 'determined by some hazy notion of imitating a pagan bit of ritual' is possible. But 'it did not require any coarse pagan rite to stimulate military horseplay among soldiers' (Moffatt, 'Trial of Jesus,' *DCG.*).

32. (Mk. xv. 21, Lk. xxiii. 26–32, Jo. xix. 17.) THE VIA DOLOROSA.

ἐξερχόμενοι κτλ.] They met Simon as they came out of the city (cf. Heb. xiii. 12), so that the Lord had carried the Cross Himself for a short distance. This was customary (see x. 38), and Jo. rightly says βαστάζων αὐτῷ τὸν σταυρόν, but does not mention Simon. The only reason for his impressment must have been that Jesus was physically unable to carry it further. A soldier's jest was very unlikely when they were performing military duty. Cyrene, a Libyan town, received its first Jewish colonists from Alexandria (Jos. *Ap.* ii. 4; cf. *Ant.* xiv. vii. 2). If Ac. vi. 9 speaks of a synagogue of Cyrenaeans at Jerusalem (see, however, Blass and Preuschen, *ad loc.*), Simon may have been a member of it. The name is too common to allow of his identification with 'Symeon called Niger' who was at Antioch with Lucius the Cyrenaean, and others (Ac. xiii. 1). Mk. alone adds that he was the father of

Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ
τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τόπον λεγόμενον 33
Γολγοθά, ὅ ἐστιν Κρανίου Τόπος λεγόμενος, ἔδωκαν αὐτῷ 34
πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ

34 οινον] ℵBDKLΠ* minn.*pauc* 𝔏 a b ff^{1} g^{1,2} l r vg 𝔖 sin.hcl^{mg}.pal me sah arm aeth ; οξος ΑΠ^{2} *al* minn.*pler* 𝔏 c f h q 𝔖 pesh.hcl^{txt}.diat^{Eph}

Alexander and Rufus (cf. Rom. xvi. 13), who probably became well known Christians in Rome, but of whom Mt., Lk. may have known nothing, and therefore omitted the words. Their father's account of the Crucifixion may well have played a part in their conversion, and in the Marcan tradition. Mt. omits ἐρχόμενον ἀπ' ἀγροῦ (Mk., Lk.), which need not imply that he was coming in from work, but only that he lived, or was lodging in a neighbouring village (cf. 'Mk.' xvi. 12), and was coming into the city, perhaps for purposes connected with the festival.

τοῦτον κτλ.] On ἀγγαρεύειν see v. 41. Lk.'s φέρειν ὄπισθεν τοῦ Ἰησοῦ can hardly mean that Simon was to help Jesus in carrying the Cross, by supporting the hinder end. It was possibly added as a reminiscence of Lk. ix. 23, xiv. 27. A condemned person did not usually carry the whole cross, but only the cross beam (*patibulum*); the upright beam was generally standing ready to receive it. Lk. gives here the Lord's words to the women who bewailed Him.

33–50. (Mk. xv. 22–37, Lk. xxiii. 33–46, Jo. xix. 17–30.) THE CRUCIFIXION.

33. καὶ ἐλθόντες κτλ.] Mk. κ. φέρουσιν αὐτόν, 'escort,' 'help, or drag, along' (cf. Gosp. Pet. ἤνεγκον δύο κακούργους, Mk. vii. 32, Jo. xxi. 18). The place was a skull-shaped mound, known as 'the Skull' (גֻּלְגֹּלְתָא, Heb. גֻּלְגֹּלֶת, Vulg. *quod est Calvariae locus*; cf. Jud. ix. 53, 4 Regn. ix. 35). Mt. corrects Mk.'s Gk. form -θάν (cf. ὁ Γολγοθᾶς Cyr. *Cat.* xiii.). On the omission of the second ל see Dalm. *Gr.* 166. 𝔖 sin omits the first ל, and in Mt. the explanation of the name. The superfluous λεγόμενος was probably added accidentally by an early scribe. The name does not imply that the skulls of criminals lay there, buried or unburied, for the whole skeletons would be there. On the legend that Adam was buried there see the writer's art. 'Adam' in *DCG*. On the site see Swete.

34. ἔδωκαν κτλ.] Mk.'s ἐδίδουν is probably a narrative imperf., which Mt. usually avoids, but possibly it is conative. A narcotic, said to have been provided by women in Jerusalem, was commonly given to those about to be executed. Mk. has ἐσμυρμισμένον οἶνον. Mt.'s χολή can hardly be a mere equivalent, although myrrh and gall were both bitter; it seems to be a reference to Ps. lxviii. [lxix.] 22 (cf. Lam. iii. 15), perhaps aided by the similarity of Aram. מורה (myrrh) to Heb. מררה (gall; cf. Job xvi. 14, xx. 14). The reading ὄξος for οἶνον is also due to the Psalm, cf. Barn. vii. 3, σταυρωθεὶς ἐποτίζετο ὄξει καὶ χολῇ, Gosp. Pet. 'And one of them said, Give Him to drink gall with vinegar; and they mixed it and gave Him to drink, and fulfilled all things, and accomplished their sins upon their head.'

καὶ γευσάμενος κτλ.] Mk. ὃς δὲ οὐκ ἔλαβεν. Mt.'s alteration may

35 ἠθέλησεν πιεῖν. σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ
36 ἱμάτια αὐτοῦ βάλλοντες κλῆρον, καὶ καθήμενοι ἐτήρουν αὐτὸν
37 ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν

have been derived from an independent tradition; it implies that the Lord did not know what the beverage contained until He tasted it, which is in marked contrast with the passages in which Mt. avoids implications of ignorance on the part of Jesus (see on viii. 29). The refusal of the narcotic cannot have been for the sake of bearing additional physical pain, but because a voluntary death for others required full exercise of will and consciousness to the last.

35. *σταυρώσαντες κτλ.*] The single verb suffices in all the Gospels; the details were well known to all readers, and the external value of the Cross does not lie in its physical tortures. The synn. do not even mention the nails, a detail which is supplied in Jo. xx. 25, Gosp. Pet. (see on *v.* 59 below); but in Lk. xxiv. 39 the scars in the hands and feet, and Jo. xx. 20, 25 in the hands, are referred to. Hands and feet, in accordance with Lk., are mentioned by Just. (*Dial.* xcvii.) and subsequent writers. Possibly, but not necessarily, Lk. was influenced by Ps. xxi. [xxii.] 17. The Lord's words, in the first moments of agony, recorded in early tradition, are given by Lk.: 'Father forgive them etc.' The docetism of Gosp. Pet., 'But He was silent as having no pain' rings the falser by contrast.

διεμερίσαντο κτλ.] Not a gratuitous insult, as Gosp. Pet. perhaps implies; 'having placed His garments in front of Him they divided them and cast the lot upon them'; the clothes were usually the perquisites of the executioners. The same treatment is described in Ps. xxi. [xxii.] 19, quoted in Jo., and added here in some MSS. Since it was a common practice, the narrative need not be regarded as a mere product of the Psalm, though the wording (cf. *v.* 39) has probably been coloured by it, including the omission of Mk.'s *τίς τί ἄρῃ*. The tradition of the seamless coat is given only in Jo.

36. *καὶ καθήμενοι κτλ.*] Mt. only. It does not mean that they gloated over the Sufferer; they sat and guarded Him, as was customary, to prevent the possibility of rescue. Lk. says *καὶ εἱστήκει ὁ λαὸς θεωρῶν*, adding not only the sneers of the rulers but mockery by the soldiers (see on *v.* 43).

Mk. here states *ἦν δὲ ὥρα τρίτη* [*i.e.* 9 a.m.] *καὶ ἐσταύρωσαν αὐτόν*. If this was not a later addition, Mt., Lk. may have omitted it because they received more accurate information. Jo. is probably correct in placing the close of the Roman trial about noon (*ὥρα ἦν ὡς ἕκτη*), and in relating that the bodies were removed before the Sabbath began, *i.e.* before 6 p.m. There was enough time for the latter if the Lord died at about 3 o'clock. Mk. seems to divide the day somewhat artificially into periods of three hours (Mk. xv. 1, 25, 33, 42; see on Mt. xxvi. 34).

37. *καὶ ἐπέθηκαν κτλ.*] *ἡ ἐπιγραφὴ τῆς αἰτίας* (Mk.) was the *titulus* (Jo. *τίτλος*), the placard stating the victim's crime, which was carried before him, or hung round his neck, as he walked to execution. Swete cites two examples. Mt. interprets Mk.'s *ἐπιγεγραμμένη*. 'Over His head' indicates that the

αὐτοῦ γεγραμμένην ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, 38 εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. Οἱ δὲ παραπορευόμενοι 39 ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 40 σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ

40 καταβηθι] BLΓΔΠ minn.*pler* 𝔏 f ff^{1,2} g^{1,2} l q vg me sah ; *pr* και ℵAD 𝔏 a b c h 𝔖 sin['save thyself' *post* 'son of God']. pesh. pal

Cross was of the traditional shape, a *crux immissa*, not in the form of T or X. The verse looks back at an action of the soldiers before they sat down on guard. Lk. mentions the *titulus* still later, in connexion with the mockery by the soldiers. Jo. states that the *titulus* was written in Hebrew (Aramaic), Latin and Greek, so that Pilate's sneer at the Jews would reach as many as possible of the pilgrims in the city.

οὗτός ἐστιν κτλ.] Pilate's sneer is most acute in Mk.'s terse ὁ βασιλεὺς τῶν Ἰουδαίων. The other evangg. expand it differently: Lk. ὁ βασ. τῶν Ἰουδ. οὗτος. Jo. Ἰησοῦς ὁ Ναζωραῖος ὁ βασ. τ. Ἰουδ. Gosp. Pet., which ascribes the mockery and crucifixion to οἱ λαβόντες τὸν Κύριον (see *v.* 29), *i.e.* probably the Jews, has οὗτός ἐστιν ὁ βασ. τοῦ Ἰσραήλ. Whatever was the original form, the charge on which the Lord was executed was a claim to Kingship (see Jo. xix. 12–16). That He said He would destroy the temple would have been nothing to Pilate, even if it had reached his ears; and having sacrificed Jesus to save himself from the mob, he was obliged to put forward an adequate charge.

38. τότε κτλ.] A good instance of Mt.'s use of τότε (see on ii. 7); the crucifying of the robbers, as well as the affixing of the *titulus*, must have preceded the sitting on guard (*v.* 36). The robbers may have been tools of Barabbas. Lk. calls them only κακοῦργοι, relating, at an earlier point (*v.* 32), that they were led with Jesus to be destroyed; he does not state that they were placed on either side of Him. On the reference to Is. liii. 12 in the lesser uncials in Mk. see *Camb. Bibl. Essays*, 240. Reflexion on the words of Isaiah may have led the early Christians to attach importance to the crucifixion of the robbers, but that it led them to invent the account is not suggested by anything in the records.

39. οἱ δὲ κτλ.] Jews again appear on the scene, with a malice like that shewn in the trial before the Sanhedrin. The wording is coloured by Ps. xxi. [xxii.] 8, πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χείλεσιν, ἐκίνησαν κεφαλήν. Lk. καὶ εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ οἱ ἄρχοντες echoes the first clause, Mt., Mk. the last; cf. also Lam. ii. 15. Shaking the head was in mock commiseration. The next verse in the Psalm colours *vv.* 40–42, and is quoted in *v.* 43.

40. ὁ καταλύων κτλ.] Mk. οὐὰ ὁ κ. On the pres. partcp. see xiii. 37. σῶσον σεαυτόν is an echo of Ps. *l.c.* σωσάτω αὐτόν, as is probably the taunt in Wisd. ii. 18 (see Goodrick). The two halves of the verse in Mt. are based upon two claims of Jesus; καί (see Appar.) does not disturb this if it is rendered consecutively,

41 σταυροῦ. ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν
42 γραμματέων καὶ πρεσβυτέρων ἔλεγον Ἄλλους ἔσωσεν,
ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, κατα-
βάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
43 πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ
44 ὅτι Θεοῦ εἰμὶ υἱός. τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συν-
45 σταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. Ἀπὸ δὲ
ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας

'then come down.' On the former claim see xxvi. 61. εἰ υἱὸς εἶ τοῦ θεοῦ (which Mk. omits) refers to the question of Caiaphas (xxvi. 63) and echoes Satan's temptations (iv. 3, 6).

42. ἄλλους κτλ.] ἔσωσεν, which must have the same force as σῶσαι, does not refer to His miracles of healing, but to His claim to be King. The virulent sarcasm implies that He had not, as Messiah, managed to bring 'salvation' (cf. i. 21, Lk. i. 77, ii. 30) to anyone, but since He claimed to, let Him save Himself. As Jews they say 'King of Israel' instead of 'King of the Jews' which was on the *titulus*. Mk. has a double title, ὁ χριστός and ὁ βασ. Ἰσρ., and Lk. ὁ χριστὸς τοῦ θεοῦ and ὁ ἐκλεκτός. Mt.'s πιστ. ἐπ' αὐτόν (Ac.[4], Rom. iv. 24, Wisd. xii. 2) is more than Mk.'s πιστεύωμεν.

43. πέποιθεν κτλ.] A quotation from Ps. xxi. [xxii.] 9, given by Mt. only. As in the LXX. (ἤλπισεν), גָּאַל is read for חָלַץ, but the rendering is independent, and probably stood in Mt.'s collection of *testimonia*. νῦν, which heightens the taunt, and is not represented in Heb. or LXX., may have been added by the evang. He also adds εἶπεν γάρ κτλ., explaining *vv.* 40–43 and referring again to xxvi. 63.

Lk. here states that the soldiers uttered similar taunts, 'offering Him vinegar.' But the latter would be an act of kindness, unless the words mean that the vinegar was offered, but at the same time withheld. Such a departure from discipline, however, by soldiers on official duty is scarcely probable. It seems to be a confused variation (omitted in 𝔖 sin.cur) of the account in Mt. *v.* 48 (Mk. *v.* 36).

44. τὸ δ' αὐτό κτλ.] Mk. simply ὠνείδιζον αὐτόν. For τὸ αὐτό, 'in the same way,' cf. xviii. 9 (D for καί[1°]), Phil. ii. 18. Lk. relates that one of the malefactors that were hanged blasphemed Him, and gives the words of the taunt; that the other rebuked him, and then spoke to Jesus and received His reply.

45. ἀπὸ δὲ ἕκτης κτλ.] On the hour of the Crucifixion see *v.* 36. If it took place about noon, the darkness must be thought of as lasting the whole time that the Lord was on the Cross. τὴν γῆν means vaguely 'the country,' or Judaea; Gosp. Pet. 'And it was midday, and darkness κάτεσχε πᾶσαν τὴν Ἰουδαίαν,' as the darkness prevailed ἐπὶ πᾶσαν γῆν Αἰγύπτου. Lk. (ℵBC*L) adds τοῦ ἡλίου ἐκλείποντος, but AC[b]D 𝔏 𝔖 (καὶ) ἐσκοτίσθη (δὲ) ὁ ἥλιος. In *Acta Pil.* the Jews explain away the darkness as due to an ordinary eclipse; but this could not occur at the time of a full moon. It is possible to explain it as 'an extraordinary gloom due to natural causes' (Swete); but the probability must be recognized that the account

ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ 46
μεγάλῃ λέγων Ελωί ελωί λεμὰ caβαχθανεί; τοῦτ' ἔστιν
Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες; τινὲς δὲ τῶν ἐκεῖ

46 ελωι ελωι] ℵB [ελωει -ει] 33 *al.pauc* me ; ηλει ηλει DE *etc* minn.*pler* 𝔏 *omn* 𝔖 sin.hcl.pal.[pesh *el el*] | σαβαχθανει] ζαφθανει D 𝔏 a b h

is influenced by O.T. predictions of cosmic catastrophes: Joel ii. 10, 31 [iii. 4], iii. [iv.] 15, Is. xiii. 10, l. 3, Jer. xiii. 16, xv. 9. In Am. viii. 9, καὶ δύσεται ὁ ἥλιος μεσημβρίας, the phenomenon accompanies a mourning ὡς πένθος ἀγαπητοῦ.

46. περὶ δέ κτλ.] Of the seven utterances from the Cross (cf. Lk. xxiii. 34, 43, 46, Jo. xix. 26, 28, 30) this (Mt., Mk.) is the least likely to be due to Christian imagination —a very human cry, quoted from Ps. xxi. [xxii.] 1. It was probably the Lord's application of it to Himself which led to the large use of the Psalm in *vv.* 35, 39–43. That it was a cry of despair from a consciousness of failure is inconceivable from One who had expected (xx. 22) and accepted (xxvi. 39, 42) the Cup of suffering, and who knew that His death was necessary to make Him a λύτρον ἀντὶ πολλῶν (xx. 28) and as a means of reaching His Messianic glory. The cry was an expression of His agony of soul and body, but in that agony is involved the mystery of the Atonement. The loud cry would be audible to His followers afar off (*v.* 55).

θεέ μου κτλ.] The Lord used an Aram. version, probably current in the synagogues, which, like the M.T., did not contain a word corresponding with the LXX. πρόσχες μοι. The translations added by Mt., Mk. are independent renderings of it. The reading ζαφθανεί seems to be a misplaced attempt to represent the Heb. עֲזַבְתָּנִי. D (Mk.) ὠνείδισάς με (as though interpreting the Aram. זעפתני, 'art thou angry with me') avoids the thought of abandonment by God. It is improbable that Jesus quoted the Heb., not only because He habitually spoke Aramaic, but because there could have been no reason for the alteration into Aram. for Greek-speaking Christians who understood neither language. ἐλω(ε)ί (Mt., Mk.) might seem to point to the Heb. אֵלִי, but the ω may represent the duller sound of the Aram. ā (Dalm. *Words*, 54); ἐλωαί would be nearer to the sound of the Heb. If the reading ἡλ(ε)ί in Mt. were correct, it would not prove that the sentence was Heb., for אֵל was familiar to Aramaic-speaking Jews, and is used in Targ.^{onk} (Dalm.), and in Targ. Ps. (*ad loc.*). It is supported by the docetic account in Gosp. Pet., ἡ δύναμίς μου, ἡ δύναμίς μου, κατέλειψάς με (see Robinson and James, p. 21). Ēlī would better suggest Ēlījah, but either Mt. or a scribe might choose it on that account. λαμά, the Heb. form, is probably the true reading in Mk.; Mt. corrects it to the Aram. λεμά.

47. τινὲς δέ κτλ.] Mk. καὶ τ. τῶν παρεστώτων (a word characteristic of his narrative of the Passion, xiv. 47, 69, 70, xv. 39). These may have been Jewish onlookers, whose reference to Elijah was a mere jibe; hence, perhaps, Mt.'s scornful οὗτος (cf. ix. 3) after Ἠλ. φωνεῖ; or Hellenists who really mistook the Aram. words. Mk., however, who uses ὁ παρεστηκώς of the centurion

47 ἑστηκότων ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ οὗτος.
48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον
49 πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. οἱ
δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλείας σώσων
αὐτόν. [ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν,
50 καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.] ὁ δὲ Ἰησοῦς πάλιν κράξας

49 αλλος...αιμα] ℵBCLΓ 5 48 67 115 127* 𝔖 pal aeth ; *om* ADE *etc* minn.*pler* 𝔏 *omn* 𝔖 sin.pesh.hcl me arm go

(xv. 39), may have meant the soldiers, unless ἄφετε ἴδωμεν κτλ. in his next verse was originally the sequel of this one (see *v.* 49 below). The soldiers had brought a jar (Jo. xix. 29) of *posca*, their usual drink, no doubt for their own refreshment, and would probably be unwilling to allow onlookers to touch it. They may well have heard of Elijah, the chief hero of popular expectation.

48. καὶ εὐθέως κτλ.] Mk. δραμὼν δέ τις καὶ γεμίσας (D καὶ δραμὼν εἷς καὶ πλήσας). For κάλαμος Jo. has ὕσσωπος, by which he probably meant the stalk of some wild plant which was long enough for the purpose.

49. οἱ δὲ λοιποί κτλ.] Mk. λέγων· ἄφετε κτλ., as though the soldier wished to keep up the strength of the Crucified a little longer, on the chance that Elijah would come and rescue Him before He died. But this is improbable, since the soldier, though he might have heard the popular ideas about Elijah, would not share them. In Mt. the act of kindness is met by a jeering protest from others, *i.e.* Jews (similarly 𝔖 sin.pesh in Mk.). Perhaps the incident of the vinegar (to λέγων) was added later to Mk. from Mt. (which might account for the omission in Mk. of his favourite εὐθέως), and ἄφετε κτλ. in Mk. was originally the sequel of ἴδε Ἠλ. φωνεῖ. Orig.^{lat} transposes *vv.* 48, 49. The taunt was perhaps intentionally heightened by the use of the same Aram. שבק (ἄφες) as the Lord had used in His cry. For the construction ἄφες ἴδωμεν cf. vii. 4. σώσων (cf. *vv.* 40, 42) is for Mt.'s καθελεῖν. On the infrequent fut. partcp. see Blass, § 14, Moulton, i. 230.

The bracketed passage is probably an adaptation of Jo. xix. 34 in an early marginal note, the order 'water and blood' being due to 1 Jo. v. 6. Its position *before* 'Jesus again cried with a loud voice' must have been due to the carelessness of a scribe, who carried it into his text from the margin, mechanically making ἄλλος to follow immediately upon εἷς (*v.* 48). The passage is rightly omitted in 'Western' authorities (see Appar.).

50. ὁ δὲ Ἰησοῦς κτλ.] Mk. : ὁ δὲ Ἰ. ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν. Lk. gives the words of the cry, from Ps. xxx. [xxxi.] 6. Jo. gives τετέλεσται as the Lord's last word. Unlike most victims of crucifixion Jesus did not die from slow exhaustion ; with strength enough for a loud cry, He expired immediately, which roused the wonder of the centurion (Mk. *v.* 39). Mt. perhaps interprets this with a thought analogous to that in Jo. x. 17 f., transferring Mk.'s ἀφείς from the Lord's cry to His spirit, which He voluntarily let go (Jo. παρέδωκεν τὸ πνεῦμα, an echo of the words of the cry given by Lk.) ; but

φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. Καὶ ἰδοὺ τὸ καταπέτασμα 51
τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ
γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, καὶ τὰ μνημεῖα 52

perhaps he merely prefers a LXX. expression; cf. Gen. xxxv. 18, and see Sir. xxxviii. 23, Wisd. xvi. 14. Gosp. Pet. has a different thought: καὶ εἰπὼν ἀνελήμφθη. Spitta thinks that the cry, in conjunction with the following portents, was thought of as superhuman, the utterance of a divine voice, as in Joel iii. 15 f., and that this explains the centurion's words in *v.* 54. But in Mk. the only portent is the rending of the veil, of which the centurion could not have known when he spoke.

51–56. (Mk. xv. 38–41, Lk. xxiii. 47–49.) CIRCUMSTANCES ACCOMPANYING THE LORD'S DEATH.

51. καὶ ἰδού κτλ.] The first portent is related by Lk. earlier (*v.* 45) in connexion with the darkness. Both the tabernacle (Exod. xxvi. 31, 36) and Herod's temple (Jos. *BJ.* v. v. 4 f.) had two veils, which hung at the entrance of the Holy Place and the Holy of Holies (τὸ δεύτερον καταπέτασμα Heb. ix. 3). Many assume that the latter is meant, and interpret the rending mystically, on the basis of Heb. ix. 8, x. 19 f. But the evangg. almost certainly picture a portent visible to all, not only to the priests who happened to be in the Holy Place at the moment. The narrative seems to be similar in character to Jewish traditions which were current in connexion with the approaching fall of Jerusalem: Jos. *BJ.* VI. v. 3 f. At Passover time the great bronze gate of the inner court opened of its own accord; and at Pentecost there was a quaking and a noise, and the sound of a multitude saying 'Let us remove hence.' Jer. Yoma 43 c, Forty years before the temple was destroyed, the doors, shut at evening, were found open in the morning. The Lord's Death, the fall of Jerusalem, and the End of the Age, were closely connected in Christian thought, and the rending of the veil was a warning sign (cf. *Clem. Recogn.* i. 41, 'lamentans excidium loco imminens'). The very temple rent its veil in mourning, as the earth had clothed itself in darkness. That it was rent from top to bottom (Lk. simply μέσον) shewed that it was not done by human hands.

Jer. (*in Mt.* and *Ep.* 120. 8) found it stated in Gosp. Heb. 'non velum templi scissum, sed superliminare templi mirae magnitudinis corruisse.' Nestle's conjecture (*ZNW.*, 1902, 167) that *superliminare* = כַּפְתֹּר, which was misunderstood as פָּרֹכֶת ('veil') is rightly criticized by Dalm. (*Words*, 56) and J. A. Robinson (*Expos.* v. 198).

καὶ ἡ γῆ κτλ.] The remaining portents are given only by Mt. For a parallel to the earthquake see Jos. *l.c.*; and the rending of the rocks in conjunction with it recalls 1 Kings xix. 11. Possibly the earthquake was assumed as the necessary cause of the rending of the veil; but it is probably analogous to legendary earthquakes connected with great crises; cf. Virg. *Georg.* i. 475 (at the death of Caesar), Edmunds, *Buddh. and Christ. Gosp.* 189 ('at the entrance of the Lord into Nirvana').

52, 53. καὶ τὰ μνημεῖα κτλ.] The earthquake opened the tombs, and yet it was not till after the Lord's resurrection that the saints emerged, and entered the city. Some think

ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων
53 ἠγέρθησαν, καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν
ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανί-
54 σθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ
τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα
ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.
55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι,

that, in order to preserve the truth that Christ was the Firstfruits of them that slept (1 Cor. xv. 20), αὐτοῦ was substituted for an original αὐτῶν, or that μετὰ τ. ἔγερσιν αὐτοῦ was inserted later. Possibly the rising of the saints was, in an early tradition, the sequel of the earthquake at Christ's resurrection (xxviii. 2), and was mistakenly recorded at this point. There may be a reference to the belief that Jesus, on His descent into Hades, released those imprisoned there (Loofs, *Third Congress for Hist. Rel.* ii. 299), but μετὰ τ. ἔγερσιν αὐτ. cannot mean 'after He had raised them.' ἔγερσις is not used elsewhere of resurrection; contrast Ps. cxxxviii. [cxxxix.] 2.

The ἅγιοι are the pious Israelites whose resurrection had for some time formed part of the popular eschatology; especially was this expected of the patriarchs and martyrs (Volz, *Jüd. Esch.* 238 ff.). In *Acta Pil.* (Thilo 810 f.) the passage is referred to the former; in Ign. *Magn.* ix. to the prophets. 𝔖 sin Tat. have 'the righteous,' a more usual designation of O.T. saints; but ἅγιοι means saints of special note. Pagan parallels to the narrative occur in Ovid, *Met.* vii. 205, Tibul. I. ii. 45. On ἡ ἁγία πόλις see iv. 5.

54. ὁ δὲ ἑκατόνταρχος κτλ.] A reference to *v.* 36. Mk.: ὁ κεντυρίων (so Mk. *v.* 44 f.; not elsewhere in the N.T.) ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ. Mt. refers to the foregoing portents (τὰ γινόμενα), Mk. (ὅτι οὕτως ἐξέπνευσεν), and apparently Lk. (τὸ γενόμενον) to the Lord's sudden death. But this in itself would hardly account for the centurion's words. Most MSS. in Mk. add κράξας after οὕτως (D d οὕτως αὐτὸν κράξαντα καὶ ἐξέπν.), as though referring to the loudness of the cry from one at the verge of death. But this is scarcely less difficult. Lk.'s τὸ γενόμενον can hardly refer to the trustful submission of the words 'Father, into Thy hands I commend My spirit' (so Spitta). The narrative of Mk., Lk. remains an unsolved difficulty.

ἀληθῶς κτλ.] υἱὸς θεοῦ without the article could, as a predicate, mean '*the* Son of God' (as 𝔖 sin), in which case the passage relates the centurion's conversion. That his name, Petronius, was known to tradition (Gosp. Pet.) perhaps implies this. But in the mouth of a pagan the words probably mean 'a superhuman person,' a hero; cf. Dan. iii. 92 [25] Theod. Lk. substitutes the Jewish term δίκαιος, avoiding the idea of 'demigod' with its heathen associations. In Lk. (*v.* 48) is added, probably by a later hand, that 'all the crowds who came together to that spectacle when they beheld τὰ γενόμενα, returned smiting their breasts,' *i.e.* in remorse, as stated more clearly in 𝔖 sin.cur 𝔏 g Gosp. Pet.

55. ἦσαν δέ κτλ.] These were eyewitnesses from whom the Church

αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία 56
ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν
Ζεβεδαίου.

Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ 57

received accounts of the Crucifixion. Lk. says πάντες οἱ γνωστοὶ αὐτῷ, καὶ γυναῖκες, of which the former may have included some of the Twelve. At least some of the male acquaintances of Jesus in Jerusalem, and probably Simon the Cyrenaean and Joseph of Arimathaea, would be present. All the synn. relate that they stood 'afar off' (cf. Ps. lxxxvii. [lxxxviii.] 9. 19); but the prominence given to three women may possibly have been due to the fact that they ventured nearer to the Cross. In any case the words from the Cross cannot be rejected merely because those who stood afar off could not have heard them. Apart from the account in Jo. that the Lord's mother, other women, and the beloved disciple, stood by the Cross, the centurion, and one at least of the soldiers, were sympathetic, and might have spoken afterwards of what they had heard.

αἵτινες κτλ.] Mk. gives the three names first, adding 'who when He was in Galilee used to follow Him and minister to Him; and [also beholding were] many others who came up with Him to Jerusalem.' Mt., by connecting ἠκολούθησαν and διακονοῦσαι with the journey to Jerusalem, loses the distinction between the three and the others. Lk. relates the διακονία in viii. 3, but does not mention it here.

56. ἐν αἷς ἦν κτλ.] Mary of Magdala 'from whom seven demons had gone out' (Lk. viii. 2; cf. 'Mk.' xvi. 9) is related by Jo. to have stood by the Cross. On Magdala see xv. 39. Mary the mother of James (Mk. Ἰακ. τοῦ μικροῦ 'the little') and Joseph (Mk. Ἰωσῆτος): one of the Twelve was James, son of Alphaeus (חלפי, so Ⅱ sin), and in Jo. a woman who stood by the Cross was Mary the wife of Clopas; it is reasonable to explain Clopas as a Gk. form of *Ḥalphai*, and to identify the mother of James with the wife of Clopas. Of Joseph (Joses) nothing is known; there is no evidence that James and Joseph were the Lord's brothers named in xiii. 55. The mother of the sons of Zebedee (see xx. 20): Mk. has Salome. Since Jo. mentions a third woman at the Cross, 'His mother's sister,' her identification with Salome is possible.

57–61. (Mk. xv. 42–47, Lk. xxiii. 50–56, Jo. xix. 38–42.) THE DESCENT FROM THE CROSS. THE BURIAL.

57. ὀψίας κτλ.] Just before 6 P.M., at which time the Sabbath would begin. Mt. omits Mk.'s ἐπεὶ ἦν παρασκευή, ὅ ἐστιν προσάββατον as unnecessary for Jewish readers. Lk. inserts at a later point (*v.* 54) καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν (on the verb see xxviii. 1). The Jewish authorities would not have wished the bodies to remain on the Cross on the Sabbath, and Pilate knew their scruples. Jo. (xix. 31–34) describes the preparations already made with a view to their removal. Cf. Gosp. Pet. 'And Herod said, Brother Pilate, even if none had asked for Him we should bury Him, since the Sabbath is

'Αριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ
58 Ἰησοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα
59 τοῦ Ἰησοῦ. τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι. καὶ
λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι

57 εμαθητευθη] ℵCD 1 33 17^{ev}; εμαθητευσεν ABL *etc* minn.*pler*

drawing on (ἐπιφώσκει); for it is written in the Law that the sun must not set on one that is slain'; see Jos. *BJ.* IV. v. 2.

πλούσιος κτλ.] Mk. εὐσχήμων βουλευτής, Lk. βουλευτὴς ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος. Mt. expresses the aspect in which a person of good social rank (cf. Ac. xiii. 50, xvii. 12) appeared to the popular mind; or possibly he was influenced by Is. liii. 9. In omitting βουλευτής he may have shrunk from recording that a disciple was a member of the Sanhedrin (if that is the meaning). Arimathaea is identified in the *Onomast.* with the city of Elkanah in Ephraim (1 Regn. i. 1, 'Αρμαθάιμ Σειφά [Σωφίμ]); but Eus. places it near Diospolis (Lydda); cf. 1 Macc. xi. 34. It was Joseph's native town, but he now owned land, and probably lived, at Jerusalem.

ὃς καὶ αὐτός κτλ.] He, as well as the women, had become a disciple. The *v.l.* ἐμαθήτευσεν means 'he was a disciple' (see on xiii. 52); cf. Jo. xix. 38, where is added 'but in secret for fear of the Jews.' According to Lk. he had already dissented from their action; but now he boldly (Mk. τολμήσας) avowed himself. He had been predisposed to the preaching of the Kingdom: Mk., Lk. ὃς κ. αὐτ. ἦν προσδεχόμενος [προσεδέχετο] τὴν βασιλείαν τοῦ θεοῦ.

58. οὗτος κτλ.] Mk. τολμήσας εἰσῆλθεν. The bodies of criminals were sometimes given to their friends for burial; and to approach Pilate would not be difficult for a Jew in a high position; Gosp. Pet. even calls him 'the friend of Pilate and of the Lord.' But it needed real bravery to disregard the scorn of his fellow Jews. Mt., Lk., either for brevity or avoiding it for some reason, omit Mk.'s account of Pilate's wonder that Jesus was already dead and of his enquiry of the fact from the centurion. Possibly it was a later addition in Mk., but it is difficult to see any reason for the interpolation.

τότε κτλ.] Mk. ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ, 'he (graciously) made a present of the corpse to J.' Mt. avoids both the verb and the subst. (see Swete); Lk. omits the clause. In Gosp. Pet. Joseph makes his request at the time of the trial, 'realizing that they were about to crucify Him'; and, to throw the responsibility on the Jews, Pilate is made to ask Herod for the body.

59. καὶ λαβών κτλ.] Mk., Lk. καθελών, the usual word in this connexion (see Swete). Gosp. Pet. 'And then they drew out the nails from the hands of the Lord, and laid Him upon the earth; and the whole earth was shaken, and there was great fear. Then the sun shone out, and the ninth hour was reached (εὑρέθη).' ἐνετύλιξεν αὐτό: so Lk. Mk. ἀγοράσας (see on xxvi. 17) σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι, correcting, by the masc. pronoun, the impression produced by πτῶμα (cf. Mt. xiv. 12). Gosp. Pet., 'And he took the Lord, and bathed

καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ 60
ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ
θύρᾳ τοῦ μνημείου ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαριὰμ ἡ 61
Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ

and wrapped [Him] in linen.' Mt. alone reverentially adds καθαρᾷ. Jo. adds that Nicodemus brought 'a roll (ἕλιγμα, *v.l.* μίγμα 'a mixture') of 100 litres of myrrh and aloe,' and that the two men 'bound the body with napkins together with the spices.' Mk., Lk. relate that the women brought spices after the Sabbath was over. If both narratives are accurate, the women either desired to add more spices externally (Swete), or did not know of the action of Nicodemus. But Mk., Lk. seem rather to imply that the women wished to rectify an omission, Joseph having used no spices in the hurried and temporary disposal of the sacred body.

60. καὶ ἔθηκεν αὐτό κτλ.] Mk., Lk. αὐτόν. The tomb is spoken of as well known in Christian tradition (τῷ . . . μνημ.); Mk., Lk. ἐν μνήματι. In Mt., Jo. καινῷ emphasizes the fitness of the tomb for its high purpose; Lk. οὗ οὐκ ἦν οὐδεὶς οὐδέπω κείμενος (cf. Mk. xi. 2, Lk. xix. 30). It was, as often in Jerusalem, cut out of the rock. Lk. λαξευτῷ (cf. Deut. iv. 49) means that it was made of hewn stone, which is much less probable. For the late word λατομεῖν cf. Is. xxii. 16.

καὶ προσκυλίσας κτλ.] μέγαν is derived from Mk. xvi. 4, ἦν γὰρ μέγας σφόδρα. Lk. does not mention the stone till the women found it rolled away (xxiv. 2). D 𝔏 c sah in Lk. give here the Homer-like addition, 'and when he had laid Him (c *posito eo*), he placed at the tomb a stone which twenty (men) could scarce roll.' In Gosp. Pet. the stone is placed by all who were there (*i.e.* Elders and Scribes) with the centurion and soldiers. The probable appearance of the stone is shewn by a picture in Latham's *The Risen Master*. Since the burial had to be hurriedly carried out because the Sabbath had almost begun, this was probably intended only as a temporary resting-place. Lk. adds, 'And it was Preparation day, and Sabbath drew on (ἐπέφωσκεν)'; and Jo. states that the tomb was in a garden 'in the place (*i.e.* close to) where He was crucified'; 'there, then, they laid Jesus on account of the Preparation of the Jews, because the tomb was near.'

61. ἦν δὲ ἐκεῖ κτλ.] 'The other Mary' (as in xxviii. 1): Mk. 'Mary the [mother] of Joses' (Mk. xvi. 1 'of James,' xv. 40 'of James the Little and Joses'); Lk. 'women who had come with Him from Galilee' (as in *v.* 49, Mt. 55), their names not being given till xxiv. 10. Lake suggests the complicated explanation that Mk. originally had no names of women, that Mt. represents a second edition of Mk., and the present text of Mk. is a third.

They sat watching till the last offices were ended; Mk.: ἐθεώρουν ποῦ τέθειται, and Lk. similarly. Gosp. Pet. relates that Peter and his companions 'fasted and sat mourning and weeping night and day until the Sabbath' (see xxviii. 7). On ἀπέναντι see M.-M. *Vocab. s.v.* The use of τάφος here and in xxviii. 1 is probably due to the influence of the inserted section, *vv.* 62–66; elsewhere in the Gospp. the Lord's tomb is always μνημεῖον or μνῆμα.

62 τάφου. Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρα-
σκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς
63 Πειλᾶτον λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος
64 εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι· κέλευσον οὖν
ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μή ποτε
ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ
Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη
65 χείρων τῆς πρώτης. ἔφη αὐτοῖς ὁ Πειλᾶτος Ἔχετε

62–66. (Mt. only.) THE GUARDING OF THE GRAVE.

The verses probably belong to the same circle of traditions connected with Pilate as *vv.* 19, 24 f., xxviii. 11–15, which throw additional discredit on the Jews. The following words are not found elsewhere in the Gospp.; πλάνος, πλάνη, ἀσφαλίζειν, κουστωδία, σφραγίζειν; on τάφος see above. ἡ ἐπαύριον is confined to Jo., Ac. (except Mk. xi. 12).

62. τῇ δὲ ἐπαύριον κτλ.] παρασκευή came to be used as the name of the day Friday, or, more strictly, of the period from 3 to 6 P.M. on Friday; cf. Jos. *Ant.* XVI. vi. 2, *Did.* 8 (quoted by Swete). Later Jews called it עֶרֶבְתָּא 'the Eve.' 'The day after Friday' sounds as though the writer of the section was repudiating the Jewish Sabbath. συνήχθησαν κτλ.: the historicity of the verses is very questionable; the high priests and Pharisees would not, on a Sabbath and a high festival, take any such action, especially if it brought them into contact with a pagan.

63. κύριε κτλ.] πλάνος: cf. Jo. vii. 12, 47, Just. *Dial.* 108, αἵρεσίς τις ἄθεος καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου. Instead of Mt.'s usual 'on the third day' (xvi. 21, xvii. 23, xx. 19), the writer of the section says 'after the third day.' Nothing is recorded in the synn. by which the predictions of the Lord's resurrection could have reached the ears of the Jewish authorities, except the words in xii. 40 (see note). They did not interpret symbolically the saying in xxvi. 61.

64. κέλευσον κτλ.] By the third day (on which, according to popular belief, dissolution began, and the soul finally departed from proximity to the body) not only would the Deceiver's prediction have proved false, but the Jews in general would know that it had, so that the disciples could not then practise their fraud. The whole sentence assumes that the prediction about the third day was widely known. The passage arose as an attempt of Christians to silence the report that the disciples had stolen the body (xxviii. 15), by shewing that the religious authorities had deliberately, and falsely, set it in motion. But the report, long-lived in Jewish circles, is valuable evidence that Jews, no less than Christians, were convinced that the Resurrection involved an empty grave. 'The last error' would be the belief in the resurrection of Jesus, 'the first' the belief in His Messiahship. On κελεύειν with the pass. see Blass, § 69. 8, and on ἔσχατος and πρῶτος for comparatives *id.* § 11. 5. For ἀπὸ τ. νεκρῶν see xiv. 2.

65. ἔφη κτλ.] Since the guard was of Roman soldiers, not temple police, as is shewn by the necessity of asking Pilate for it, and by xxviii.

κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. οἱ δὲ 66
πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν
λίθον μετὰ τῆς κουστωδίας.

Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 1 XXVIII.

11–15, ἔχετε is not indic. (Engl. versions (except Tyndale) 'ye have,' Vulg. *habetis*) but imper. Tynd. 'take watche men'; cf. 2 Tim. i. 13. κουστωδία, a latinism, occurs in a papyrus of A.D. 22 (*Ox.* ii. 294. 20), and was adopted by later Jews (Krauss, *Lehnwörter*, ii. 515). The curt permission to Jews whom he despised is suitable in the mouth of the Roman official. For οἴδατε cf. vii. 11.

66. οἱ δέ κτλ.] The sealing recalls Dan. vi. 17. A cord, with its ends fastened by seals to the stone and the rock, would answer the purpose. μετὰ τ. κουστ. is not to be taken closely with ἠσφαλίσαντο; it describes, somewhat loosely, the second means for making the grave sure. Gosp. Pet. expresses the extremest caution by 'seven seals'; it treats of the incident at some length: the Scribes and Pharisees, being afraid because all the people (ὁ λαός) were mourning, and saying that if such signs accompanied the death of Jesus how righteous He must have been, asked Pilate for soldiers to guard the tomb for three days (ἐπὶ τρεῖς ἡμέρας), 'lest His disciples come and steal Him, and the people suppose that He is risen from the dead, and they do us harm.' So Pilate gave them Petronius the centurion with soldiers. And Elders and Scribes went with them to the grave (τάφος); and with the centurion and soldiers and all who were there rolled a great stone and set it at the door of the tomb (μνήματος). And they sealed it (ἐπέχρισαν) with seven seals, and pitched a tent there, and watched. And when the morning of the Sabbath dawned, a multitude from Jerusalem and the surrounding country came to see the tomb with its seals (ἐσφραγισμένον).'

xxviii. 1–8. (Mk. xvi. 1–8, Lk. xxiv. 1–11; cf. Jo. xx. 1.) THE WOMEN AT THE TOMB.

1. ὀψὲ δὲ σαββάτων κτλ.] The meaning is probably 'late on the Sabbath,' which finds parallels in papyri (Moulton, i. 72). 𝔖 sin has 'On the evening of the Sabbath,' 𝔏 *vespere Sabbati*. Blass (§ 35. 4) explains it as equivalent to 'after the Sabbath.' Whichever is correct, Mt. cannot intend to denote Sunday morning, but refers loosely to Saturday evening. And the next expression must have the same force: ἐπιφώσκειν does not imply that sunlight was beginning; in Lk. xxiii. 54 it is used in connexion with the time of the Burial on Friday evening (similarly Gosp. Pet., quoted at *v.* 57), and before the women returned to prepare spices. It corresponds with the Aram. נגה, and means the 'drawing on,' the 'beginning,' of the next (Jewish) day. In Gosp. Pet. ix. 34 it occurs again, inaccurately, with reference to Saturday morning: πρωίας δὲ ἐπιφώσκοντος τοῦ σαββάτου. See Turner, *JThS.* xv. 188 ff., and Burkitt, *id.* xv. 538–46, xvi. 79.

Mk. relates that the women bought spices διαγενομένου τοῦ σαββάτου, *i.e.* after 6 P.M. on Saturday. It was then too dark for the anointing, so they waited till the early morning; 'very early (λίαν πρωΐ) on the first

ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι
2 τὸν τάφον. καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ
Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν
3 λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
4 ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ
φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς

day of the week they come to the tomb at sunrise' (*ἀνατείλαντος τοῦ ἡλίου*, a timeless partcp.), where the aor., if strictly temporal, would be inconsistent with *λίαν πρωί*; hence the correction in D, *ἀνατέλλοντος*. Lk. has spoken (xxiii. 56) of the women preparing, not buying, spices on *Friday* evening, and resting on the Sabbath; he now relates that they arrived on the first day of the week *ὄρθρου βαθέως*. At what hour he reckoned the day to begin is uncertain, but his note of time is clearly equivalent to Mk.'s *λίαν πρωί*. Jo. has *πρωὶ σκοτίας ἔτι οὔσης*.

Mt.'s note of time corresponds formally with Mk.'s *διαγενομένου τοῦ σαββάτου*, but actually with his *λίαν πρωί*, since he substitutes *θεωρῆσαι τὸν τάφον* for the anointing, because the latter, according to his account, would be impossible owing to the guard and the seal. He apparently reckons the days according to the Roman not the Jewish method, and thus in wording though not in intention represents the arrival of the women, and therefore the Resurrection, as occurring on Saturday evening. *ἡ ἄλλη Μαρία*: see xxvii. 61. Mk. here adds *καὶ Σαλώμη*.

2–4. *καὶ ἰδοὺ κτλ.*] This tradition is similar in character to that in xxvii. 51 b; but three details shew a dependence on Mk.: the presence of an angel, his white vesture, and the rolling away of the stone. Mk. relates that the women asked one another who should roll away the stone for them, but found it already rolled away. 'And entering into the tomb (*εἰσελθοῦσαι*, B 127 *ἐλθοῦσαι*) they saw a young man sitting on the right hand clothed in a white robe, and they were utterly amazed.' (The reading of B is probably a harmonization with Mt., where the women could not enter the tomb because of the guard.) Their amazement, before he spoke, shews that the young man was not an ordinary mortal. Mt. describes him as 'angel of the Lord,' an O.T. expression elsewhere in the synn. confined to the narratives of the Nativity (Mt., Lk.). In Lk., the women found the stone rolled away, 'and entering they found not the body of the Lord Jesus.' And while they were perplexed at this, *two* men came upon them (*ἐπέστησαν αὐτοῖς*, cf. Lk. ii. 9) in flashing vesture. (On the angels see Lake, *The Resurrection of Jesus Christ*, 280 ff.)

If the rolling away of the stone is an historical fact, the explanation that 'it was not to let the Lord out but to let the women in' is the only possible; it was divinely permitted in order gradually to prepare the minds of those who were to see the Lord. But, like the appearance of the angel, or angels, and the earthquake, it is in no way necessary for a full belief in the Resurrection, the truth of which does not depend upon the form which the narratives took in the growth of Christian tradition.

νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μὴ 5
φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον
ζητεῖτε· οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε 6
ἴδετε τὸν τόπον ὅπου ἔκειτο· καὶ ταχὺ πορευθεῖσαι εἴπατε 7
τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε·

5, 6. ἀποκριθείς κτλ.] On the partcp. see xi. 25. ὑμεῖς is emphatic: the soldiers have shewn fear, but you need not. Mk.'s τὸν Ναζαρηνόν is omitted after Ἰησοῦν; see on xx. 30. καθὼς εἶπεν, added by Mt., refers to the predictions recorded in xii. 40, xvi. 21, xvii. 9, 23, xxvi. 32, which are assumed to have been known to all the Lord's followers. Lk. gives the words of the prediction adding 'and they remembered His words.' δεῦτε is added by Mt. because the women were standing at a distance owing to the presence of the guard. ἐκεῖτο rightly interprets Mk.'s impersonal ἔθηκαν (Mk. xv. 46 has related that Joseph alone ἔθηκεν αὐτόν). Lk.'s 'why seek ye the living with the dead?' is perhaps an allusion to Is. viii. 19.

Only a ludicrous disregard of the intense conviction of the evangg. can explain 'He is not here; see the place where they laid Him' as meaning that the women had come by mistake to the wrong tomb, and that though Jesus had 'risen,' His body was still where it was laid.

7. καὶ ταχύ κτλ.] The command shews that, according to both Mt. and Mk., the disciples had not yet left Jerusalem, for they cannot have represented the angel as enjoining something which he knew to be impossible; and the women could not recount the words ἰδοὺ προάγει κτλ. to the disciples if the latter were already in Galilee. They were to tell them that they would find Him in Galilee when they arrived. This had been predicted in xxvi. 32 (see note), to which Mk. here refers by καθὼς εἶπεν ὑμῖν; but Mt. having already written καθὼς εἶπεν in *v.* 6 here makes the angel say ἰδοὺ εἶπον ὑμῖν (unless εἶπον, as is very probable, was an early mistake for εἶπεν). The supposition, therefore, of some modern writers that the disciples had already *fled* to Galilee (see on xxvi. 56) has no foundation. Beyschlag rightly points out the improbability of the men going home leaving the women (one of whom was the mother of an apostle) to undertake the journey by themselves. If the prediction to which the angel refers is not genuine, and no message respecting Galilee reached the disciples, they must still have returned to their homes in the ordinary course at the end of the festival (as Gosp. Pet. relates); and before they did so, there was time for some appearances of Christ in Jerusalem. The synoptic dating of the Resurrection, not only in prediction but in fact, on the third day, assumes at least one appearance in Jerusalem, for the date must be that of an appearance, and the disciples could not have reached Galilee, a journey of some 60 miles, by Sunday morning. Lk., who relates no Galilean appearances, alters the message to words which ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ (see Add. n.). To the command to tell the disciples Mk. adds, as though by an afterthought, καὶ τῷ Πέτρῳ. If he

8 ἰδοὺ εἶπον ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου
μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς
9 μαθηταῖς αὐτοῦ. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων

was 'leading up either to an appearance to him [Peter] separately, or to one in which he played an important part' (Lake), it is strange that Mt., who often gives prominence to Peter, should have omitted the words. It is difficult, in any case, to see his reason for omitting them. They were perhaps a later addition in Mk., by one who knew of an appearance to Peter (cf. 1 Cor. xv. 5, and perhaps Lk. xxiv. 34).

8. *καὶ ἀπελθοῦσαι κτλ.*] They obeyed the injunction *ταχὺ πορευθοῦσαι*. Mk.'s *ἐξελθοῦσαι* corresponds with *εἰσελθοῦσαι* above (see *v.* 2 ff.). Mt. substitutes 'fear and great joy' for Mk.'s *τρόμος καὶ ἔκστασις*. Lk. omits all expression of their feelings.

ἔδραμον κτλ.] Lk. states as a fact that they declared all these things to the Eleven and to all the rest. Mk. ends with the mutilated sentence *καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γὰρ*——. Lake supplies the gap with 'for they were afraid of *the Jews*,' or something similar. But he explains (1) that they did not tell the disciples, (2) that they could not tell them because they could not find them. But if the latter is true, it was not fear of the Jews that kept them silent, and *ἐφοβοῦντο γάρ* becomes meaningless. If the former is true, the words clearly imply that they could have told them had they not been afraid, and therefore the disciples were still in Jerusalem. But to tell them in secret the wonderful news was not an action that fear of the Jews would have prevented. It is quite as likely that the sentence ran *ἐφοβοῦντο γὰρ φόβον μέγαν* (cf. Mk. iv. 41), which Mt. alters to *μετὰ φόβου καὶ χαρᾶς μεγάλης*. Nothing but the improbable supposition that the disciples had fled, or at least hidden, leaving their women far from home, unprotected and in danger, requires *οὐδενὶ οὐδὲν εἶπον* to mean that they did not do what Mt. and Lk. relate that they did. It is perfectly reasonable to suppose that it means that they said nothing to anyone on the road because they were in a condition of terror, and that Mk. originally went on to relate that on reaching the city they told the disciples. Cf. Mk. i. 44, where the leper is enjoined *ὅρα μηδενὶ μηδὲν εἴπῃς*, but to shew himself to the priest 'for a witness unto them' (see on Mt. viii. 4). Their silence on the road was omitted by Mt. and Lk. as unessential. Mk.'s account of 'a young man clothed in a white robe' who caused the women a terrified amazement, is clearly that of an angel; and it is difficult to think that he related a flat disobedience to the angelic command on the part of the holy women.

9, 10. (Mt. only.) An Appearance of Christ to the Women.

9. *καὶ ἰδού κτλ.*] This incident is probably a late addition. The Lord's encouragement to the women (related only by Mt.) cannot have been due to their silence from fear (related only by Mk.). He enjoins them not to be afraid, though they shew no sign of fear when they see Him, and to go and tell His disciples, though they are already on the way to do so. His words repeat *μὴ φοβεῖσθε* (*v.* 5), and the angel's

Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας
καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς 10
Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου
ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.
Πορευομένων δὲ αὐτῶν ἰδού τινες τῆς κουστωδίας ἐλθόντες 11
εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ
γενόμενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμ- 12
βούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις 13
λέγοντες Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες
ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῇ τοῦτο 14

injunction (*v.* 7). The narrative appears to be a doublet of *vv.* 5–7, containing a later tradition in which the 'young man' (Mk.) was thought of as the Lord Himself. Allen thinks that Mk.'s lost ending, which was known to Mt., contained an account parallel to these verses: that Jesus met and encouraged the women, dispelling their fear which made them tell no one; that Mt. has altered *οὐδενὶ οὐδὲν εἶπαν*, "and then has continued with the appearance of Christ without noticing that the clause 'they told no one etc.' is necessary to explain the appearance." But, even if Mt. could have made such a slip, the clause does not explain the appearance, for the women, while still on the road, had had no opportunity of telling the disciples. To explain the appearance, Mk. should have related that Jesus knew that their fear *would prevent* them when they reached the city from telling the disciples. The explanation that Mt., with no assignable reason, transposed the words 'ran to tell His disciples' from their true place at the end of *v.* 10 (Sparrow Simpson) is a counsel of despair.

ἐκράτησαν κτλ.] In Lk. xxiv. 39, [40], Jo. xx. 20, 27 contact with the Lord's bodily frame is a help to faith, a thought which does not seem to be present here; the women accept the truth instantly, and cling with reverent love. Nor are they forbidden to do so; contrast Jo. xx. 17, where, moreover, the charge to tell 'My brethren' is given to Mary Magdalene alone. *τ. ἀδελφοῖς μου* (cf. xxv. 40) implies the continued humanity of the risen Christ. *ἵνα ἀπελθῶσιν κτλ.* shews how Christian tradition interpreted *προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.*

11–15. (Mt. only.) THE BRIBING OF THE SOLDIERS.

11. *πορευομένων κτλ.*] A continuation of the tradition in xxvii. 62–66, xxviii. 4. The guard had been placed at the disposal of the Sanhedrin, and therefore reported the events to the chief priests. Gosp. Pet. has 'they hastened by night to Pilate.'

12. *καὶ συναχθέντες κτλ.*] On *συμβ. λαμβάνειν* see xii. 14. The plur. *ἀργύρια* is found elsewhere (except xxv. 27, where the reading is doubtful) only in Mt.'s account of the compact made with Judas (xxvi. 15, xxvii. 3, 5 f., 9); the Sanhedrin now make an equally cowardly compact with the soldiers. The plur. of *ἱκανός* in this sense is elsewhere confined to Lk., Ac. and 1 Cor. xi. 30.

14. *καὶ ἐάν κτλ.*] *ἐπί* (corrected in some MSS. to *ὑπό*) implies an accusation against the soldiers 'before

ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιή-
15 σομεν. οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν.
Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς
16 σήμερον ἡμέρας. Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν

14 επι] ℵCL *etc* minn 𝔖 pesh.hcl.pal ; υπο BD 59 𝔏 vet.*pler* [si hoc audierit praesis h] vg

the court of' Pilate ; cf. Mk. xiii. 9, Ac. xxiv. 19 f., xxv. 9, 26. That Pilate could have been persuaded to overlook such a breach of discipline is very unlikely. Still more so the statement in Gosp. Pet.: 'Pilate therefore commanded the centurion and soldiers to say nothing.' ἀμερίμνους: cf. 1 Cor. vii. 32. It is perhaps hardly as strong as 'free from anxiety.' 'We will relieve you from further trouble in the matter.' See M.-M. *Vocab. s.v.*

15. καὶ διεφημίσθη κτλ.] This fact gave rise to the narrative (see on xxvii. 63). Just. *Dial.* 108 accuses the Jews of charging the disciples with the theft; and cf. Tert. *De Spect.* 30 (quoted by Allen). Ἰουδαίοις (D alone has τοῖς) is not 'some Jews,' but Jews as a class, distinct from Christians; cf. Jo. iv. 9, Ac. xi. 19. In the synn. this use of the word is found only in Mk. vii. 3 (an editorial note). For the class. τ. σήμερον ἡμέρας cf. Ac. xx. 26, Rom. xi. 8.

16, 17. An Appearance of Christ in Galilee.

16, 17. οἱ δὲ ἕνδεκα κτλ.] Here are two noticeable points: (1) The sudden mention of 'the mountain' is independent of *vv.* 7, 10, xxvi. 32, and the departure to Galilee is therefore not a mere inference from those passages. (2) οἱ δὲ ἐδίστασαν. This does not mean 'some of the Eleven,' which would have been expressed differently. All the Eleven worshipped, while 'others' (see on xxvi. 67) doubted. Some facts evidently underlie the narrative, and they may have stood in Mk.'s lost ending. Lk. relates that the women were bidden to report everything 'to the Eleven and to all the rest,' and that they disbelieved them. Mt., as he has done elsewhere, would avoid this as derogatory to the disciples; and he is very unlikely to have recorded the disbelief of some of the Eleven at the last moment. That he recorded it of any of the Lord's followers is in favour of the genuineness of the tradition. Allen may be right in conjecturing that Mk. related the disbelief of the Eleven (as Lk.), that the Lord appeared to them in Jerusalem so that their disbelief vanished, and that He then appointed a mountain in Galilee where He would meet them. With them went others of His followers; the Eleven, already convinced, worshipped, while the others, who had not yet seen Him, doubted. While the evidence of language is indecisive, there is, as Allen shews, nothing which forbids the passage to be based on Mk. οὗ ἐτάξατο: *ubi constituerat;* not 'where He had given them commands,' *i.e.* in the Sermon on the Mount (B. Weiss). For the verb cf. 2 Regn. xx. 5. For διστάζειν cf. xiv. 31.

18–20. The Last Command.

It cannot be determined whether these verses have a Marcan basis; they contain, like *vv.* 9 f., 16 f., Matthean, but no Marcan, traits of language; but that alone is not decisive. As to their genuineness,

εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ
Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν. 17
καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη 18
μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· πορευθέντες 19
οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ

19 ουν] BΔΠ 1 33 *al.pauc* 𝔏 c e f ff^{1,2} g^{1} q vg 𝔖 pesh.hcl.pal arm aeth ; νυν D 𝔏 a b h m n ; *om* ℵAE *etc* minn. *mu* Tert Cyp Or *al mu* | βαπτιζοντες] ℵA *al* minn ; βαπτισαντες BD

the divine claims made by Christ in *v.* 18 b, 20 b cause no difficulty, but they are closely connected with *v.* 19 which presents considerable difficulty ; and the section must probably be regarded as the expression by the evang. of truths which the Church learnt as a result of the Resurrection, and on which it still rests its faith.

18. ἐδόθη κτλ.] His ἐξουσία during His earthly life had been great (vii. 29, xxi. 23 f. ; cf. xi. 27), but now it is limitless—the fulfilment of the vision in Dan. vii. 14 (LXX., καὶ ἐδόθη αὐτῷ ἐξουσία . . . καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα). For the thought cf. Phil. ii. 9 ff. With ἐν οὐρανῷ κ. ἐπὶ γῆς cf. vi. 10 ; the consummation for which the disciples had been taught to pray was potentially reached by the Resurrection. ἐδόθη may be a timeless aor., or may refer to the immediate past, *i.e.* to the Resurrection (see Moulton, i. 134 ff.).

19. πορευθέντες οὖν κτλ.] Even if οὖν be omitted the command is based upon the preceding words. The omission was probably due to the frequent use of the verse as an isolated text. The Lord is no longer 'sent to the lost sheep of the house of Israel ;' His authority being now limitless, all nations are to become His disciples. On μαθητεύειν see xiii. 52 ; it is not 'instruct' (Vulg. *docete*), but describes a comprehensive duty of which βαπτίζειν and διδάσκειν each form a part. The evangelizing of all nations was spoken of in xxiv. 14. But the difficulty there caused by the words is greater, if possible, in the present passage. If the risen Lord commanded it in one of His latest utterances, the action of the apostles with reference to the Gentiles (see *e.g.* Gal. ii. 9, Ac. x. xi. 1–18) is inexplicable. The admission of Gentiles to the Jewish religion is an expectation found, of course, in the O.T. But that their admission into the Jewish-Christian Church was something quite different is shewn by the glad surprise expressed that God had 'given to the Gentiles also repentance unto life' (Ac. xi. 18). Nor is there a hint in Acts or Epistles that when the first apostles confined themselves to Jews, while recognizing S. Paul as the apostle of the Gentiles, it was because of their 'reluctance to undertake spiritual responsibilities' (Sparrow Simpson, *Resurr. and Mod. Thought*, 260). The universality of the Christian message was soon learnt, largely by the spiritual experiences of S. Paul, which were authoritative for the Church. And once learnt, they were early assigned to a direct command of Christ. It is impossible to maintain that everything which goes to constitute even the essence of Christianity must necessarily be traceable to explicit words of Jesus.

βαπτίζοντες αὐτούς] The pres.

ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

partcp. expresses, like *διδάσκοντες*, a continuous activity; each forms part of a continuous *μαθητεύειν*. The *v.l.* *βαπτίσαντες* refers to the several acts of administering the rite to individuals (*αὐτούς*); 'make them disciples by baptizing them, and continue the process by teaching them.'

εἰς τὸ ὄνομα κτλ.] In 𝔏 (*in nomine*) this is identified with *ἐν* (and *ἐπὶ*) *τῷ ὀνόματι*; so Blass. It is true that *ἐν* and *εἰς* are often interchanged in late Gk., but Heitmüller (*Im Namen Jesu*) is probably right in distinguishing the expressions. *εἰς τὸ ὄνομά τινος* (not in LXX., except with a different force in 2 Mac. viii. 4; cf. however 3 Mac. ii. 9) is frequent in hellen. inscriptions and papyri, with a financial meaning: a sum of money is paid 'to the account of some one,' in one case *ἐξ ὀνόματος* of one woman, *εἰς ὄνομα* of another. Soldiers are said *ὀμνῦναι εἰς τὸ ὄνομα Διὸς ὑψίστου* (Herodian): they swore themselves 'into the possession of' the God. In Epiph. xxxviii. 8 pseudonymous writings are said to be written *εἰς ὄνομα* of biblical characters. Similarly here: 'baptizing them so that they are entered as the possession of the Father,' etc. Cf. Ac. viii. 16, xix. 5, 1 Cor. i. 13, 15. An extension of this is seen in Rom. vi. 3, 1 Cor. x. 2, xii. 13, Gal. iii. 27, where *βαπτίζειν εἰς* expresses the act whereby a mystical union is produced.

Quite different is the meaning of *ἐν* (*ἐπὶ*) *τῷ ὀνόματι*, *ἐξ* (*ἐκ τοῦ*) *ὀνόματος*, *ἐπ' ὀνόματος*, and *τῷ ὀνόματι*. Class. Gk. has a few instances of *ἐπὶ τ. ὀν.*, but *ἐν τ. ὀν.* with the name of a person has not been discovered outside bibl. Gk. The simple dat. is instrumental, and the others express 'the title, category, ground, under—or with respect to—which something happens.' Heitmüller thus explains all the instances as ultimately involving an appeal to, or invocation of, a name. *ἐν* or *ἐπί c. dat.* occurs 47 times in the N.T., of which 37 are with the name of Jesus, and 7 of God. In connexion with Baptism cf. Ac. ii. 38, x. 48.

Mt.'s expression occurs in Doctr. of Addai (Burkitt, *Ev. da Meph.* i. 173), Iren[lat] III. xvii. 1, Tert. *De Bapt.* xiii., *De Praescr.* VIII. xx., *Did.* vii. 1 (in ix. 4 *οἱ βαπτισθέντες εἰς ὄνομα κυρίου*), and thrice in Eus.: *Ep. Caes.* (*ap.* Socr. *H.E.* I. viii. 38), *c. Marc. Anc.* i. 1, *Theol. Eccl.* iii. 5 (the last two being in his latest works, and the first perhaps due to Socr.). But Eus. very frequently in his earlier works writes as though he knew a text *πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὀνόματί μου, διδάσκοντες κτλ.* The passages are cited by Conybeare, *ZNW.*, 1901, 275 ff.; and see *Hibbert Journ.*, Oct. 1902. This, together with the fact that the threefold Name does not occur in connexion with baptism elsewhere in the N.T., leads Conybeare and others to conjecture that Eus. preserves the original reading. (Just. *Apol.* i. 61 has *ἐπ' ὀνόματος* of baptism in the threefold Name, but in *Tryph.* 39 *τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ*).

But the threefold Name does not in itself point to a late date for the passage. Jesus spoke of 'the Father' and 'the Son' (xi. 27, Mk. xiii. 32), and 'the Holy Spirit' was an O.T. expression. S. Paul frequently brings the Three into juxtaposition; *e.g.* 1 Cor. xii. 4 ff., 2 Cor. xiii. 14, Gal. iv. 6; and cf. 1 Pet. i. 2. The

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· 20 καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

ἐν τ. ὀνόματί μου of Eus. is also based upon early usage. If, then, the conceptions implied in both expressions are early, there is no reason for supposing that a liturgical expansion was introduced into the text later than Mt., and for preferring the evidence of Eus. to that of all the MSS. and versions (ℵ sin.cur are wanting). Eus., in quoting Mt., may have been influenced by Lk. xxiv. 47, where baptism is not mentioned. Conybeare suggests that the latter 'has the air of being a *remaniement* of the Eusebian text of Mt.'; but it is quite as probable that Mt., in the ordinary text, gives an interpretation of a traditional saying preserved differently in Lk. The thought of baptism, suggested by the words 'repentance for remission of sins' in Lk.'s passage (cf. Mk. i. 4, Lk. iii. 3), was more likely to have been added by Mt. than omitted by Lk. It is probable, not that Mt.'s text is unsound, but that the whole clause is due to him, and that the Lord did not *at this point* command the rite of baptism. Jo. iv. 1, 2 may preserve a genuine tradition that the Twelve baptized during His lifetime. But that He commanded it before His death is in any case extremely probable, since it best accounts for the early and universal use of the rite in the Church, in spite of two considerations which might otherwise have led to its avoidance: (1) it was a Jewish custom (see Add. n. p. 33), which the Church might have shunned, together with circumcision, when Gentiles were admitted; (2) John the Baptist had explicitly drawn a contrast between his water-baptism and the higher Spirit-baptism. The validity of the rite is far from being annulled if the present passage was not an utterance of the risen Christ.

20. διδάσκοντες κτλ.] πάντα are all the moral commands given to the disciples, *i.e.* Christ's 'fulfilment' of the ἐντολαί of Moses (ἐντειλάμενος, Ac. i. 2, is different). The words seem to reflect the conflict with Judaism. ὅσα ἐνετειλάμην ὑμῖν (σοι) is very frequent in the O.T. For τηρεῖν (LXX. usually φυλάσσειν) cf. xix. 17, xxiii. 3, Ac. xv. 5, Jo$^{ev.ep.}$

καὶ ἰδού κτλ.] A world-wide mission, imperative because of Christ's limitless ἐξουσία, is also possible because of His perpetual presence. The expectation that the Parousia of Christ would occur soon had hardly died out even in the 2nd century, but it was not felt to be incompatible with the evangelization of the whole of the known world. Whether spoken by the risen Christ or not, the words express the abiding experience of Christians. καὶ ἰδού is characteristic of Mt., also ἡ συντ. τ. αἰῶνος (see on xiii. 39). πάσας τ. ἡμέρας only here in the N.T., is very frequent in the LXX. (= כָּל־הַיָּמִים).

Additional Note on the Resurrection.

S. Paul (Rom. i. 4) speaks of Jesus Christ 'who was marked out (ὁρισθέντος) as Son of God . . . by the Resurrection of the dead.' It

marked but did not make Him such. If He was Son of God, the narratives of His appearances do not comprise the whole basis of the Christian faith. No one can approach the study of any alleged fact with his mind a *tabula rasa*. The Christian presupposition is that the Son of God must of necessity be alive, with a Humanity in true continuity with that manifested in His earthly life, and must therefore have risen from the dead. As in the case of the Virgin birth, the Resurrection is congruous with all that Christians believe concerning the Son of God, and is more imperatively required by the phenomena of the birth and permanence of the Christian Church, and by the theological and philosophical significance of the Incarnation in human history. See Emmet, *Cont. Rev.*, Nov. 1909, 588–99.

But a commentary on a Gospel can deal only with the literary problems raised by the Gospel narratives. The following note, therefore, does not deal with S. Paul's list of appearances (1 Cor. xv. 4–8), nor with the nature of the Resurrection Body as taught by him in comparison with that implied in the Gospels, nor with many another problem. It is probable, almost to certainty, that he, no less than the evangelists, believed not only that Jesus rose on the third day, but also that the tomb was empty because He rose.

The above notes have maintained that both Mt. and Mk. imply an appearance in Jerusalem on Easter day. The uniform tradition of the 'third day' requires an appearance on that day to account for it. And even if the disciples, leaving their women behind, could be supposed to have transgressed the law by travelling during the whole Sabbath, they could hardly have covered the 60 miles to Galilee in time to see Jesus there on Easter day. That the third day was an inference from one or more passages of the O.T., and an inference drawn early enough for S. Paul to have received it in the apostolic tradition before he taught at Corinth, is barely conceivable. It requires us to suppose that though no appearance took place till Galilee was reached, yet some O.T. passages led to the belief that Jesus had risen some days before He first appeared, and that narratives were then constructed accordingly.

A difficult problem is raised by the fact that the Third gospel and the Fourth (apart from Jo. xxi.) relate no appearances except those in or near Jerusalem. S. Luke must have known S. Paul's teaching on the Resurrection, and the tradition which the apostle had received respecting the appearances, even if he had not read 1 Cor. xv. He relates (Ac. i. 3) that Jesus was seen from time to time (ὀπτανόμενος) throughout 40 days. And yet in his Gospel he compresses the narrative in such a way that all the events seem to occur on one day. He compresses and selects. He knew of Galilean appearances, but omits them purposely; hence his alteration of the Lord's prediction that He would go to Galilee (Mk. xvi. 7) into a prediction of the Resurrection uttered 'while He was yet in Galilee' (Lk. xxiv. 6). The commands, therefore, 'tarry ye in the city until ye be clothed with power from on high' (xxiv. 49), and 'not to depart from Jerusalem, but to await the promise of the Father' (Ac. i. 4), if they were not deliberately written by Lk. to support his omission of the Galilean appearances, must belong to a time after the disciples had returned to the city from Galilee—an obvious conjecture suggested by the evidence, though the reason for their return is not clear. Lk.'s notes of time (ch. xxiv.) are explicit as far as *v.* 43 : 'on

the first day of the week' (*v.* 1), 'on that very day' (*v.* 13), 'that very hour' (*v.* 33), 'while they were speaking of these things' (*v.* 36). But *v.* 44 ('and He said unto them') and *v.* 50 ('and He led them out') are loosely appended with no temporal connexion: the narrative need no more be continuous than, *e.g.*, in Lk. v. 33, ix. 59, 61, xi. 5, xii. 13, xvii. 1, 5, 20, 22, xviii. 9. Thus, while Mt. (Mk.) requires at least one appearance in Jerusalem on the third day, Lk. leaves open the possibility of the journey to Galilee. Various conjectures have been made as to his reason for omitting the Galilean appearances. The simplest is that he was not possessed of Mk.'s lost ending, but was dependent upon a source or sources ultimately derived from residents in Jerusalem who related only the appearances which took place in their midst. On the suggestion that 'Galilee' is here not the province but a place near Jerusalem see Moffatt, *LNT.*[2] 254 f., and the literature there cited.

In the Fourth gospel the narratives are doubtless selected, as always, for their didactic and doctrinal import, part of which consists in the fact that the triumph of the Son of God over death is manifested at the capital of 'the Jews' who are His foes throughout the gospel. Those who added ch. xxi. wished to supply a Galilean appearance, perhaps in particular an appearance to Simon Peter. Spitta (*Das Joh. Evang.* 1 ff.) thinks that the chapter is composite, and that its earlier form originally followed ch. iv., as an account of 'the third time (xxi. 14; cf. ii. 11, iv. 54) that Jesus was manifested to His disciples,' which was altered at a later date to an appearance after the Resurrection. On the other hand the conjecture is not without plausibility that Lk. v. 1–11 (see note, p. 48 f.) contains a narrative based on the same occurrence as that in Jo. xxi., an appearance in Galilee after the Resurrection. Both relate a wonderful and unexpected haul of fish, and in both the Lord speaks to Simon Peter words referring to his future work in the Church.

INDEX OF GREEK WORDS

(*Those marked with * do not occur in Swete's text of the* LXX.)

A. Words not found elsewhere in the New Testament

ἀγγεῖον, xiii. 48, xxv. 4
ἄγκιστρον, xvii. 27
ἀθῷος, xxvii. 24
αἱμορροεῖν, ix. 20
αἱρετίζειν, xii. 18
*ἀκμήν (adv.), xv. 16
*ἀκριβοῦν, ii. 7, 16
ἀμφίβληστρον, iv. 18
ἀναβιβάζειν, xiii. 48
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*ἄνηθος, xxiii. 23
ἀπάγχεσθαι, xxvii. 5
ἀπονίπτειν, xxvii. 24
*βαρύτιμος, xxvi. 7
*βασανιστής, xviii. 34
*βαττολογεῖν, vi. 7
*βιαστής, xi. 12
βροχή, vii. 25, 27
δάνειον, xviii. 27
*δεῖνα, xxvi. 18
δέσμη, xiii. 30
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